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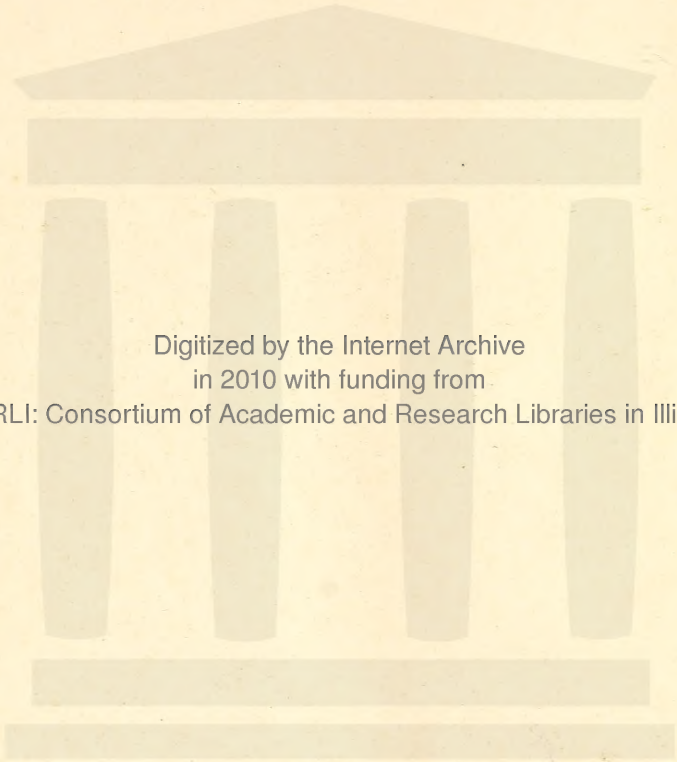

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THE CATHOLIC FORTNIGHTLY REVIEW

FOUNDED, EDITED, AND PUBLISHED

—BY—

ARTHUR PREUSS

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Catholic Fortnightly Review

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS

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THE CATHOLIC FORTNIGHTLY REVIEW.

COMMENCING with this number, THE REVIEW will be called CATHOLIC FORTNIGHTLY REVIEW, and appear semi-monthly instead of weekly. Each issue shall have at least thirty-two pages, so that our subscribers will lose nothing; on the contrary, it is my intention, health and leisure permitting, to increase the amount of reading matter, at least occasionally, through the year.

To one who, in frail health, is obliged to devote the major portion of his time to daily newspaper routine, the editing of a thought-provoking weekly magazine with some pretension to originality necessarily involves a physical and mental strain which, in my case, has proved rather too severe. Fortnightly publication will somewhat ease the tension and give me leisure to treat contemporary events in that calm philosophic spirit which it has been my constant endeavor to infuse into the pages of THE REVIEW.

I am satisfied that those who oppose this journal and the causes it strives to serve, will dislike and fear it none the less if it appear but twice a month; while its friends and supporters will probably relish its visits all the more keenly for their increased rarity.

A word about the change of title. This journal was begun in the great metropolis on Lake Michigan, in 1893, as THE CHICAGO REVIEW. When after issuing the first number in a large edition, I made application at the Post Office for the second-class privilege, it turned out that another paper had already been entered under that name. The new venture having been advertised extensively, I did not like to drop the distinguishing title of REVIEW, and therefore simply cut out the CHICAGO. Thus my little journal acquired the broad name which has so often during the past eleven years, and, I may say, so justly, been criticized as too indefinite and not sufficiently indicative of its true object and scope. The change

from a weekly to a semi-monthly necessitates a new application for entry, and I have improved the opportunity to carry out a purpose long entertained—namely to give the paper a more distinctive and appropriate title. I think the one I have chosen: CATHOLIC FORTNIGHTLY REVIEW, will please my friends and silence a certain class of critics. I did not like to drop the REVIEW even now, because it has become so closely identified with my own name and is so to speak the badge of an international reputation.

As for the program, it remains the same, and I think there is no need of reiterating it to-day. Suffice it to assure the public that I will continue, with the grace of God, to tell the truth, the whole truth, and nothing but the truth as I see it; to laud the good and censure the bad to the best of my knowledge and ability. Above all, in my statements, comments, and criticisms, I mean to be Catholic in the true and full sense of the term. Constant and courageous battling for Catholic truth and justice is the CATHOLIC FORTNIGHTLY REVIEW'S, as it was the old REVIEW'S, only raison d'être; the moment it should cease—which God forbid!—to do yeoman's service for our Holy Catholic Church, it would cease to merit the good will of those whose generous support has enabled it to reach its twelfth birthday.

In this spirit we enter upon the new year. May it be a prosperous and blessed year for all our friends as well as for ye humble editor, who fondly ventures to hope that the CATHOLIC FORTNIGHTLY REVIEW will receive as cordial a welcome and as staunch support among the "ultramontane" Catholics of this and other countries as did the weekly REVIEW, and that it will exercise a wide and strong influence for sound doctrine and wholesome criticism in high places and in low.

ARTHUR PREUSS.

AN IMPORTANT COURT DECISION RELATIVE TO CHURCH PROPERTY.

A decision has lately been rendered in the Common Pleas Court of Franklin County, Ohio, directly affecting the Church in the State of Ohio and indirectly bearing on church and school interests throughout the United States. The case involved certain church holdings which, it was claimed, were not wholly used for religious, educational or charitable purposes and were therefore amenable to taxation. The Court has ruled against this contention. The history of the case is briefly as follows:

On April 16th, 1898, the late Bishop Watterson of Columbus brought an action against William H. Halliday, Auditor, and O.

E. D. Barron, Treasurer, of Franklin County, for the purpose of restraining them from the assessment and collection of certain taxes levied upon certain lands in the City of Columbus, held by the Bishop in trust for the Church, being the churches, asylums, cemetery, academies, parochial schools and priests' houses; and also to correct the tax duplicate of the county by striking out certain of the taxes levied upon the lands and property of the Church.

The contention of the Bishop was that he held the real estate, (except a very small part), exempt and free from taxation. One of his most important claims was, that the priests' houses ought not to be taxed, because they were not residences, in the sense of being dwelling-places for families; that they were unlike parsonages of the ministers of other denominations, who occupied them with their wives and children; that in fact they were the offices of the church, and adjacent to the Church in many instances, where the priest attended to the duties of the church, where the records of the church were kept, and where religious instructions were frequently given; where the poor and others came to have their wants relieved; and where as a matter of fact, no families resided.

Judge Okey made quite an exhaustive report of his findings in the case, relieving some of the property from taxation, but holding that the priests' houses were not in his opinion exempt.

The opinion of Judge Okey, it seems, was not satisfactory to the attorneys representing the Bishop, nor to those representing the Auditor and the Treasurer, and exceptions were made by both sides. Early last spring the case was submitted to Judge Marcus G. Evans, of the Common Pleas Court, who on Nov. 16th decided the case on the exceptions to the Master's report. His decision is substantially as follows:*)

The question presented by the record is whether certain real estate held and used by the plaintiff as Bishop and trustee, for the purposes of said Church, but not for profit, is exempt from taxation under the Constitution and laws of Ohio.

It being conceded that certain lands described in the petition are not sought to be taxed, and are exempt, I shall, therefore, not discuss the question of taxing any lands occupied by houses used exclusively for public worship, nor the grounds appurtenant thereto, nor public parochial school houses and buildings, nor grounds appurtenant thereto. But it is contended that priests' houses, the Bishop's house, and the lots on which they are erected, lots occupied by houses used as places of domicile for the sisters or lay teachers for the parochial schools, vacant lots and lots

*) We extract the following paragraphs from a full report in the Catholic Columbian, xxix, 7 (Nov. 19th, 1904.)

covered by buildings occupied by tenants, and the old Catholic graveyard, are not exempt, and that such should be taxed.

The Master holds that because the chief or primary object of this Church is the teaching of religious belief, that, although charity is included in its teachings, purpose, and practice, it is but an incident, and hence it is not an institution purely of public charity.

Among other authorities, he relies principally upon Donahugh vs. Library Company of Philadelphia, 86 Pa. St., 306.

From the fact that the Library Association in that case had no object other than that alone of dispensing knowledge through the free circulation of its books to the public indiscriminately, this question was neither made nor decided in that case. The question there before the Court was whether institutions of purely public charity were not, under the legislative act, limited to those solely controlled and administered by the State, or, whether they extended to private institutions for purposes of purely public charity and not administered for private gain.

On the question of what constitutes an institution of "purely public charity," the case is instructive.

In Donahugh's Appeal (supra) the Court holds:

"The essential feature of a public use is that it is not confined to privileged individuals, but is open to the indefinite public. It is this indefinite or unrestricted equality that gives it its public character. The smallest street in the smallest village is a public highway of the commonwealth, and none the less so because a vast majority of the citizens will certainly never derive any benefit from its use. It is enough that they may do so if they choose. So there is no charity conceivable which will not, in its practical operation, exclude a large part of mankind, and there are few which do not do so in express terms, or by their restrictive force of the description of the persons for whose benefit they are intended."

The Court further says:

"Next and last we have to consider the force to be given to the word 'purely' in the constitutional phrase 'purely public charity.' In this connection, and in its ordinary sense, the word purely means completely, entirely, unqualifiedly, and this is the meaning we must presume the people to have intended in adopting it in their constitution. Plainly then the charities authorized to be exempted are those that are completely and entirely public. The phrase is intended to exclude those charities which are private, only quasi-public, such as many religious aid societies, and also those which, though public to some extent or for some purposes, have, like Masonic lodges and similar charities, some mixture of private with their public character. The true test is to be found

in the objects of the institution. Are they entirely for the accomplishment of the public purpose, or have they some intermixture of private or individual gain? We get a clear and strong light on this subject from the words of the same clause of the Constitution descriptive of burial places which may be exempted, to wit, those "not used or held for private or corporate profit." Such places are unquestionably public charities, and the specification of them might have been omitted without impairing the force of the provision. But, as we have seen, the exemption of cemeteries had been recently abused by including some that were wholly for private profit, and the Constitution was made to emphasize its prohibition of such acts by specifically naming those burial-places which alone might be exempted. Having done this, it passed on to name concisely and collectively all other institutions of purely public charity. The phrase might have been expressed, 'places of burial and other institutions of public charity, not for private or corporate profit.' The language used, taken as a consistent and consecutive whole, shows that this is its plain meaning."

It is therefore apparent that the word "purely" in the constitutional phrase "purely public charity," as used and defined in Donahugh's Appeal (supra) is not intended in its definition to qualify the institution that administers the charity, but is intended to qualify the charity. If the charity is completely, unqualifiedly, and entirely for the accomplishment of the public purpose, as distinguished from private or individual gain, then it is purely public charity. A church or society that limits its charity to its own members would not be "purely public," and could not come within the definition of such an institution. But if it appears that its object is in fact charitable, and that no profit, reward or remuneration can be derived from it by its members or directors, and not limited or confined to any class of persons, then it is a purely public charity within the definition of the above cited case.

Later cases decided in Pennsylvania more explicitly decide to what such institutions extend. In Woman's Home Missionary Society vs. Taylor, 173 Pa. St., 456, the Court says that "exemptions under the Pennsylvania Constitution and laws of institutions of purely public charity, extend to premises of a missionary society whose objects are the relief of the suffering poor from destitution and their education in temporal and religious matters; the premises being used as a place of residence for the deaconesses who are the agents of the charity, and who perform their duties without any compensation or pension other than their residence therein; as a place where gifts consisting of food, clothing, and money to aid the charitable labors of the corporation are received

and stored, and from which they are distributed; as a place of free instruction for certain classes of children of both sexes; as a place where books are kept for the use of those for whom the charitable offices are conducted; as a lunch restaurant where light meals are sold to poor working girls at a rate less than the cost of furnishing; and as a place of daily worship which is thoroughly non-sectarian in its character, though the institution is on a Methodist foundation; no objects of private or corporate gain being contemplated or attained by the work."

In Methodist Episcopal Church v. Hinton, 92 Tenn., 188, held, "That the book agent of the Methodist Episcopal Church, South, a corporation created as an arm or agency of the Methodist Church, a religious organization and charged with the trust of manufacturing and distributing books, periodicals, etc., in the interest and under the auspices of that church, and thereby raising a fund with which to support its worn-out preachers and their families, is clearly a religious and charitable institution, and as such exempt from taxation under the Tennessee Constitution and statutes, and this exemption is not defeated by the fact that the outfit of the publishing house maintained by that corporation is in part used for the publishing of secular works, while the proceeds therefrom are wholly devoted to the charitable purposes contemplated in the creation of the institution."

In White v. Smith, 43 W. N. C. Pa., P. 342, which in effect, though not expressly, overruled Mullen v. Juenet, 6 Pa. Superior Court, Rep. 1, it was held "that property which is maintained by a Catholic church as a school of such a nature as to be purely public charity within the meaning of the Pennsylvania Constitution and statutes, is exempt from taxation, although the legal title to the property is in an individual, the bishop, with no declared trust in him for a charitable use, and in consequence the charity may be terminated at any time by the sale of the property."

In Episcopal Academy v. Philadelphia et al., 150 Pa. St., 565, Mr. Justice Williams in delivering the opinion of the court said: "It may be safely said that whatever is gratuitously done or given in relief of the public burdens or for the advancement of the public is a public charity. In every such case, as the public is the beneficiary, the charity is a public charity. As no private or pecuniary return is reserved to the giver or any particular person but all the benefit resulting from the gift or act goes to the public, it is a 'purely public charity,' the word 'purely' being equivalent to the word 'wholly'."

"The fact that a school which is conducted as a charity is under the exclusive management and control of a particular religious denomination or sect will not deprive it of its exemption from taxa-

tion as a purely public charity if the general public is admitted, even though the members of the sect which conducts the school are preferred." 12 Am. & E. E. of L. 2 Ed. 342 and authorities there cited.

"An institution does not lose its charitable character and consequent exemption from taxation by reason of the fact that those recipients of its benefits who are able to pay are required to do so, where no profit is made by the institution, and the amounts so received are applied in furthering its charitable purposes, and its benefits are refused to none on account of inability to pay therefor." 12 Am. & Eng. Enc. of L., 2 Ed. 342.

"A charity in the legal sense of the term may be defined as a gift to be applied, consistently with existing laws, for the benefit of an indefinite number of persons, either by bringing their minds or hearts under the influence of education or religion, by relieving their bodies from disease, suffering or constraint, by assisting them to establish themselves in life, or by erecting and maintaining public buildings or works or otherwise lessening the burdens of the government. It is immaterial whether the purpose is called charitable in the gift itself, if it is so described as to show that it is charitable in its nature." 5 Am. & Eng. Enc. of L., 2 Ed. 894.

In Gerke v. Purcell, 25 O. St., 229, one of the questions was whether the parochial schools which were maintained by the Catholic Church, was a charity to which the property devoted was purely public.

The Court says: "It seems to us the charity is to be regarded as purely public. For the purpose of determining the public nature of the charity, it is not material through what particular forms the charity may be administered. If it is established and maintained for the use and benefit of the public, and so conducted that the public can make it available, this is all that is required. But is it competent for the legislature to treat lands connected therewith, used for carrying on the schools, as institutions, or as property belonging to institutions? The term "institution" is sometimes used as descriptive of the establishment or place where the business or operations of a society or association is carried on; at other times it is used to designate the organized body. It is used in both senses in the third section of the tax law brought under consideration in this case. It is used in the former sense in the first clause of the section, where it is declared that "all lands connected with public institutions of learning, but not with a view to profit," shall be exempt from taxation. In the sixth clause of the section it is used in the latter sense, and the property referred to is described as belonging to the institutions named. Laying out of view the nature of the organization by which the charity is

administered, the property in question stands on the same footing as the property devoted to the support of colleges and other higher institutions of learning not founded by the State. All of these institutions stand, as respects their claim to exemption from taxation under the constitution, on the ground of their being institutions of purely public charity. If property is appropriated to the support of a charity which is purely public, we see no good reasons why the legislature may not exempt it from taxation, without reference to the manner in which the legal title is held, and without regard to the form or character of the organization adopted to administer the charity. To illustrate: If the organization by which these schools are maintained were incorporated, no question could be made as to the existence of a charity to exempt their property from taxation. Now, if the property is appropriated to the same public uses, and the same ends are accomplished, we see no constitutional obstacle to prevent the legislature from exempting it as fully without incorporation as with it."

It made no difference in the above case that the Catholic Church owned and operated the schools in question, and notwithstanding its chief and primary object is teaching and extending its recognized form of religious belief and worship, yet its parochial schools were held exempt from taxation, because they were institutions of purely public charity.

Library Association v. Pelton, 36 O. St., 253, is not decisive of the question here, because the building of the association consisted of a large number of rooms, a small portion of which were in fact used for library purposes, while the others were rented out for business purposes. It was held that the institution embraces other objects and uses its buildings for other purposes, and with a view to profit, and to that extent it was not an institution of purely public charity.

(*To be concluded.*)

ANTE-NATAL INFANTICIDE.

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW.—*Sir:*

In No. 48 of the last volume of THE REVIEW you expressed very legitimate indignation about some statements made at the meeting of the Chicago Obstetrical Society. You also noted that a similar state of affairs existed in most of our large cities.

I am glad to notice the strong position which you take in regard to the question of ante-natal infanticide; and I take the liberty to state a few points which a several years' practice in general hospitals have brought home to me.

"Race suicide" is the most frequently perpetrated crime of mod-

ern days, and I regret to say that Catholics constitute a large percentage of the sinners. A physician comes into the closest contact with his patients and gains an insight into the most saddening and abject phases of human life. It is one of the most depressing sights that the eyes of man can behold, to witness the death of a Catholic woman—chaplet in hand—caused by unlawful manipulation.

By analyzing the causes and circumstances that lead people to use means for the prevention of conception on the one hand, or for the destruction of the foetus on the other, we find that the two main features are: ignorance and the modern atheistic-evolutionistic view of life. I say and mean ignorance: for who instructs the Catholic laity in regard to these matters? Common sense would answer: the priest and the physician. Yet, how rare is it that we find such cöoperation! The case in question is very often too delicate and frequently too complex for the priest. "Some" physician is consulted, whereupon the woman is subjected to one or more of such procedures as will impair or render impossible the natural processes of the propagation of the race. The rage of ovariotomy is still too fresh in our minds, and we are still suffering from the in incalculable harm it has done to society at large and to the medical profession in particular.

But it is not my purpose in this letter to thunder against the doctors; for the fault lies mainly in the following: 1. lack of understanding between clergymen and physicians; 2. lack of good Catholic physicians. We need good, active, progressive Catholic physicians, and many of them. Who are propounding to-day the proper conduct in gyneological and obstetrical diseases? Jews, sceptics, and atheists (with one laudable exception, namely, Professor Chroback of Vienna.)

Take this want of information among Catholics concerning gyneological intricacies, together with the spirit of unbelief and "pursuit of happiness" (all of them wrapped with Darwinism) and you will have just so many and most powerful causes prompting our fellow believers to ante-natal infanticide. When we consider the multiform temptations that smooth the road of infraction of natural and supernatural laws, we can not but feel charity for those who have yielded to evil influences. And for charity's sake let us endeavor to stem that appalling tide of unbelief, atheism, Darwinism, and indifference which is sweeping so many Catholics into perdition. Let us have some more works like that of the Rev. Father Coppens ['Moral Law and Medical Practice'], if possible still more emphatic in their teachings. We must fight the enemies of Catholic ideals; there is no compromise, no alternative.

CHICAGO. J. F. HULTGEN, M. D.

WHY DON'T WE CATHOLICS GET OVR JUST SHARE OF THE PVBLIC SCHOOL FUND?

For several reasons, a few of which Rev. James Conway, S. J., states as follows in a paper which he recently prepared for the second Australasian Catholic Congress: "The idea of unsectarian education has taken such deep root in the American mind that it is hard to uproot it. It has taken possession of a large number of Catholics, and I fear that little is done to disabuse them. Catholic writers and speakers are too often afraid to express their whole mind on secular education. It is only with a profuse apology that some of them will venture to express their disapproval of our 'glorious system.' They regard it as an inseparable feature of the system that religion be excluded and relegated to the Sunday schools. They are willing to be unjustly taxed rather than to appear disloyal to that scheme of education which they have foolishly learned to regard as American. They are satisfied to contribute their share of the $250,000,000 that is yearly spent on common schools, and besides to be mulcted $25,000,000 yearly for the privilege of educating but one-half of their own children.....Still greater than the financial difficulty is that which arises from prejudice—the legitimate offspring of ignorance and pride. So much fulsome laudation has been lavished on our 'glorious system' of unsectarian public schools, that even Catholics have been led to believe that they are the most perfect creation of human ingenuity; the most powerful factors of culture, refinement, and morality; the necessaries of enlightened citizenship, social progress, and intellectual and political greatness; the only framers of true American manhood and womanhood; that Catholic schools, on the contrary, are the remnants of a barbarous age, foreign, undemocratic, un-American, and, therefore, unfit to educate true American citizens. By dint of 'damnable iteration' these notions have been deeply impressed on the minds of Americans."

Still Father Conway is hopeful. "The impotence of the secular system to train moral citizens," he says in conclusion, "is becoming every day more evident. It has been tried and egregiously found wanting. The injustice with which ten millions of Catholics, and perhaps half as many more of other denominations, who are eager to have their children brought up in schools of their own persuasion, is too flagrant not to be acknowledged by the majority in the long run. The scheme of denominational schools is feasible. Succeed it must in the end, though it be after a long and laborious struggle. But, no cross, no crown."

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PARERGA AND PARALIPOMENA

The Irreconcilability of the Japanese With Western Civilization.—Japan-omaniacs, suggests our friend William Marion Reedy in his ever sprightly journal, the *Mirror* (xiv. 40), would do well to read the late Lafcadio Hearn's last book, 'Japan ; an Attempt at an Interpretation.' "At first," he says, "they will be captivated by the beauty, the simplicity, the plasticity, the delicate charm of the people and their institutions as portrayed by one who by virtue of being both Greek and Irish is necessarily a sympathetic and poetic appreciator. They will see in the Japanese a sort of fairy people come true, until they come to the underlying nature, of which all the delicate decorativeness so patent to everyoné is but a mask.

This study, which at first charms with such indubitable power, progresses almost imperceptibly to a point whereat there becomes evident a suggestion of repulsion. Mr. Hearn himself, sympathetic though he is at heart, is frightened by the gulf which is fixed between the Japanese and the Caucasian. It is a gulf which can not be crossed—not even by sympathy. The book intimates, if it does not openly declare, the adamantine invulnerability of the Japanese mind and heart to the essential ideas of Western civilization. They shut their minds and hearts to the stranger when, in their conceit, they have opened both so much as may have been of use to them. They have been willing to learn of the stranger in material things, but they will take nothing of the spirit from the West. The polite and affable Japanese is only so on the surface. In his heart of hearts he either hates or despises the stranger and all the stranger's ideals. The Japanese has no morals in the Christian sense of the term. The Japanese seeks only for power. He is willing to use Christianity's tools, but not to a Christian end. Japan is still Shinto to the core.....It is governed by the dead, even though it have all the implements of modern life in its hands.

The Japanese are picturesquely interesting, but inscrutable, and, as even so enthusiastic an admirer as the late Mr. Hearn himself suggests, hostile to the rest of the world. Glowing, generous, appreciative as this book is, written though it be by one who left Christian civilization to take up the life of light and col ⁵⁰ in Dai Nippon, it is nevertheless a book the total, or perhaps the final, impression of which will be generally found to be one of a revelation of an essential, eternal, metaphysical, physical, spiritual antipathy between the East and the West."

The "Fathers" of the Republic.—We have had a vague notion that the Continental Congress which adopted the famous Declaration of Independence was made up of solemn men of advanced middle age, or considerably past it, who came together with a deliberate purpose to break with the British crown.

But they can get a different notion of things from a recently published book by Herbert Friedenwald, called 'The Declaration of Independence : An Interpretation and an Analysis,' wherein is given the result of a close study of the Congress, its composition,

and how the small minority who went to its opening with a fairly fixed aim at independence, worked like beavers to gain the cöoperation of those who had no such purpose. They had the whole power of government against them, and in the middle colonies they probably were opposed by a considerable majority of the people; but they displayed extraordinary vigor, earnestness, knowledge of human motive, and far-sighted acuteness, as well as sympathy with political liberty, and finally won, turning the flank of the former leaders of the people with extraordinary adroitness.

Besides being admitted behind the scenes by this clever study of the times, we shall be disabused of the solemn, stuffy notions derived from Trumbull's painting and the awe-struck manner of many who have written about the men and the time. We shall be reminded that these men had all the eager blood that befits their then years and yielded to its demands in managing the public affairs—that Washington was but 43 when Congress gave him the truncheon of command; John Hancock younger, only 38; John Adams but two years older; Jefferson, who wrote the document, and Richard Henry Lee, who offered it, were each 32, and John Jay, one of its most subtle and powerful champions, was but 30. It is a good thing for us to know better than we have known what they had to do and how they did it, and to recognize them as men not unlike ourselves.

A History of Christian Marriage From the Point of View of its Indissolubility has recently been published by B. Herder under the title, 'Geschichte der Unauflöslichkeit und der vollkommenen Scheidung der Ehe von Dr. Ignaz Fahrner' (pp. xii 340. $2.) It is, says Dr. Thomas J. Shahan in the *Catholic University Bulletin* (x, 4), "a notable contribution both to Canon Law and Church history. The fine work of Freisen (1898) reaches only to the period of the glossators of mediæval Canon Law, while that of Geffcken (1894) stops at the Decretum of Gratian. The essay of Sehling (1887) deals chiefly with espousals, while the treatise of Esmein (Le mariage en droit canonique, I, Paris, 1891) remains yet at the first volume. Dr. Fahrner presents in this volume the first part of a complete history of the elements of indissolubility and divorce in Christian marriage, from the earliest times down to our own day. The work is divided into three chapters. The first chapter is taken up with a study of the history of divorce among the Greeks, Romans, and Jews, the teaching of Jesus Christ and Saint Paul, the attitude of the Church in the Empire before and after Constantine, later under the Western dynasties of the Merovingians, Carolingians, and post-Carolingians. This conspectus (pp. 1-120) of the history of the bond of Christian marriage brings us to the end of the twelfth century and is particularly welcome. In the second chapter the history of the marriage tie is brought down to the middle of the sixteenth century. The teachings of Peter Lombard and Gratian, the scientific discussions of canonists and actual legislation, the evolution of the 'casus apostoli,' the divergent views of schoolmen, are expounded briefly but clearly and attractively. In this chapter he makes good use of the canonico-literary labors of the late regretted Paul Fournier, and of von Schulte, Singer and Geitl, through whose efforts

several important canonical works of this period have been edited and commented. The third chapter deals (pp. 226-340) with the same subject from the Council of Trent to our own day. It completes a work that is highly recommendable as the only satisfactory history of the Christian marriage tie as such. We await with interest the appearance of the second part of this book, in which the author promises to treat of the history of partial divorce."

Card Parties and Picnics Under Church Auspices.—Announcement was made in the daily press that at the recent New York archdiocesan synod Archbishop Farley positively forbade euchre parties and picnics under church auspices and also discouraged fairs and bazaars. "This was not an exactly accurate statement," says the New York representative of the *Catholic Union and Times* (xxxiii, 34). "The new regulation is to the effect that none of these amusements shall, after this, be conducted by any church or by a society associated in church work, without obtaining in each instance the express permission of the Archbishop. In his talk to the pastors on the subject, the Archbishop urged that they shall not resort to these means of getting funds unless there are exceptional reasons for doing so. He made it plain that he viewed with special disfavor euchre parties and picnics.....

All who have given attention to the trend of the parish entertainments in recent years will see that the Archbishop....has now checked tendencies which might become a serious evil, if not restrained in time. The old-fashioned gatherings at which members of a parish contested at cards for a few trifling trophies, have given place to some extent to modern society events for which the largest public halls in the city have been used, while the prizes have frequently comprised expensive jewelry, costly raiment, and works of fine art. It has been thought at some of these parties, at which 1,000 or more card tables were in use, that the general character of the crowds and the eagerness to win the valuable prizes were not quite in keeping with the proper tone of social events under church management."

What is Christian Democracy?—A reader of THE REVIEW queries: "What is Christian Democracy? Would you not do me and several other subscribers the favor to give a definition of this much-used term?"

The conception of Christian Democracy, according to Prof C. S. Devas (Publications of the English Catholic Truth Society, No. XL) is this: "That all government, local and central, being carried on for the common good, and all citizens being associated for this end, the primary aim of government is to secure the good of the most numerous class of citizens; that each contributes to the common good according to his capacities and receives according to his needs; every superiority involving increased reponsibility, and in consequence, the poorer and weaker members of society receiving relatively the greater advantages of society."

It is well to remember, however, that history offers no warra for thinking that an un-Christian or anti-Christian democracy will bring about or preserve the more or less ideal social state for which "Christian Democracy" strives.

NOTES AND REMARKS

The editor of the *New World* is earning the gratitude of the Catholic laboring people by keeping a vigilant optic on the sayings of various labor and trade journals and by ruthlessly exposing those which prostitute themselves to Socialism. We note from a recent issue of our Chicago contemporary (xiii, 14) that the *Western Miner* and the *Machinists' Monthly Journal* are particularly blameworthy in this regard. Both are tainted with Socialism and irreligion and consequently undeserving of Catholic support. Intelligent Catholic workingmen ought to watch their labor and trade journals and protest vigorously every time the editors allow themselves to tread on forbidden ground. And the Catholic press ought to support the *New World* in this important fight. More people are poisoned by journals of the class of the *Western Miner* and the *Machinists' Monthly Journal* than most of us are aware of.

Mrs. Francis Norton of Chicago, it appears, has sublime faith in the power and efficiency of the State. She would solve the divorce problem by having the State furnish the means for the support of all children. Support of children by the State, instead of solving the divorce problem, would only add to the number of divorces. Frequently the only bond of union between husband and wife is the children. For their sake parents will bear and forbear with each other and make the best of existing conditions. If now the State is to become, as it were, parent to the child, in many cases there would be no motive for husband and wife to live together. Mrs. Norton's plan would break up the family, to begin with, and in the end would break up the State, since the family is the unit of the State.

The Portuguese Catholic Centre, which has made its influence felt in the affairs of that country, now proposes to important groups in Europe and America a project for an international union of great Catholic associations in view of the active international work of revolutionary Socialism and its allies. Since these are avowedly anti-Christian, our Portuguese fellow-Catholics think it is high time for Christian men to draw a little closer together.

The Catholic University at Freiburg, Switzerland, (founded about the same time as our "Catholic University of America" at Washington), has 432 studends enrolled this winter. Besides these there are 138 "Hörer," who attend lectures without being being regularly immatriculated. How many students and hearers are attending the much-troubled Washington high school?

Among the fruits of the second Australasian Catholic Congress, held at Melbourne last October, is an Australasian Catholic Truth Society.

The next number of the CATHOLIC FORTNIGHTLY REVIEW will appear January 15th.

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NATURAL SELECTION OR ORGANIC EVOLUTION?

In the *Catholic World* (December, 1904, pp. 348-357) William Seton, LL. D., publishes a criticism of E. Dennert's (not Drunert) book entitled "At the Deathbed of Darwinism." He defends two propositions, to wit:

I. Darwin's theory of natural selection is by no means on its deathbed, but "still strongly upheld by many men of scientific attainment" (p. 348);

II. It is to be regretted "that so many pages of this (Dennert's) book should be devoted to the utter condemnation of natural selection" (p. 348).

It is plain that, when Mr. Seton speaks of Darwinism, he means Darwin's theory of natural selection, and not merely the theory of organic evolution as opposed to the theory of constancy. For he expressly proposes to tell the readers of the *Catholic World* "what naturalists think to-day of Darwin's hypothesis of natural selection" (p. 348), and clearly distinguishes between "Darwinism" and evolution, of which he says that they are "not synonymous terms" (p. 348.) Moreover, the array of quotations composing the body of his article concern mostly in unmistakable terms Darwin's natural selection. This is especially apparent from a letter of Professor Gratacap, written to Mr. Seton in reply to two questions, "one relating to organic evolution and another to Darwin's theory of natural selection" (p. 352). Again, E. Dennert makes a clear distinction between the general theory of organic evolution and the Darwinian of natural selection; the former he favors, the latter he condemns,—which, as we have just heard, is in Mr. Seton's opinion to be regretted.

We purpose in this paper to answer the following questions:

I. Can Darwin's hypothesis of natural selection be upheld and defended?

II. What is the "present standing" of this hypothesis?

I.

Darwin's theory of natural selection contains the following elements:

1. As "under domestication," so also "under nature," plants and animals manifest a universal tendency to vary in all directions when exposed to new and changing conditions of life. In fact, all differences "blend into each other by an insensible series." (Origin of Species, New York, 1902, p. 87.)

2. "A struggle for existence inevitably follows from the high rate (geometrical rate) at which all organic beings tend to increase." (Ibid. p. 101).

3. In this struggle for existence those individuals "having any advantage, however slight, over others," will survive, whilst any variations "in the least degree injurious" will be "rigidly destroyed." "This preservation of favorable individual differences and variations and the destruction of those which are injurious" (ibid. p. 121), is the definition Darwin himself gives of natural selection, which in fact he considers "not the exclusive," but "the most important means of modification." (Ibid. p. 30.)

4. The selected variations are transmitted and accumulated through "the strong principle of inheritance." (Ibid. p. 185.)

Hence, as Geikie interprets Darwin, "varieties at first arising from accidental circumstances may become permanent, while the original form from which they sprang, being less well adapted to hold its own, perishes. Varieties become species, and specific differences pass in a similar way into generic. The most successful forms are by a process of 'natural selection' made to overcome and survive those that are less fortunate, 'the survival of the fittest' being the general law of nature."[1]) Having thus explained the meaning of Darwin's hypothesis of natural selection, we proceed to state briefly four of the main reasons usually urged against it:

1. The theory of natural selection is insufficient to explain the origin of useful characteristics. "Selection, as we know, can not make things, it can only choose among materials already made and

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1) Sir A. Geikie, Text-book of Geology, 1893, 3 ed., p. 666. The Duke of Argyll puts Darwin's theory into the following very simple and clear propositions: "All organisms have offspring. These offspring have an innate and universal tendency to variation from the parent form. These variations are indeterminate—taking place in all directions. Among the offspring thus varying, and between them and other contemporary organisms, there is a perpetual competition and struggle for existence. The variations which happen to be advantageous in this struggle—from some accidental better fitting into surrounding conditions—will have the benefit of that advantage in the struggle. They will conquer and prevail: whilst other variations less advantageous, will be shouldered out—will die and disappear. Thus step by step, Darwin imagined, more and more advantageous varieties would be accidentally but continually produced, and would be perpetuated by hereditary transmission. By this process prolonged through ages of unknown duration, he thought it was possible to account for the origin of the millions of different specific forms which now constitute the organic world. For this theory, as we all know, Darwin adopted the phrase Natural Selection. . . . The skilful breeders of doves and dogs and horses were, in this phrase, taken as the type of Nature in her production and in her guidance of varieties in organic structure." (Organic Evolution, etc., 1898, pp. 79—81.)

open to the exercise of choice. Therefore selection, whether by man or by what men are pleased to call Nature, can never account for the origin of anything."[2])

2. Similarly, the theory is incompetent to explain the increase of useful characteristics, as the development of the organic world into its present state would require. "Year after year and decade after decade have passed away, and as the reign of terror which is always established for a time to protect opinions which have become a fashion, has gradually abated, it has become more and more clear that mere accidental variations, and the mere accidental fitting of these into external conditions, can never account for the definite progress of correlated adjustments and of elaborate adaptations along certain lines, which are the most prominent of all the characteristics of organic development. It would be as rational to account for the poem of the Iliad, or of Hamlet, by supposing that the words and letters were adjusted to the conceptions by some process of 'natural selection,' as to account by the same formula for the intricate and glorious harmonies between structure and function of organic life."[3])

3. Most of the specific characteristics of animals are biologically indifferent and of no advantage to either individual or species in their struggle for existence. Hence these characteristics can not have been produced by natural selection.

4. The hypothesis of natural selection supposes an infinite number of minute variations and knows of no well-defined species. But this is directly contrary to facts. Paleontology, as well as our best books relating to the classification of the present fauna and flora, prove conclusively that there is no chaos of variations in nature, but a well-defined system of classes, families, genera, and species.

Hence, Darwin's theory of natural selection can not be admitted, and it is difficult to conceive how a Catholic writer can raise his voice in its defense, and can speak of "the timid ones who,

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2) Argyll, l. c. p. 85.

3) Argyll, l. c. p. 84. It is true that Darwin, at least in his Origin of Species, did not admit these implications. He even says (p. 190): "I have hitherto sometimes spoken as if the variations were due to chance. This, of course, is a wholly incorrect expression, but it serves to acknowledge plainly our ignorance of the cause of each particular variation." This admission, however, does not change the theory itself. Very significant in this connection, is what Darwin says in his autobiography, written in 1876. . . . "The old argument from design in Nature, . . . fails now, that the law of natural selection has been discovered. . . . We can no longer argue that for instance the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man. There seems to be no more design in the variability of organic beings and in the action of natural selection, than in the course which the wind blows." (The Life and Letters of Charles Darwin, edited by his son Francis Darwin, vol. I. p. 279.)

In connection with this quotation, F. Darwin adds: "My father asks whether we are to believe that the forms are pre-ordained of the broken fragments of rock tumbled from a precipice which are fitted together by man to build his houses. If not, why should we believe that the variations of domestic animals or plants are preordained for the sake of the breeder? But if we give up the principle in one case. . . . no shadow of reason can be assigned for the belief that variations, alike in nature and the result of the same general laws, which have been the ground-work through natural selection of the formation of the most perfectly adapted animals in the world, man included, were intentionally and specially guided." (The Variation of Animals and Plants, l. ed. vol. II. p. 431.)

through want of study, do not understand the meaning of natural selection, and may even look on it as a temptation of the evil one" (p. 357.)[4]

II.

What is the present standing in scientific circles of Darwin's hypothesis?

We shall confine ourselves for the present to a few comments on the various (about thirty) quotations advanced by Mr. Seton in favor of his view.

1. Of these quotations some are from Bishop Hedley. In our opinion they apparently do not favor Darwin's hypothesis of natural selection, but rather evolution in the Christian sense, which implies "the idea of the Creator's guiding and directing hand" (p. 349). Only in this supposition can Bishop Hedley speak of "the foremost Catholic men of science of the day," who "not only hold a theory of evolution, but consider that there can be no doubt on the matter" (p. 349). With this assertion is quite in harmony what Mr. Seton says in concluding his paper: "He [Bishop Hedley] tells us that there is nothing in the doctrine of organic evolution and its main factor, natural selection, that is opposed to Catholic faith, provided the student of nature holds fast to the truth that the Creator planned the Universe from the beginning and that the unfolding of organic life takes place by the operation of laws laid down by the divine will." The important clause at the end of this sentence, "provided....," shows that Bishop Hedley is not endorsing Darwin's theory of natural selection. For this rests on fortuity, whilst Bishop Hedley expressly states that "the unfolding of organic life takes place by the operation of laws laid down by the divine will." In fact, natural selection can not be called a main factor in evolution, unless we add Bishop Hedley's "provided"; and to be more precise, we should properly say, the intrinsic principle of development is the main factor, whilst natural selection is only a subordinate element.

2. Neither do some of the other quotations, especially among those from letters recently addressed to Mr. Seton, favor the Darwinian theory of natural selection, but rather the general theory of organic evolution, which is said to imply natural selection

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4) Besides we call attention to the fact that in later years Darwin extended his theory even to the human soul and that although occasionally speaking of a Creator, he says in the autobiography mentioned above: "When thus reflecting I feel compelled to look to a first cause having an intelligent mind in some degree analogous to that of man, and I deserve to be called a Theist. This conclusion was strong in my mind, as far as I can remember, when I wrote the Origin of Species, and it is since that time that it has very gradually, with many fluctuations, become weaker But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? I can not pretend to throw the least light on such abstruse problems. The mystery of the beginnings of all things is insoluble by us; and I for one must be content to remain an Agnostic." (l. c. p. 282.)

as "one element." Or do these authors consider natural selection as the main element, as the most important cause of modification? That "high authority at Harvard University" hardly does. And if Professor J. S. Ames states: "We have had here in the physical laboratory of the Johns Hopkin's University at Baltimore, several Catholic priests studying zoology, and they all believed in Darwinism" (p. 355), THE REVIEW sees no reason to infer that these Catholic priests believed in Darwin's theory of natural selection. Darwinism has at least four distinct meanings[5]), and if we speak of a Catholic priest defending "Darwinism," we can only mean the theory of organic evolution as opposed to the theory of constancy, unless the contrary is clearly stated.

3. To the other quotations advanced by Mr. Seton we would oppose such eminent authorities as Virchow, Strassburger, Weismann, Wigand, Oscar Hertwig, Hugo de Vries, Wasmann, Reinke, etc., some of whom were once ardent defenders of Darwin's theory of natural selection. The truth is that most of the leading naturalists of to-day speak of natural selection merely as an auxiliary factor, and consider intrinsic causes of development as "the main means of modification."

In conclusion we wish to say that, although Darwin's theory of natural selection is untenable and on the decline among the leading naturalists, there appear to be good reasons for upholding, with men like P. Wasmann, S. J., the theory of organic evolution, as opposed to that of constancy. This theory, it should be remembered, operates with an intrinsic principle as the primary, and natural selection as a subordinate and in itself altogether insufficient, factor of evolution. Besides it is not admitted by Catholic scientists without a number of philosophical and scientific restrictions.[5]) If Mr. Seton merely intended to plead for this qualified

5) THE REVIEW, vol. XI. No. 45.

theory of evolution,—and there are some indications of such an intention in his paper—then we do not wish to blame him. Our lines are simply intended to prevent, in this important matter, any misunderstanding which might be caused by Dr. Seton's paper.—H. M.

FREEMASONS AMONG THE KNIGHTS OF COLUMBUS.

When a Masonic funeral disclosed the fact that Patrick Coughlin, ex-Mayor of Bridgeport and a prominent member of the "Knights of Columbus," had been a Freemason, the better element in the order strongly urged the Board of Directors to make this case an example to other "Knights" who held membership in

forbidden secret societies. One of the society's official organs, the New York *Register*, urged as a drastic and effective remedy the addition to the *ipso facto* suspension clauses, of one declaring forfeited the membership of any member who became affiliated with a forbidden secret society. (See the *Register's* article quoted in THE REVIEW, XI, 29, pp. 450 ff.)

From a long lament in the editorial columns of the same *Register* (mind you, an official organ of the K. of C.) of December 31st, 1904, we gather that a resolution to the effect just quoted was voted down by the order's committee on laws and also by the National Council, "leaving the order helpless against such traitors as the Coughlin stripe furnishes."

"After all the valiant protestations of the board"—we quote the *Register*—"the defense of the Order in the suit whereby Coughlin's heirs are trying to secure the insurance held in the Knights of Columbus, is simply that he had failed to pay his assessments within the thirty days required by law! This avoidance of the Freemason-membership defense shows the great weakness of our laws as at present constituted upon such matters, and imperatively points to the need of having just such a provision inserted as will make any traitor by his own act deprive himself of membership when he joins or becomes affiliated with any secret society in which membership is forbidden by the Catholic Church. The Coughlin case simply becomes an effort on the part of the Order to prevent the Coughlin heirs from getting the insurance moneys. The Order's defense is a disappointment. It plainly proclaims the inability to convict Coughlin of having been a Freemason, and it tells in the strongest language possible how futile our laws are to protect us from such fellows as these men who are at once Knights of Columbus and Masons. That the National Council voted down a law which would have effectively covered such cases is one of the strangest things in the history of this Order. Read the Coughlin case as it stands to-day and see how pitifully the Order is situated with regard to a man whose insurance claim becomes a pettifogging lawsuit; whose public life was full of honor, but whose death revealed him a traitor to this Order and to the Church he professed to love."

A strange situation, is it not, for an organization which claims to be ideally Catholic! Those within the Order account for it by various excuses. But we are more than ever confirmed in the opinion which we expressed in connection with the Coughlin case in THE REVIEW of July 21st, 1904 (XI, 29): that "the real basic reason of their sympathy for the Masonic craft and its numerous feeders is that their own aping of Masonic mummery is blinding them to the fundamental Catholic principles."

AN IMPORTANT COURT DECISION RELATIVE TO CHURCH PROPERTY.

II.—[*Conclusion.*]

A late decision of our Supreme Court seems to be decisive of the question under consideration. I refer to Davis, Auditor v. The Cincinnati Camp Meeting Association, 54 O. St., 257. The plaintiff was a Camp Meeting Association, incorporated, of the Methodist Episcopal Church. The action was to enjoin the defendant as auditor from assessing the lands of plaintiff for taxation. The Court found that plaintiff was an institution of purely public charity, and not for profit, and was organized for the purpose of holding in trust for the use and benefit of the Methodist Episcopal Church such real estate and personal property as may be necessary and convenient for the holding, conducting, managing, and carrying on religious camp meetings, in strict accordance with the policy, established usage, and discipline of the said Methodist Episcopal Church, and for the purpose of supporting and maintaining and managing, perpetually, public religious camp meetings and such other public meetings for religious, educational, and other public charitable purposes, as may be approved by the board of trustees of said association. That the real estate of plaintiff was owned and held by it for the purposes aforesaid, and for more than six years the building and real estate had been actually occupied and used by plaintiff for said purpose and no other. None of said real estate was leased by plaintiff, nor used with a view to profit at any time during the past six years. Plaintiff's said real estate consisted of twenty-five acres divided into twelve district tracts. It has six acres of drives and highways. One tract of one acre has a stable and small frame building thereon, which is used as a grocery, in which are kept for sale, during the meetings, such groceries and provisions as are necessary for the sustenance of the persons attending said meetings; two lots have situated thereon a small frame cottage occupied by the sexton of said camp grounds as a dwelling house; one lot has an ice-house thereon, in which ice is packed and furnished to persons attending at cost; another tract contains three acres and has a large frame building thereon, used during said meetings for sleeping apartments and as a boarding house by persons attending said meetings, for which a small charge is made, but the receipts have not been sufficient to pay running expenses thereof; one tract of three acres is vacant ground, except it has thereon a pumping house and machinery which is connected with water pipes and used to pump water into tanks for the use

of persons attending said camp meeting, for which persons are required to pay, but no more in the aggregate than is sufficient to keep up repairs and operating expenses. The balance of the land has no buildings thereon and is entirely unimproved, and is used as camping ground and for hitching horses, and as places of rest and recreation by persons there attending. The public at large are admitted to all said grounds upon equal terms without distinction or discrimination; sometimes an admission fee is charged for persons there attending for the purpose of helping to defray the expenses of conducting said meetings, and not with a view to profit; charges are also made by plaintiff for the privileges of keeping public stables on said grounds for the accommodation of persons there attending; also charges are made for privileges for keeping boarding and rooming houses on the grounds, and for keeping a grocery and for other privileges, but said charges are not made with a view to profit, but to assist in defraying the expenses of said meetings, and all have been insufficient to defray the necessary expenses incurred in conducting said meetings; that the same is largely supported by donations from charitable persons; that plaintiff is in debt nearly $7,000.

As a conclusion of law the Circuit Court held that plaintiff is entitled to hold its said real estate and property exempt from taxation under the laws of this State, and that plaintiff is entitled to the relief prayed for, and that it is the duty of said auditor, defendant, to refrain from assessing any taxes against said property, and to proceed forthwith and correct the tax lists and duplicates by striking therefrom all sums and amounts now standing charged thereon as taxes against said real estate or any part thereof.

The Supreme Court, on review, found no error in the judgment of the Circuit Court, and held that, "By the sixth clause of Section 2732, Revised Statutes, all buildings belonging to institutions of purely public charity, together with the lands actually occupied by such institutions, not leased or otherwise used with a view to profit, are exempt from taxation. This exemption is authorized by the constitution of the State."

"And though charges are made for the use of certain privileges, these are not inconsistent with the finding that none of its property is leased or used with a view to profit. None of its lands, as shown by the finding, are used for any other purpose than to provide for the convenience and comfort of those who may attend the meetings; and those are not sufficient to meet the expenses of the association, and have to be met in part by donations from those interested in the maintenance of the meeting, so that the charges are not then made with a view to profit."

The holding that an institution such as a camp meeting is one of a purely public charity is entirely consistent with the broad definition of that term as repeatedly defined by the authorities, not only of this State, but elsewhere, as heretofore quoted in this opinion.

The Supreme Court in Gerke v. Purcell (supra) quotes with approval 3 Steph. Com. 229, that "The meaning of the word 'charity,' in its legal sense, is different from the signification which it ordinarily bears. In its legal sense it includes not only gifts for the benefit of the poor, but endowments for the advancement of science and art, and for other useful purposes."

Now, what are the facts in the case at bar? In the first place none of the houses used by the priests or bishop are rented and have not been at any time. No profit whatever is derived from them, and none is intended or has ever been attempted. It is true the priests of the parishes live in the priests' houses, and the sexton lives in the house on the corner of Lynn alley at the rear of the Cathedral. But the evidence shows, in addition to other charitable duties devolving on him, that his presence there constantly is indispensable to the proper performance of his duties. Both the house on Lynn alley and the priests' houses are constantly used for charitable purposes. A charitable association composed of the ladies of the church has its headquarters and holds its meetings in the Lynn alley house. Contributions for the poor are there received, and are there distributed to the poor indiscriminately, regardless of their religion or race. The presence of the sexton there is necessary, as he is the custodian in charge, placed there by the association for this purpose, he has other duties to perform, such as sexton for the Cathedral, but that is not inconsistent with his duties as such custodian.

The priests' houses are also used as places for the distribution of gifts to the worthy poor indiscriminately. Contributions are there received and dispensed, and this has long since been the case because of this system of charity being one of the missions and purposes of the Church. The priests are in charge of these houses and dispense these charities, and they could not well live elsewhere and properly perform these duties. In addition to this, the priest's house is used as a place of instruction for converts and for children preparing for their first communion. He there maintains a place for inculcating habits of temperance, and there administers the total abstinence pledge; it is a place where family and neighborhood disputes are settled, and the priest is the arbitrator to settle and adjust such disputes and controversies. He is there not only to administer to the poor, but also to the sick, at all hours of the day or night by all who may be sick and in dis-

tress. He goes whenever he is called, without regard to the religious belief of the sick or distressed, and all this is done free of charge.

In the light of Davis v. Camp Meeting Association (supra), it certainly can not be successfully controverted, but that any institution which freely and indiscriminately administers such public charity, and derives no profit from its property, is an institution of purely public charity. As heretofore quoted from 150 Pa. St., 565, the Court says: "It may be safely said that whatever is gratuitously done or given in relief of the public burdens or for the advancement of the public good is a public charity. In every such case, as the public is the beneficiary, the charity is a public charity. No private or pecuniary return is reserved to the giver or any particular person, but all the benefit resulting from the gift or act goes to the public, it is a purely public charity."

For the above reasons I am of the opinion that the master erred in holding that said Church is not an institution of purely public charity, so far as the evidence in this case shows as to the particular property in question.

Several other questions are presented by the record, all of which I have carefully examined, but I can not take the time or space to do more than refer to them and state my conclusions.

As to the Catholic graveyard, at Mt. Vernon and Washington avenues, I am of the opinion that the weight of authorities upholds the doctrine laid down in 11 Mo. Appeals, 560, that the exemption continues until all the bodies are removed. If the place has become a public nuisance, as claimed by defendants, through neglect, then upon proper steps or proceeding it is the duty of those having proper public authority to abate it as such and cause all the bodies to be removed. When that is done then this ground of exemption will be removed, but not so long as bodies are permitted to, or do remain buried therein.

The grounds contiguous to said churches, schools, and priests' houses, and which are used for necessary or for ornamental or recreation purposes for such houses, are properly exempt from taxation. But this will not apply to vacant lots not used for any of the purposes for which the law exempts property from taxation. I am inclined to the opinion that the finding and conclusion of the master, that so far as property not exempt is concerned, simple taxes of each and every preceding year in which such property shall have escaped taxation as far back as the next preceeding decennial appraisement and equalization of the real estate, should be added, is in accordance with a fair construction of Section 2803 of the Revised Statutes, and that the Auditor is required by the provisions of Section 2844 of the Revised Statutes to add

the penalties therein provided. I also concur in the master's finding that the five per cent. penalty under section 1094 Revised Statutes is not properly chargeable.

In making application of the findings and conclusions, the Court finds that the property purchased in 1890 for the Church of St. Francis of Assisi, was not actually used for any purpose until April, 1893; that, therefore, the several lots comprising the property are properly taxable for the years 1891-92, together with legal penalties. But upon the completion of the priest's house in 1893, it and the land contiguous, becomes exempt from taxation. The remaining five lots are taxable for the years 1891, 1892, 1893, 1894, and 1895. In 1896, upon the completion of the church, it was the finding of the Court that the entire property became exempt from taxation.

The property described in the fifth parcel, the sixth parcel, and the thirteenth parcel, are each and all property subject to taxation, and the taxes and penalty, except the five per cent. penalty, are properly charged on the tax duplicate against the property described in each of said parcels.

The special assessments for street improvements against plaintiff's said property that abuts thereon, as found by the master, are properly assessed and are valid liens against said property, and defendants are entitled to recover against plaintiff said several amounts, with interest, so specially assessed against said real estate for said street improvements.

All other property sought to be placed on the tax duplicate, priests' houses, sexton's house, the graveyard, vacant lots, contiguous to, or a part of church or school property, are all, for the reasons in the opinion stated, properly exempt from taxation, and such as are charged on the tax duplicate are improperly charged thereon for taxes and penalty, and said treasurer is permanently enjoined from demanding or collecting from plaintiff taxes and penalties thereon, as well as on said first parcel subject to said modification, and said auditor and treasurer are ordered and directed to correct their tax lists and duplicates by striking off therefrom the several amounts charged against said real estate.

The case will probably be appealed to the Circuit Court for review.

* * *

A TYPICAL EDUCATIONAL CONVENTION.

A Toledo subscriber of ours writes:

The influence of the National Educational Association is not unknown to our readers. A new organization, modeled upon the plan of the N. E. A., but restricted to the State of Ohio, has been established of late and has held its first meeting in Columbus.

That in the meetings of these societies the public school system is invariably glorified and celebrated as the only foundation for the welfare of the Republic; that the extraordinary work done by the numerous parochial schools and private institutions of the Catholic Archdiocese of Cincinnati and the dioceses of Cleveland and Columbus was on this occasion utterly ignored; that some minister must always open the session of such a convention with an invocation, goes without saying. But that presidents of denominational colleges announce with a certain pride that Roman Catholics attend their institutions, the advocacy of a deluded Christianity, the insistence that philosophy must not be a body of doctrine, but only a view-point from which to look at life, shows how unsatisfactory the work of some of these institutions is, and that we Catholics have reason to adhere to our time-honored tradition.

One professor related with pleasure that he knew a good young lady of the Roman Catholic Church who used to play the organ for Protestant services. This he hailed as an ideal condition to be welcomed and imitated. We do not hesitate to say that Catholics not thoroughly grounded in philosophy and theology may easily be infected by the broad Liberalism which was advocated in one of the special meetings attended by the writer.

A remark made by Governor Herrick in the general session should be well pondered by all. Referring to the new school code of Ohio, he exhorted the teachers to propose their demands to the legislature. "Watch the legislature," he said, "and when you have a demand to make, advise me of it. I will see that you have consideration if I have anything to do with the legislation."

Fortunately just at this time the well-edited report of the Catholic Educational Association, issued by the Secretary, Rev. F. H. Howard, Columbus, Ohio, shows in which direction Catholics have to work: for a combination of all the Catholic educational forces, parish schools, high schools, colleges and seminaries; possibly all these working in connection with the Federation of Catholics to such an extent that their voices will be heard in the councils of the State and the Union.

* * *

HEADS OF GOVERNMENT AND FREEMASONRY.

In THE REVIEW of April 28th, 1904, (Vol. XI, No. 17) we commented upon the many evidences of the Masonic spirit to be observed in the public monuments at Washington and referred especially to the activity shown by the lodges in drawing into their ranks such public men as have attained high political office.

The occasion of our remarks was the fact that President Roosevelt had then recently been made an honorary member of Pentalpha Lodge of Masons of the District of Columbia and had shortly before accepted honorary membership in still another lodge. Mr. Roosevelt had been initiated into Freemasonry at his home in New York in 1901, shortly after his election to the vice-presidency. Previous to this, (he was then 42 years of age), he seems to have had no affiliation with the Masonic order.

Now comes the announcement that Senator Fairbanks, who has lived the sixty years of his life indifferent to the claims of Freemasonry, has, immediately upon his election as vice-president, been taken into camp and, with unusual haste, rushed through the three degrees. The New York *Times* of December 28th, 1904, prints a telegram from Indianapolis which says:

"Vice-President elect Fairbanks was to-day made a full-fledged Mason in record time, having taken the Entered Apprentice degree at 10 o'clock this morning, the Fellow Craftsman's degree at 2 o'clock this afternoon, and the Master Mason's degree to-night. After the first degree was conferred at Oriental Lodge, he was drilled for two hours by members of the order, and when he presented himself for the second degree he passed with flying colors. Then he was again drilled for two hours, and to-night the third degree was conferred in the presence of a large crowd of Masons at the Scottish Rite Temple. After the ceremonies Mr. Fairbanks and a number of prominent Masons were the guests at a dinner at the Columbia Club. While refusing to give any details, Masons say that the Senator acquitted himself well. The time usually required to take the three degrees is two or three weeks."

We can understand why the lodges which have thus succeeded in placing the names of the President and Vice-President of the United States on their roll of members, should feel elated and consider their prestige as having been notably increased; but we are curious to know what motive impelled two such men, candidates for high public office, to yield to the solicitations of the craft immediately upon their success at the polls. During all the years preceding their election they saw nothing in Freemasonry to attract them to it. They had abundant opportunities of knowing all the so-called advantages that it had to offer, and doubtless many pressing invitations to join the brotherhood were extended to them. But during all that time there seems to have been no inducement weighty enough to sway them toward the lodge. What sudden light fell on them? What induced the change of front? Surely it was not that membership in the order could enhance the dignity of the office of president or vice-president of the United States. And a popular election could throw no light

upon the aims and purposes of the order additional to that already possessed by the two candidates. How then account for the change? We have heard of ante-election promises by which candidates engaged themselves in the event of their success to apply for membership in the order, but we are reluctant to accept such a theory in the present case.

Whether explained or not, the fact remains that, with few exceptions, in recent times the highest officials of our government have been members of the Masonic guild at the time of their election, or immediately on their election have hastened to become associated with it.

A CRITICAL DISQUISITION ON THE CHRISTMAS MESSAGE OF THE ANGELS.

Our esteemed and scholarly Canadian contemporary the *Northwest Review* lately (xxi, 11) printed the following note on a subject of general interest:

"One of our Catholic contemporaries is too severe on the Protestant version of Luke, ii. 14: 'On earth peace, good will toward men.' This is not a false translation, but a fairly correct translation of a probably incorrect manuscript. The whole difficulty turns upon the absence or presence of a sigma (s) in St. Luke's original Greek text. If there was a sigma, [it reads εὐδοκίας, if not,[1]] 'eudokia.' If there was no sigma, then the Authorized Version of King James is right. Now two of the best manuscripts still extant, a great many other old manuscripts, all the Latin Fathers, and some of the most learned early Greek Fathers at a time when there still existed New Testament manuscripts two or three centuries older than the oldest manuscript we now have (which dates from the end of the fourth century or the beginning of the fifth)—contain the Catholic reading, 'On earth peace to men of good will.' The Revised Version adopts the Catholic translation, for it reads, 'On earth peace among men in whom he is well pleased.' The only concession it makes to the Authorized Version is this marginal note: 'Many ancient authorities read 'peace, good pleasure among men.' In a second marginal note the Revised Version says: 'Greek, men of good pleasure,' thus completely ignoring the Greek New Testament text of the Oxford Clarendon Press, which has 'eudokia.' The weight of the best scholarship is, therefore, on our side. However, even granting the text as in the Authorized Version, there is no real difference in doctrine. To wish 'peace on earth, good will to men,' practically amounts to saying that those only shall have peace who have a good will. But the Catholic version is the more compact and rational."

This explanation is not quite to the point. To wish "peace on earth and good will to men" does not, in our humble opinion,

1) We have supplied the bracketed words, required by the sense, as a "line o' type" or two had evidently dropped out of the text in the N. W. Review.—A. P.

amount to saying that those shall have peace who have a good will. Besides, εὐδοκία does not mean "good will" and its traditional rendering by "good will" in several modern languages has given rise to an erroneous interpretation.

Luke 2,14, reads: Δόξα ἐν ὑψίστοις Θεῷ,[2]) καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας. This reading of *three* of the best Greek codices is confirmed by the Latin translation of the Itala and the Vulgate, by the Gothic translation of Ulfilas and the Syriac Peschittho; also by Cyril, Irenaeus, Origenes, Athanasius, and Augustine, while the authorities for εὐδοκία are neither so ancient nor so numerous.

But εὐδοκία does not signify "good will" in the sense in which this phrase is generally understood and in which it is taken by our esteemed contemporary at the end of its above quoted note. It means "good pleasure" (*beneplacitum*) and refers not to men, but to God.

"Et cum dicatur ἐν ἀνθρώποις εὐδοκίας [in hominibus beneplaciti (divini)"—says our latest and best authority, Joseph Knabenbauer, S. J., in his Commentarius in Evangelium secundum Lucam (p. 122)—"simul ostenditur fore ut homines jam non sint filii irae, sed filii gratiae, quos Deus scil. amat, qui ei placent, quos Deus bona sua voluntate et gratia prosecutus est (Mald.). Hoc enim sensu de divino beneplacito εὐδοκία et etiam *bona voluntas* est accipienda, uti recte accipiunt plerique (cf. Cord. Mald. Salm. Tol. Ians. Lap. Luc. Sa, Estius, Bellarminus, Mariana, Ipr. Lap. Menochius, Tirinus, Lamy, Schegg, Bisp. Reischl, Grimm, Schanz, Fil.); εὐδοκία enim, ut recte advertunt, de divino beneplacito, de gratuita Dei erga nos benevolentia dicitur; cf. Matth. 11, 26 (vulg. quia sic fuit *placitum* ante te), idem Luc. 10, 21; Eph. 1, 5 (vulg. secundum *propositum* voluntatis suae) 1, 9 (*beneplacitum* eius), Phil. 2, 13 [pro bona voluntate.] Neque enim, ut notat Ians., εὐδοκία unquam tribuitur homini respectu Dei, sed frequenter Deo respectu hominum."

That is to say, εὐδοκία means good pleasure; it is never applied in holy Scripture to men with respect to God, but frequently to God with respect to men; and this interpretation of the word in Luke 2,14, is approved by a long series of the very best authorities.

Hence, though εὐδοκίας is to be preferred to εὐδοκία, the *Northwest Review* is right in saying that the sense of both versions is essentially identical; but it is wrong in adopting the interpretation of good will on the part of men, against which Fr. Knabenbauer expressly warns exegetists and preachers as follows: "Patet..... quod in vulg. habetur *bonae voluntatis* explicari debere de benigna Dei voluntate..... Quare bene attendendum est ne falso explicen-

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2) Unfortunately, we find that our Greek case contains no omega with iota subscriptum.

tur versiones in linguis vernaculis quae communiter feruntur: aux hommes de bonne volonté, die guten Willens sind, to men of good will." (Ibid. pp. 123 and 124.)

We have entered into this subject so extensively, not only because the *Northwest Review* is a journal of high scholarship, in which we seldom find inaccuracies, but also and chiefly for the reason that the error into which it has fallen is, as the warning of Fr. Knabenbauer seems to indicate, almost as common among scholars as we know it to be among our Catholic people.

THE DUTIES OF CATHOLIC PARENTS WITH REGARD TO OUR PAROCHIAL SCHOOLS

are thus summarized in a recent edition of the highly esteemed *Pastoral-Blatt* (No. 8):

1. Parents are bound under pain of mortal sin to send their children to the parochial school, if there be a good one within reach, unless they provide otherwise for a Catholic training. They are permitted to send them to a State school only for good reasons, approved by the Bishop.

2. They must send their children to school, if possible, as soon as they are of proper age; not only for a brief time before first communion.

3. They should send them to school promptly on the first day of the school term, not weeks or months late.

4. They should see that the children attend school regularly, and if they keep them at home for valid reasons, inform the teacher or pastor.

5. They should send them punctually, not only to school, but also to mass. Devout attendance at daily mass draws down blessings upon the children, the school, the home, and the entire parish.

6. They should admonish their children to behave themselves becomingly on the way to school.

7. They should encourage them to respect and obey their teachers and priests, and to treat others, especially the aged, with due deference.

8. They should often admonish them to be good, attentive, and diligent at school, so that they may grow in knowledge and virtue.

9. They should watch strictly over the proper performance of the home task.

10. They should see to it that the children take good care of their school-books.

11. They should also have an eye to their children's cleanliness and tidiness.

12. They should give careful attention to the monthly or quarterly report on the conduct and progress of their children, praise them if they have been good and diligent, chide them if they have neglected their duties.

13. They should not too easily credit complaints against teachers. Such complaints are usually unfounded. If they deem it necessary to take action, let them make enquiry from the teacher or pastor.

14. In the presence of their children they should invariably speak of teachers and priests with due respect and strive to uphold their authority.

15. They should teach the children gratitude towards their teachers.

16. They should send their children for at least a year or two after first communion to the parochial school or some other Catholic institution, and not to public State schools, which are always more or less dangerous to faith and morals.

17. Where the school is a pay school, the school money should be paid promptly and regularly, if possible. If parents are poor, let them consult with their pastor. Poor children are received free into all parochial schools. Never should a child be sent to a State school because parents feel unable to pay the school money. Poverty is no disgrace, and in well-regulated parish schools poor children are just as welcome as those of wealthy parents.

It might be well to print these regulations in the form of a leaflet for free distribution among parishioners.

We may add that not until our parochial schools are made absolutely free, shall we be able to get all the poor children, nay all Catholic children, under adequate religious influence.

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At the forty-third annual session of the Missouri State Teachers' Association at Columbia the fact was brought out that many young persons, who can scarcely be called more than children, are teaching school in the country districts of Missouri. Miss Mary Jean White of Harrisonville said: "In Cass County we have over twenty teachers who are under the age of eighteen years." Further discussion showed that the same might be said of many other counties. When it came to a discussion of the problems arising out of this situation, there was much difference of opinion. Miss Whittaker, Superintendent at Louisiana, Missouri, said that older teachers could be had if country folks were willing to pay for them. "Farmers," declared she, "think more of housing their shorthorns well, than of providing good teachers and adequate school-houses for their children."

BOOK REVIEWS AND LITERARY NOTES

The Gospels of the Sundays and Festivals. With an Introduction, Parallel Passages, Notes, and Moral Reflections. By Rev. C. J. Ryan. Browne & Nolan, Dublin. 2 vols. Price, $6 net.

Rev. Cornelius J. Ryan, who for many years prior to his appointment to a city pastorate, was Professor of Sacred Scripture in the Dublin diocesan seminary, has presented us with a work of studious research, marked by the practical sense of an earnest priest engaged in the parochial work for which he has prepared many others. The plan of the two handsome volumes is "an excellent one perfectly carried out," in the opinion of Rev. Dr. De Becker, Rector of the American College, Louvain ; and the splendid array of commentators—Catholic, Protestant, Jew, and Rationalist—consulted and quoted, is the best evidence, according to such authorities as the London *Tablet*, of the completeness and impartiality of the work. The learned Archbishop of Dublin considers that "it gives in a small compass all the matter necessary for a young priest to explain the Gospels," and several Irish bishops are so convinced of this that they have formally recommended it to their priests. Such a noted expert as Cardinal Moran deems it "far and away the most learned and most practical commentary on the Gospels that has yet appeared." The parallel versions—Greek (codex B), Vulgate and Douay, the "Combined Narrative" of kindred passages, the excellent "Moral Reflections," suggesting concise and unhackneyed discourses, the manifold notes and copious index are a fitting sequel to the historical and topical introduction of sixty pages which illustrates the "setting" of the Gospels. These useful volumes deserve a place in every Catholic library.

The Parochial School: A Curse to the Church, a Menace to the Nation. By Jeremiah J. Crowley, A Catholic Priest of the Archdiocese of Chicago and an American Citizen. Published by the Author, Sherman House, Chicago, 1904.

This book belongs to the genus "ex-priest literature." It is more dangerous than the average pamphlet of its kind, 1. because the author is not strictly speaking an ex-priest, but only under ecclesiastical censure, and 2. because many of his charges are unfortunately true and his quotations cleverly selected and largely genuine. Had Crowley cut out the utterly irrelevant chapters on the corruption of the clergy in bygone times and confined himself to reasonable criticism of actual present-day evils—of which the Lord knows we have more than enough!—his indictment would have been much more terrible. For it is an indictment, and a fierce one. It

points out faults and failings which in reality exist and from which the Church suffers grievously. But the author makes the mistake of "pouring out the child with the dirty water in which it was bathed," as the Germans are wont to say. Because our parochial school system is not up to the ideal, because some pastors do not do their full duty by it, he wants it abolished in the interest of Catholic education, and the children sent to the public school, which with eyes blinded by prejudice, he looks upon as an institution totally faultless and almost divine. The poor man may be bona fide, as we are assured ; but he is entirely off the track. His book is not the criticism of a well-meaning friend ; it is the attack of a bitter enemy. Fr. Crowley is not serving the cause of the Church, as he seems to believe ; he is making her weep and giving weapons into the hands of her deadly foes. Even if all his charges were true (as some of them undeniably are), it would not follow that the parochial school is a curse to the Church and a menace to the nation, but only that it is abused and ought to be reformed. But Crowley has not the stuff for a reformer. A St. Louis secular newspaper, the *Abendanzeiger*, hit the nail on the head and expressed what must be the opinion of all fair-minded Protestants on his methods, when it said in its edition of December 27th : "A man who [like Crowley] indulges in such unmeasured and unfair exaggerations, is not fit to be a reformer. Strict veracity, even as against an enemy, is one of the most essential qualifications of a man who desires to battle for the right."

The Meaning of the Idylls of the King: An Essay in Interpretation by Condé B. Pallen, Ph. D. American Book Co.

Our friend Dr. Pallen has been favorably known for a number of years to students of Tennyson as an interpreter of his poems. The present booklet is an amplification of his study of the Idylls first published in 1885 and again in a more developed form in 1895. The original essay elicited a commendatory letter from Tennyson to the author, which appears on the first page of this booklet. Dr. Pallen finds the keynote of his interpretation of the Idylls in the poet's own words which describe the work as "an old, imperfect tale, shadowing sense at war with Soul." The Idylls, in his opinion, are an allegory depicting the struggle between the sensual and the spiritual elements in human nature. The spiritual, so strongly typified in King Arthur's character, is finally triumphant. Yet, though most readers will readily grant that there is a deeper purport in the poem than appears on the surface, not all will agree with Dr. Pallen when he interprets even minor incidents symbolically ; as for instance, when he finds in the Lady of the Lake a type of Religion and in the three queens, the three theological virtues. An appendix gives interesting details concerning the

growth of the Arthurian cycle and contributes lucid comment on some allusions in the poem.

Papst Pius X. Von A. de Waal; 2d ed., pp. 147. Allgemeine Verlagsgesellschaft m. b. H., Munich, 1904.

To speak with Msgr. de Waal, "the first page of Pope Pius X.'s biography is now written, and the hand of the Future will have to turn and fill page after page." This first page contains promising tidings and makes us look confidently forward to great and beneficent things. The work is a combined production of de Waal, the faithful historian, and de Waal, the pleasant novelist. It was evidently inspired by veneration for Pius X. and for his great predecessor Leo XIII.; and will not fail to enkindle love and admiration for both popes. Critically: Is not according to the latest edition of the Gerarchia Cattolica Pius X. the 258th [not 265th] successor of St. Peter? Again, the statements on p. 58, lines 1 and 21; p. 59, lines 3 and 4 from below, and p. 64, lines 21 and 22 from below, are seemingly not in accord.

——Those of our readers who are interested in the history of the German element in the United States, will find much valuable material stored up in the four volumes, now completed, of the *Deutsch-Amerikanische Geschichtsblätter*, published quarterly by the German American Historical Society of Illinois at their office in the Schiller Building, Chicago. Membership in the Society, at three dollars per annum, entitles the subscriber to a copy of the magazine, which presents the results of the Society's researches. For the information of our readers we note the following among the papers published in the *Geschichtsblätter* since 1902: History of the Germans in Quincy, Illinois; The Germans in Sangamon County, Illinois; on the Mixing of the German with the Other Elements of our Population; Extracts from Old Illinois Newspapers; General Osterhaus; The German Element in the United States; The Germans in the United States as Founders of Families, Owners of Homesteads, Farmers, and Laborers, Compared with Immigrants of Other Nationalities; The So-called Scotch-Irish; the Lives of German Pioneers; Life of Gustav Körner; The Latin Settlement at Belleville; German Political Refugees in the United States from 1815—1860; The Pioneers of McHenry County, Illinois; The Oldest German Settlers of Illinois; Germans in the Spanish-American War; The First German Militia Companies, etc., etc. The reader will note from these random titles that, while the *Geschichtsblätter*, being published by an Illinois society, are naturally devoted first of all to the history of the German element in Illinois, they also contain much valuable inform-

ation of a general character apt to interest every student of German life and growth in America. We are glad to recommend them most cordially.

——*La Nouvelle France*, which has lately entered upon its fourth year, promises for its new volume a series of papers entitled "Les Américanistes," by Rev. Father At, to which we look forward with a degree of curiosity and pleasure. *La Nouvelle France* is published monthly in Montreal, at one dollar per annum, and deserves the support of all who are interested in the French-Canadian race.

BOOKS RECEIVED

Essentials in Ancient History. (From the Earliest Records to Charlemagne). By Arthur Mayor Wolfson, Ph. D., in Consultation with Albert Bushnell Hart, LL. D. American Book Co. [Illustrated.]

The Catholic Scholar's Introduction to English Literature. A Text-Book for the Use of Catholic Schools. By Arnold Harris Mathew. Revised by the Very Rev. W. A. Sutton, S. J. Benziger Bros.

Mycenaean Troy. Based on Dörpfeld's Excavations in the Sixth of the Nine Buried Cities at Hissarlik. By Herbert Cushing Tolman, Ph. D., D. D., and Gilbert Campbell Scoggin, M. A. American Book Co. [Illustrated.]

Kulturgeschichte der römischen Kaiserzeit. Von Georg Grupp. I. Band: Untergang der heidnischen Kultur; II. Band: Anfänge der christlichen Kultur. München, Allgemeine Verlags-Gesellschaft m. b. H. [Illustrated.]

Louis Veuillot. Par Eugène Veuillot. Tome Troisième (1855—1869). Paris: Victor Reteaux. Price $1.75 unbound.

P. Angelo Secchi. Ein Lebens- und Kulturbild aus dem neunzehnten Jahrhundert. Von Dr. Joseph Pohle. Zweite, gänzlich umgearbeitete und stark vermehrte Auflage. Köln: J. P. Bachem. [Illustrated.] Price, bound, 5.30 marks.

Geschichte der Religion. Von W. Wilmers, S. J. Siebente, neu bearbeitete, vermehrte Auflage. Zwei Bände. Münster, Aschendorffsche Buchhandlung. 1904.

A Greek Primer. By Clarence W. Gleason American Book Co. [Illustrated.]

Officium Hebdomadis Majoris, a Dominica in Palmis usque ad Sabbatum in Albis. Ratisbonae, Romae, Neo-Eboraci & Cincinnati. Sumptibus et typis Friderici Pustet. MDCCCCV. Price, in flexible leather binding, 85 cts.

Mary Glorifying God. From the Italian of V. Paul Segneri, S. J., by Rev. B. Calzia, S. J. San Francisco, Cal. 1904.

Brother and Sister. By Jean Charruau, S. J. Translated by S. T. Otten. St. Louis: B. Herder. 1904. Price $1.25.

Rosa Mystica. Immaculatae Tributum Jubilaeum A. D. M. CM. IV. The Fifteen Mysteries of the Most Holy Rosary and Other Joys, Sorrows, and Glories of Mary. Illustrated with copies of the Rosary frescoes of Giovanni di San Giovanni and other artists. By Kenelm Digby Best. St. Louis, Mo.: B. Herder. 1904. [Oeuvre de luxe.] Price net $6.

Catholic Educational Association: Report of the Proceedings and Addresses of the First Annual Meeting. St. Louis, Mo., July 12, 13, 14, 1904. Published by the Association, Secretary's Office, 212 E. Broad St., Columbus, O.

Die hl. Communion im Glauben und Leben der christlichen Vergangenheit. Von Dr. Jacob Hoffmann. Münchener Volksschriftenverlag, München, 1904.

Summa Theologiae Moralis. Scholarum usui accommodavit H. Noldin, S. J. 3 voll.—Vol. I. De Principiis Theologiae Moralis. Ed. IIIa et IVa. Cum duobus complementis: 1. De Sexto Praecepto et de Usu Matrimonii. Ed. Va et VIa. 2. De Poenis Ecclesiasticis. Ed. IIIa et IVa.—Vol. II. De Praeceptis. Ed. IIIa et IVa.—Vol. III. De Sacramentis. Ed. Va.—1904. Oeniponte, F. Rauch. [Agents for the U. S.: F. Pustet & Co. Price $7,50 net.]

Die Parabeln des Herrn im Evangelium exegetisch und praktisch erläutert von Leopold Fonck, S. J. 2. vielfach verbesserte und vermehrte Auflage. Innsbruck: Felizian Rauch. 1904.—F. Pustet, New York and Cincinnati. Price $2.15 net.

Stories of Missouri. By John R. Musick. American Book Co. [Illustrated.]

American Public Schools. History and Pedagogics. By John Swett. American Book Co.

Rights and Duties of American Citizenship. By Westel Woodbury Willoughby, Ph. D. American Book Co.

Stories of the Badger State. By Reuben Gold Thwaites. American Book Co. [Illustrated.]

Three Pamphlets of the Catholic Truth Society of San Francisco, Cal.: 1. Why I Became a Catholic. By Hon. Henry C. Dillon of Los Angeles; price 5 cts. 2. A Simple Dictionary of Catholic Terms. By Rev. Thomas J. Brennan, S. T. L.; price 10 cts. 3. The Inquisition: An Essay extracted from Devivier's Christian Apologetics. Edited by Rev. Joseph C. Sasia, S. J.; price 5 cts.

From Archbishop Harty of Manila: Album de la Virgen de Antipolo. Manila, 1904. [Illustrated.]

Socialism: Its Theoretical Basis and Practical Application. By Victor Cathrein, S. J. Authorized Translation of the Eighth German Edition, With Special Reference to the Condition of Socialism in the United States. Revised and Enlarged by Victor F. Gettelmann, S. J. Benziger Brothers. 1904.

The Parochial School: A Curse to the Church, A Menace to the Nation. By Rev. Jeremiah J. Crowley, a Catholic Priest of the Archdiocese of Chicago and an American Citizen. Published by the Author. Chicago, Ill. 1904.

PARERGA AND PARALIPOMENA

Lord Acton's Letters are just now being widely advertised in this country. For the information of our Catholic readers we reproduce a portion of the *Month's* review of them (printed last May):

"What certainly has not increased our respect for Lord Acton, either as a historian or as a man, is the extraordinary violence of his utterances about Ultramontanism. It is the fierce, irresponsible, unmeasured language of a partisan who has thoroughly lost his temper, and who presumes on the fact that he is addressing a confidant neither able nor disposed to challenge his statements. We are not saying that Lord Acton had no excuse for feeling sore with certain Ultramontanes, but it is plain that the iron had eaten into his soul more deeply than we had supposed. In these confidential communications he throws sobriety to the winds; and it requires an effort on the reader's part to remind himself that, in spite of all that is said, it was Lord Acton's free choice still to remain in communion with the Roman Church. One can not help feeling that the writer must have sought compensation for the sacrifice which this entailed by indulging in the luxury of abusing his opponents. There is an extravagance in his estimate of their theological attitude which is almost worthy of the 'Evangelische Bund.'

"The precise share which he had taken in the 'Letters of Quirinus' was never avowed by him. Both he and Döllinger found it convenient to leave themselves a loophole when making positive statements about matters of fact which might compromise their reputation as students of history. For that reason we find it hard to believe that Lord Acton would have wished to identify himself, even posthumously, with estimates of the moral attitude of his opponents far more fierce and denunciatory than anything to be found in the published Moralstreitigkeiten of his friends Döllinger and Reusch. Needless to say, that for those estimates no facts or references are given, either by Lord Acton or by his editor."

However, as the *Tablet*, in its notice of the same work (May 14th, 1904), observed: "The letters were penned nearly a quarter of a century ago, when the writer was still under the influence of those exaggerated estimates as to the consequences of the doctrine of papal infallibity which at that time were common to friend and foe. Moreover, it is impossible not to regard his public appearance and speech on the occasion of the laying of the foundation stone of Westminster Cathedral as in some sort a public indication of the time of peace and fuller understanding which came to him before his death."

The Commission for the Codification of Canon Law is hard at work. A well-informed Rome correspondent learns that many suggestions from bishops all over the world are already up for consideration. The work of the Commission covers an immense field and with all possible energy will take several years to accomplish. But the Holy Father is determined not only to use every means to stimuate the labors of the consultors, but to bring the new code into

operation by sections as the different parts of it are perfected. With this aim he has urged the theologians working on the laws regarding the sacraments to finish their labors as soon as possible, and it may be taken as certain that this part of the new code will soon be promulgated. Very little is to be done for five of the sacraments: the reservations and censures of penance will require some changes, but not very many; for Leo XIII., in a famous constitution, has brought the legislation on these matters up to date. But the bulk of the new legislation concerning the sacraments will refer to matrimony. Msgr. Gasparri, who is the greatest living authority on the ecclesiastical legislation concerning matrimony and who is the secretary of the Commission, is devoting a great part of his time to this important subject. That some serious changes are in contemplation is quite certain. The correspondent has it on good authority that the Canon Law will be relaxed with regard to the forbidden degrees of kindred within which marriage is invalid. But the most important and at the same time the most difficult question is that connected with the valid celebration of marriage. Where the decree "Tametsi" is promulgated, the presence of the parish priest of one of the contracting parties and two witnesses is required for validity; in other places a marriage before the civil authorities without the presence of any priest, is valid, though illicit. Great confusion and inconvenience has resulted from this diversity, and it may be taken for granted that with the new code a uniform law for the whole Church will be introduced.

Peter's Pence.—In a letter addressed to the American hierarchy under date of January 2nd, 1905, His Excellency the Apostolic Delegate sets forth that "notwithstanding the generous response of the American people, the financial condition of the Holy See is far from being prosperous or satisfactory. The present sad state of some of the most prosperous nations of Europe and the increased demands on the funds of the Church," he says, "are the principal causes of the actual financial situation of the Holy See—a situation upon which our Holy Father looks with alarm, because, unless his children come forward more liberally to his assistance, notwithstanding the utmost economy practiced in every department, he can hardly meet the exigencies of the vast administration of the Church which extends throughout the whole world." Hence, besides the general yearly collection, which is to remain as heretofore, and to be more earnestly encouraged, His Excellency suggests other means, such as the opening of contribution lists in the leading Catholic newspapers; the forming of "Peter's Pence Societies," the keeping of "Peter's Pence Boxes" in churches and chapels, seminaries, colleges, academies, parochial schools, and in halls where Catholic societies meet, etc. "The pious work of Peter's Pence might be divided into three branches, namely: diocesan, if it extends to the whole diocese; parochial, if it be established within the limits of the parish; and collegiate, if it refers to newspapers, periodicals, seminaries, colleges, schools, societies, etc. Each branch should have the approval of the ordinary if diocesan, of the pastor if parochial, and of the superior of the institution if collegiate. As soon as any of the afore-

said branches is properly established, notice should be sent to this Delegation, and a yearly report is also requested in order that its progress may be known. The moneys collected may be sent either to this Delegation every six months, or to His Eminence, the Cardinal Secretary of State."

We sincerely hope this appeal will bear rich fruit!

Another Public School Fad Criticized.—"Correlation," that is the excessive tendency to merge all studies into a kind of unconscious performance that begins and ends nowhere in particular, is denounced by a secular daily newspaper friendly to the public school system (the Chicago *Chronicle* of January 5th) as a fad which has "worked enormous mischief in our schools."

"The child to-day," says the *Chronicle*, "is not taught spelling as spelling. He is supposed to learn it as he writes. He is not taught writing as writing, but in connection with his geography lesson. He is taught little geography directly. The teaching of that comes in disguised form in connection with history. Even his arithmetic is charged with data relating to current events, so that the child shall be sure of learning something else while he is learning his arithmetic lesson. The result is that the child does not learn any one thing well. He does not work with definiteness in any one direction, but is trying to absorb a composite of learning that is made as indistinct as possible. He does not set his mind to a given task, certain of his purpose and resolute to accomplish it. He has a vague idea of something, but whether it is spelling, writing, geography or history he is after, or what he reaches in the end, is neither clear to him nor to those who interrogate him. He only knows the whole thing is correlation..... Evidently he would do the one thing better if he were consciously aiming at a certain purpose instead of scattering effort without any particular object in view. There is, too, a danger of immoral influence in having everything disguised, in having everything made to appear easy when, in fact, it is not. Sooner or later the child has to face facts, to grapple with hard things, and to understand that there are actual difficulties. If everything has been made easy for him, he is not only unable to cope with these things, but he is led to believe that throughout life things ought to be made easy for him."

Of the Blunt Honesty With Which Modern Catholic Historians Perform their Work, we have a refreshing example in a criticism of the fourth volume of the monumental 'Concilium Tridentinum,' edited by Msgr. Stephen Ehses and published by the great house of Herder. This criticism is from the pen of Father Otto Pfülf, S. J., himself a historian and biographer of internationational repute, and to show its spirit we quote the following paragraphs (*Stimmen aus Maria-Laach*, lxvii, iv, 436):

"The manful firmness with which the Catholic historian who has presented us with this volume, serves the cause of truth, merits special recognition. On the one hand he is never afraid to publish all the information bearing upon his subject which he finds in his sources, even though it may be unfavorable to high ecclesiastical persons. Nor does he hesitate to mention mistakes or improprieties which he believes to exist. Thus he censures

repeatedly and quite severely, the excited action of the first president of the [Tridentine] Council who was destined later to ascend the pontifical throne. Nor does he spare the weakness shown by the great Farnese Pope for his family—a splendidly gifted family, it is true, and one which deserved well of the Church—but uses every opportunity to express his regretful disapprobation. On the other hand, Dr. Ehses has the courage to emphasize misunderstandings or malicious misrepresentations of acts or utterances by those in charge of Church affairs and their advisors.... To him *that* is the truth which he finds unequivocally in his sources, or which flows from the sources as a certain conclusion and is approved as such by those who have entered thoroughly into the spirit and the conditions of a historical epoch."

In the study of history and the composition of historical works we in America have a mighty lesson to learn from our brethren beyond the sea.

The Salvation Army and What it Teaches Us.—It is believed by many that the Salvation Army has no dogmas. In matter of fact General Booth's catechism for the instruction of cadets contains quite a number of religious doctrines which every member of the Army must profess. They may be briefly enumerated thus: the existence of God and Providence, the Trinity, the creation and fall of man, the incarnation and divinity of Christ, His passion and death, sanctification through the Holy Ghost, and the last judgment.

But while it professes firm belief especially in the cross of Jesus as the source of salvation, the Army acknowledges no sacraments, not even baptism and communion.

The forte of the Salvation Army and the main reason for its growth lies in its social activity.

What will its future be? It is hard to tell. Perhaps the Army will develop the sectarian element more and more; or perhaps it will gradually be swallowed up by Socialism.

A well-informed writer in the *Kölnische Volkszeitung*, who considers all these questions somewhat at length (1904, No. 1004), rightly observes that while the whole Salvation Army movement has much to alarm and repulse Catholics, it is nevertheless true that it teaches, or ought to teach, us an important lesson, viz: that we must use more energy, that we must approach those who require spiritual succor and extend to them that need it material succor as well. Briefly, we must inaugurate a Catholic social movement for the religious and cultural elevation of the masses.

The Waggaman Art Collection.—The New York daily papers are already advertising the sale to take place in that city, on January 25th and following days, of the paintings, books, porcelains, etc., making up what are described as "The Art Treasures Collected by Thomas E. Waggaman, Washington, D. C.," formerly treasurer of the "Catholic University." Contrary to the expectation of many persons, who had been led to believe that this collection had become the property of the University (at one time reported to be a gift, and later stated to have been pledged for debt), this sale is not being made by the University as the supposed owner. To the contrary it is announced as a sale pursuant to the direction of the Bankruptcy Court and by order of Waggaman's Trustee in

Bankruptcy. The proceeds of such sale will, of course, be distributed among the creditors ratably and without any preference in favor of the University. While the investigation of Waggaman's affairs was going on in court, it was reported in the Washington papers that this collection had cost Waggaman about half a million dollars and was worth nearly double, and that it had some months before been pledged to the University. If this had been legally done, so that the title passed out of Waggaman and into the University, the Trustee in Bankruptcy would not now, we assume, attempt to sell or otherwise meddle with it. The inference seems to be that the University makes no claim to the property, but will take its dividend out of the proceeds like any other creditor.

Socialism or Catholicism.—This is the title of a lengthy article by *M.* J. Santoni in the *Revue du Monde Catholique* (Sept. 15th), called forth by a recent controversy between *M.* F. Brunetière and *M.* Rénard, one of the leaders of Socialism in France. *M.* Santoni treats with unconcealed disdain the efforts of *M.* Brunetière to effect a conciliation between the Church and Socialism, characterizing as puerile his attempt to prove that the opposition which at present exists between Catholicism and the Socialist movement is not in reality an essential or irreconcilable opposition, but only an apparent and temporary one, due largely to exaggerations and misunderstandings which can easily be removed. The writer goes on to prove that there is on the contrary a necessary and irreconcilable opposition between the two organizations, and that to undertake the conciliation of Socialism and Catholicism is, like the squaring of a circle, to attempt the impossible. Socialism, far from having any affinity to the Catholic Church, is, in the mind of *M.* Santoni, in essential antagonism to it, being founded upon principles which are the negation of the basic principles of Catholicity. As the synthesis of all the forces of evil and error it stands in essential opposition to the Church of God. One or the other must survive. The struggle between them, the writer remarks, will be terrible, but it is inevitable. He predicts the final overthrow of Socialism and victory of the Church.

Interesting Extracts From a Letter of the Late Msgr. Guidi.—The *Correspondenz* of the "Priestergebetsverein" of the theological seminary at Innsbruck publishes in its No. 6 (Nov. 1904) some highly interesting extracts from the last letter written by the late Msgr. Guidi, Apostolic Delegate in the Philippines, to Fr. Nicholas Nilles, S. J. The letter is dated May 1st, 1904, and contains the following significant passage: "I have succeeded in gaining the point that the Spanish religious (the Dominicans, the two branches of the Augustinians, and the Franciscans) may remain in the Philippines unmolested, until they can be replaced by other members of the same orders of different nationality, or by other religious orders. It is well known that the American government wants to have these orders removed from the islands for fear that their stay might prove an obstacle in the way of pacification or create difficulties for American sovereignty. I gradually succeeded in dispelling these apprehensions. But—to my sorrow I must confess it—the Philippine people persist in their aversion towards these orders,

while, on the contrary, they show much friendly feeling for other orders, especially the Jesuits. I am asked for Jesuits on every side; *messis quidem multa, operarii autem pauci!* I am incessantly urging the General of the Society to send me more Fathers, no matter of what nationality; but the stereotyped answer always is: There are none to spare."

Criticism of the "Knights of Columbus."—The Milwaukee *Catholic Citizen* finds [xxxv, 7] that, while many councils of the "Knights of Columbus" have engaged in a variety of good works and public-spirited enterprises, outside of the regular fraternity routine," "many other councils have done absolutely nothing of the kind." In fact our contemporary seems inclined to blame the order for being weak and inert, and attributes "the absence of stimulation, cöordination, and suggestion" to the central officials, of whom, for a paper whose editor is a member of the order, it speaks quite irreverently, calling them "Irish Yankees" who do not "realize and organize the possibilities of the order for activity beyond its merely fraternal and insurance purpose." They are "engrossed," it says, "building a $100,000 office building at New Haven, and in conducting the ordinary affairs of an insurance company," neglecting the many opportunities that offer themselves "in the line of public-spirited work."

We do not know exactly what the *Citizen* means by "public-spirited work," but it is unfortunately true that the "Knights of Columbus" have refused to cöoperate in what seems to us the most public-spirited and important of all recent Catholic undertakings, namely Catholic Federation.

The Plan of Starting a Catholic Daily Given up in Buffalo.—It is not without sincere regret that we give space to the subjoined communication from the President of the Buffalo Volksfreund Company: "Buffalo, New York, January 3d, 1905.—Mr. Arthur Preuss, Editor of THE REVIEW. Dear Sir: As all who have followed our movement to establish a Catholic daily newspaper know that the subscriptions were made and accepted upon condition that 'no subscription is binding unless the sum of $100,000 (of the capital stock) be subscribed by January 1st, 1905,' it follows as a legal conclusion that, if by that time such was not subscribed, all subscribers are released from their obligation and all subscriptions become null and void. The first of January is past and $100,000 has not been subscribed. The amount actually subscribed is $31,600. This sum is correct within a few dollars. Besides that there were $10,000 promised, which were good. I consider this statement is due to the friends of the project, and kindly request you to give it space. I can not close this chapter without expressing to you our deep appreciation of your interest, effort, and good will in this matter. Thanking you again, I remain, Yours respectfully, JAMES GERARD SMITH."

* * *

We learn from Indiana that a book is being advertised there entitled 'Fifteen Years Behing the Curtains,' purporting to have been written by a former Catholic priest, J. Donnelly. Who knows this man? He ought to be "shown up."

NOTES AND REMARKS

In the December number of the *Atlantic Monthly*, Andrew D. White again engages in warfare. This time it is the "Warfare of Humanity with Unreason" which he intends to epitomize in successive installments. The first article purports to be a discussion of the influence of the work and writings of the celebrated Dutch jurist, Hugo Grotius. While commenting on the famous book "Mare Liberum," wherein Grotius defends the doctrine that no particular nation can justly lay claim to the exclusive right of navigating any portion of the sea, Mr. White finds large opportunity of posing in a familiar rôle, i. e., as the champion of liberty and enlightenment against the "intolerance" of the Church. Once again the reader is treated to the horrors of the "Massacre of St. Bartholomew"; he is told how Pius V. sent threatening letters concerning the Huguenots to the courts of Europe; and the article concludes with a venomous fling at Pope Innocent, who, in White's opinion, bitterly opposed the signing of the treaty closing the Thirty Years' War. It is strange that certain critics never tire of revamping these trite "Geschichtslügen."

We heartily second Father Kielty's pathetic plea for a more cultured clergy, which, as the reverend gentleman observed in a recent sermon (v. *Republic* of Dec. 19th), has in these days become essential to the fulfilment of the Church's mission. "We are not expected," he said among other things, "to be experts in the profane sciences, but we are expected to be abreast of the general knowledge and culture of the day. The people read history, literature; difficulties against their faith arise out of their reading. And they have a right to look to their priests for guidance and for a knowledge of the connection between science and revealed religion. They have a right to expect of us at least an intelligent appreciation of their difficulties. The people expect their clergy not to be a mere machine for administering sacred things. The priest has a divine mission to address himself to the people of the time in which he lives. Their intellects, as well as their consciences, must be addressed. If we are to become learned, a longer time must be bestowed upon the education of the priesthood than is given at present."

The esteemed *Southern Messenger* of San Antonio, Texas, in its edition of December 1st, warned the clergy and Catholic public against a certain Rev. E. D. Stark, alias Dyherrn, an ex-Capuchin, whose record, our contemporary has been assured by a parish priest of Louisiana, "is a most discreditable one." We know this fellow well and regret that there seems to be no effective way of putting a stop to his capers. A little over a year ago the writer of these lines picked him up from the street, so to say, and gave him a chance to redeem himself. Arthur Preuss is a wiser though a sadder man for the experience, while Stark, alias Dyherrn, continues

to fool the public. All those who—at one time or another in the past ten or twelve years—have been taken in by him, are requested to communicate with the CATHOLIC FORTNIGHTLY REVIEW.

We read in the *Intermountain Catholic* (vi, 15): "In his learned review, at the Marian Congress, in Rome, of the work of the Franciscans in connection with the assertion and defense of the doctrine of the Immaculate Conception, Father David Fleming spoke of Duns Scotus as an Irishman."

Father David Fleming is a much-advertised man, but not in any sense an authority on questions historical. Unless he has discovered new documents, we make bold to say that his assumption that Duns Scotus was born in Ireland, is not well founded. There is far greater probability in favor of either England or Scotland.

We note from the *Vérité Française* of December 31st, 1904, that Melanie Mathieu died recently at Altamura in Italy. She was the young shepherdess to whom our Blessed Lady is alleged to have appeared and confided diverse revelations at La Salette in 1846. Having been only fifteen years old at the time, she reached the age of fifty-three. Though for some unexplained reason she lived under an assumed name at Altamura, she was well beloved by all who knew her as a gentle and pious old lady. The authenticity of her revelations has never been pronounced upon officially by the Church, and probably never will.

The "Modern Woodmen of America" have repeatedly been shown up in this journal. But what about the "Woodmen of the World"? A reverend subscriber of ours in Ohio desires to be informed if this society is to be considered a forbidden one. He says the *Ohio Waisenfreund* has recently declared the "Woodmen of the World" to be a secret society which refuses its ritual to Catholic priests, and adds that he himself asked a member for the ritual but never got it. Who has a copy? And what about the character of this lodge?

The Providence *Journal* (quoted in the Boston *Evening Transcript* of Dec. 3rd) refers to the professorship of Gaelic as "a useless college chair." It thinks the public can get all the Gaelic literature it wants in translated form. We are surprised to learn from a friend of ours in Boston, that he heard several Irish priests there deride the whole "Gaelic movement" as "sentimental and impractical." Can it be that the love of his beautiful ancient mother tongue has died out in the heart of the twentieth-century American Celt?

We are indebted to the Concordia Publishing House of this city for a copy of a pamphlet issued some years ago by the Lutheran Synod of Missouri against the lodge of the Hermanns-Söhne, concerning which there was some discussion in this journal a few

weeks ago. The pamphlet shows from their constitution, ritual, and official organ, that the "Sons of Hermann" are a society to which a good Christian can not conscientiously belong.

Our diocesan school board, recently appointed by Archbishop Glennon, has outlined a course of studies for the parochial schools of the Archdiocese of St. Louis. The proposed plan has been printed and submitted to the reverend clergy with an introduction by His Grace, wherein all those interested are requested to offer any reasonable criticisms, suggestions, etc. Vicar General Connolly is chairman of the committee.

In the Dayton (Ohio) *Volkszeitung* of January 7th we read of a Catholic boys' choir singing "Nearer, My God to Thee" as a prelude to an address by a Protestant minister at a sort of interdenominational reunion of the Grand Army of the Republic. We presume these boys are being put through a course of training which is to make them up-to-date and broad-minded "Knights of Columbus" when they reach manhood!

The *Catholic Columbian* (xxx, 2) has it "from a high source" that Cardinal Gibbons has personally started a guarantee fund for the "Catholic University of America," which already amounts to $60,000. Among the contributors to it are a number of Protestant friends of His Eminence, including Mr. J. Pierpont Morgan, who has given $10.000, Senator Elkins, of West Virginia, and Senator Crane, of Massachusetts.

The *Catholic Universe* of Cleveland (No. 1588) says that Catholic young men are only tolerated in the Y. M. C. A., which it calls "emphatically a Protestant organization," whose "one object of all is to strengthen Protestantism." As our readers know, this is precisely the position the CATHOLIC FORTNIGHTLY REVIEW has taken upon the matter, and we are quite sure it will in the long run find the approval of all loyal Catholics.

According to a paper by Reginald Gourlay in the *Broadway Magazine*, which we find reproduced in *Wetmore's Weekly* of December 16th, there has been lately a revival among certain of the wealthy and fashionable classes in Paris and New York [!] of Satanism and the so-called Black Mass (*messe noire*). Mr. Gourlay does not, however, offer even the shred of a proof for his remarkable assertion.

A Pittsburg daily referred to the "bestification" of the two saints recently canonized at Rome, while a Johnstown (Pa.) newspaper informed its readers that special services were held in the local Catholic churches "in celebration of the jubilee of the prag-

matic sanction of the feast of the Immaculate Conception." The secular press is a never-failing source of amusement to educated Catholics.

Professor Singenberger, of St. Francis, Wisconsin, announces the publication of a monthly *Review of Church Music* with the same program as that followed for so many years and so successfully in the German language by his *Cäcilia*. We deem the time for the new venture auspicious and hope it will receive the support which it will undoubtedly merit under Professor Singenberger's able direction.

Of the American bishops who lately visited Rome, several have been asked by the Holy Father with regard to the proportion of parochial schools in their dioceses to the number of parishes, and the manner in which the non-English speaking Catholics are spiritually provided for. It seems Pius X. is particularly interested in these two subjects; of which we are very glad indeed.

The Sacred Congregation of the Propaganda has ordered all the bishops of this country to take up a census of the Catholics of their dioceses according to nationality and to report on the manner in which their spiritual welfare is provided for by priests of their own tongue and race.

The Boston *Globe* of October 30th printed the portrait of Miss Bernice Golden, an actress, whose chief claim to recognition seems to be that she ascribes her choice of the theatrical profession to His Grace Archbishop Ireland of St. Paul.

Justice Platt of the United States District Court at New York has ruled (v. *Catholic Union and Times*, xxxiii. 40) that sculptured altars are to be classified not as manufactures of marble, but as works of art, and are therefore free from duty.

Editorial Letter-Box

Rev. C. Tigges, Germany.—There is no objection on my part to your making any use you see fit of the articles on real and apparent death in relation to the holy sacraments, which were, in the main, not an original production of the REVIEW, but an adaptation of a scholarly series of papers in the excellent *Razón y Fe* of Madrid.

To Several Occasional Contributors. — Brief contributions of current interest are nearly always sure of finding space in the CATHOLIC FORTNIGHTLY REVIEW. But we can not guarantee the insertion of long treatises, unless they are of absorbing actuality or of special scientific value.

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EX LIBRIS PROVINCIÆ PRO STUDIO THEOL. S. S. CORDIS JESU.

CONCERNING EXPLODED PIOUS LEGENDS.

THE critical spirit of our age is unceasingly at work eliminating from the records of the past whatever lacks authentic confirmation from approved sources.

It is not surprising that more than one of the old traditional legends should go down before the searching enquiry of the lynx-eyed modern historian.

One of them, as we have shown, is the old and venerable tradition that the Rosary, as we use it, was instituted by St. Dominic under the influence of a definite revelation from Our Lady. (Cfr. THE REVIEW, vol. X, No. 27, pp. 417 ff.)

Another is the ancient legend of St. Lazarus and of Martha and Mary at Marseilles, proved to be spurious by the investigations of Msgr. Duchesne. (Cfr. THE REVIEW, vol. X, No. 11, pp. 170-171.)

Another is the virginal marriage of St. Henry and his pious spouse St. Kunigunde, which is shown up in its apocryphal origin and its pious development by Professor H. Günter of Tübingen in a new life of 'Kaiser Heinrich II., der Heilige,' which has just appeared as one of a series, "Sammlung illustrirter Heiligenleben," published by Jos. Kösel in Kempten and Munich. (See chapter iv, pp. 80 ff.)

Still another is the story of the Holy House of Loreto and its miraculous translation by angels from Palestine across the sea to its present site in Italy. (Cfr. THE REVIEW, vol. IX, pp. 22, 47, 765.)

It was to be expected that the *pusillanimes* would cry out loudly against the inevitable elimination of some of the most cherished Catholic traditions, and that many a well-meant though useless effort would be made to save them from destruction.

That a scholarly newspaper like the New York *Freeman's Journal* (issue of December 10th last), should open its columns to such an attempt, was, however, surprising; quite as surprising

as the fact that the gentleman who made the attempt should be a doctor of divinity and a vicar general (Very Rev. Alexander McDonald); though the suffix to his name, "Chaplain of the Holy House of Loreto," explained and in a measure justified his ardor in the defense of a lost cause.

Rt. Rev. Msgr. Paul M. Baumgarten, of Rome, who has seen all the documents in the case, which will soon be published by Professor Hüffer of Munich, sends us the following note:

"Dr. McDonald's dilettantish and absolutely uncritical paper in the *Freeman's Journal* deserves no serious refutation. I have in a previous issue of THE REVIEW indicated the arguments which disprove his position. I would gladly develop them now, were it not for the fact that it would be ungenerous to appropriate the results of another's researches before that other has got ready to communicate them to the general public. Professor Hüffer, who has the work in hand, has spent the last two months here in Rome and will pronounce a final word upon the controversy in the near future. He has just completed his examination of the Vatican archives and thereby finished his researches. Rev. Dr. McDonald will therefore have to wait a little while longer; but I can assure him that the time will come when, if he is at all open to conviction, he will be convinced that his endeavor to defend the authenticity of the ancient legend of Loreto is absolutely futile."

Meanwhile Msgr. Wilpert is about to explode another pious legend of great antiquity. Having recently obtained permission to photograph the venerable painting of Our Lady of the Snow, in the Basilica of Santa Maria Maggiore, he had the picture, with its massive frame weighing no less than five tons, removed to the loggia and photographed in its original colors according to the most approved modern method. Our readers are no doubt all aware that this venerable image was quite generally attributed to no less an artist than St. Luke the Evangelist. Msgr. Wilpert's examination establishes the fact that it was painted many centuries after the time of the Apostles. For the benefit of timid souls we may add that the well-known legend of the foundation of Santa Maria Maggiore (the miraculous fall of snow one night in the month of August, etc.) has been relegated to the domain of inventions as long ago as the reign of Benedict XIV. Notwithstanding this fact, many papal documents can be quoted in its favor, just as Dr. McDonald quotes a number in which faith is affirmed in the pious legend of the Holy House of Loreto. This fact does not prove what Dr. McDonald claims it proves. The popes who issued those documents simply expressed the faith of their time, without intending to affirm the objective truth of that which "pie creditur,"—a clause found in so many papal pronouncements on matters of this sort.

As Msgr. Baumgarten remarks in his above quoted letter to the CATHOLIC FORTNIGHTLY REVIEW: "In purely historical questions, involving facts and facts alone, no one has a right to assert more than he can prove from unimpeachable historic evidence. *Facta historica* as such are clearly beyond the scope of the ecclesiastical authorities. No decree can do away with a fact or give historic life to an invention. But the Church can issue an authoritative warning against the imprudent publication of newly found results of historical research, if they are apt to grievously scandalize the Catholic conscience. Like so many other things in life, these too must be given time to take root gradually among the masses."

This has always been the position of THE REVIEW, as even a cursory reference to the various articles we have printed from time to time on the above mentioned and other pious legends, and on the subject of unauthentic and spurious legends in general, will readily show.

Again, strange to say, we hear the cry: "Where is this process of destruction to end? Will it not gradually pass from the outworks into the inner wards, and ultimately take even the citadel of revelation itself by storm?"

We answer as we have answered before (see for instance our edition of March 26th, 1903): This alarmist cry ought not to be heard from one who has grasped—as every intelligent Catholic should grasp—the essential difference between the deposit of divine revelation and matters of historic fact concerned with ecclesiastical history. The criteria of the two departments are altogether different. The truths of divine revelation are guaranteed by the Church and can not come under reconsideration without tacitly abandoning the fundamental principles of Catholicism. Historic facts outside this line are not, as a rule, guaranteed by the Church, but rest on purely intrinsic evidence. And we can be perfectly assured that, when the Church in one age is prepared to reject any story currently believed in another, this will be only because nothing detrimental to Catholic truth is involved in the case.

The historic apologetics of Christianity have been before the world ever since the days of Christ, and we may say there never was a time when the historic side of apologetics was so strong as it is to-day. Nor is there the least need to fear for the future.

With the legends we are now discussing the case is different. Most of them are biographical details about individuals; all of them are stories which have obtained currency on the strength of medieval documents of untested authority; none of them touch the substance of Christian belief or practice. No wonder if among the mass of historical matter accumulated through the ages, there

should be much that will stand the test of rigid examination, and much that will not. Nor are those who realize the spurious character of certain current beliefs to be looked upon with suspicion if they are anxious to bring matters to a head and to thrust into discredit notions which are not based on the facts of history. Those who object to this policy, who wish to maintain the old belief, may devote themselves to producing claims in its favor. But they will find that argument and not sentiment is the ultimate criterion of historic truth.

But why do a portion of the clergy still introduce such exploded legends into sermons and devotional books, and even shake their head if they are called into question? We reply that as soon as it is clear that such stories are not true, no preacher may uphold them. To-day many are still unconvinced of their falsity, and they have a right to their opinion still. The Catholic people—a layman may be permitted to say—are not such fools as to fancy that everything they hear from the pulpit is infallible or part of the Gospel. They know that a sermon is a human production and are ready to criticize its contents as far as they think themselves competent. The idea that things outside the range of doctrine are foisted upon the credulity of the masses by a domineering clique, is one which is so far from the truth, since, as a rule, most clergymen are restrained from exploding pious legends themselves only by the fear lest simple minds should be disturbed and demoralized by the sudden eradication of long cherished pious beliefs. What others feared to do, Pope Leo XIII. of blessed memory was not afraid to do; the Liturgical Commission which he instituted chiefly for this purpose will, we are sure, prove the means of eliminating gradually all unauthentic and spurious legends from the liturgical books and other literature published under the auspices and with the approbation of the Church.

THE INCREASE OF LAWLESSNESS.

Mr. S. S. McClure, the editor and proprietor of *McClure's Magazine*, points out in the December number of that periodical the alarming increase of lawlessness in the United States.

The particular crime which has been taken as a test is murder or homicide.

In 1881 the number of murders and homicides was 1,266, being 24.7 for each million of people, or one for each 40,534 people. These figures are of themselves a sad showing; but year after year they grew larger, till in 1891 the murders and homicides reached 5,906; in 1901, 7,852; and in 1903, 8,976. In several

years during this period the number was still greater, 9,800 in 1894; 9,520 in 1897; 10,200 in 1895, and the enormous number of 10,652 in 1896. These last two numbers show respectively more than 152 and 151 murders and homicides to each million of population. In 1901 there were 100.9 to the million, and in 1903 the estimated number to each million was 112.

The numbers executed for these crimes fell very far short of the actual murderers. Thus in 1881, for 1,266 murders, only 90 were executed; in 1891 for 5,906 murders, 123 were executed; in 1903, for 8,976 murders there were 124 executed, and during the whole period of twenty-three years, for 129,464 murders, the number of executions was 2,611. The surprising fact is thus seen to be that while in 1881 there was one execution for 14 murders, in 1903 there was only one execution for 72 murders and homicides.

There is much less crime in European cities than in those of America, and it is not the foreigners who commit these crimes; for it is noted that in some States where the American blood is purest, crimes of violence are most predominant. Kentucky is an example of this; and there is no country in Europe which had so high a rate of crime as the United States, except Russia.

Whence arises the great failure of justice in the U. S. in these later years? To understand the matter it is necessary to keep in view the growth of population. In 1881 the population of the United States was 51,316,000; in 1891 it was 63,947,000, and in 1901 it was 77,754,000. In 1903 it was estimated at 80,143,000.

The suicides are not reckoned in the above figures; but they also increased very greatly in number, in fact, even to a greater degree in proportion to the population than the murders and homicides. The total number of suicides for the twenty-three years was 82,555; beginning with 605 in 1881, and becoming more numerous year by year, till in the three last years of the period they reached respectively the very large numbers of 7,845; 8,132; 8,597.

Mr. McClure attributes this awful condition of affairs chiefly to the fact that to a very great extent the government of the country is in the hands of a corrupt oligarchy who are selected and elected to office for reasons other than special fitness for their tasks, and frequently for the definite purpose of robbing the people who elect them. But he regards others as well as elected and appointed officials as responsible for the evil. He divides the "corrupt oligarchy" into three classes thus: 1. Saloon-keepers, gamblers, and others who engage in businesses that degrade. 2. Contractors, capitalists, bankers, and others who get franchises and the property of the community more cheaply by bribery than by paying the community. 3. Politicians who seek and accept offices with

the aid and endorsement of the other classes named already. These classes combine to nominate and elect men who will agree not to enforce the laws against those who assist in degrading the community. The evil combination includes governors of states, legislators, mayors, municipal councillors, and other officials, together with all the rings who unite to rob their own neighbors, to bribe lawmakers, and also jurymen who refuse to render just verdicts.

Mr. McClure's remedy for all this is that a new righteousness, which shall become a passion among the people, should be developed, namely, the love of country.

Among the journals which have discussed Mr. McClure's article there is great diversity of opinion as regards the true causes of the evil and its remedy. All admit that the causes he assigns are responsible to a great extent, and express the hope that a remedy may be found. The general opinion seems to be that the remedy proposed will have some weight, but its efficacy by itself to check the evil is evidently doubted for the most part.

And justly so; for as our scholarly confrère of the London (Ont.) *Catholic Record*, to whom we are indebted for the substance of the above summary, rightly insists, no "merely human motive will avail in stopping this evil, which belongs so clearly to the sphere of morals. Love of country, from a merely natural motive, may, indeed, have some effect upon human actions; but to become a power it should be founded upon the love of God, and there can be no love of God without a full recognition of God's existence, His care of the world, and especially of man, and of what He has done for mankind, with regard specially to our redemption. All this can be done only through the teaching of the Christian religion, and that teaching must be based upon religious dogma ... Much of the crime of the present day is due to the absence of religious teaching to the youth of the country. We fear also that the evil has gone so far that there is very slight hope of bettering the state of affairs till there came a reaction toward the Catholic faith, which it will take a long time to bring about. In fact Protestantism of every shade, except a well defined section of the Episcopal-[ian] Church, is tending more and more every day toward unbelief in the dogmas of Christianity, and with the country practically verging toward heathenism, we can not expect anything else than that its morals should degenerate in the same direction."

* * *

According to Emil Mannhardt in the *Deutschamerikanische Geschichtsblätter* (iv, 1) one-fourth, and possibly an even greater percentage, of the first white settlers of the State of Illinois, reputed to have been "Scotch-Irish," were Germans.

"THE THIRTY MASSES OF ST. GREGORY."

Under the title "Le trentain grégorien" we find in our highly esteemed contemporary *La Semaine religieuse de Québec* (xvii, 19) a description of the practice which has obtained for centuries, and seems still to obtain, in France, in some parts of Germany, and apparently also in French Canada, of saying thirty masses in honor of St. Gregory for the delivery of a soul from Purgatory. It is not to the practice that we take objection—for it has the sanction of the Church—but to our contemporary's historic statement that "the institution of thirty consecutive masses, called Gregorian, for the delivery of a soul from Purgatory, dates back to St. Gregory the Great himself, who ruled the Church from 590 till 604," and that "the Saint, in a passage of his 'Dialogs,' mentions an example which proves the singular efficacy of this pious practice." And to the reference, further down in the *Semaine's* little article, to this practice, as "established by a Pope."

There are two passages in the 'Libri IV Dialogorum' of Pope St. Gregory where he refers to a series of consecutive masses said for the benefit of a departed soul. They are both in book IV, c. 55. He first relates the story of a certain priest named John, of the Diocese of Centumcellae, who did penance for a week and offered up the holy sacrifice daily during this period for the release of the soul of a bath-house attendant who had appeared to him and begged him for his prayers. On the seventh day the soul no longer appeared, which was the preärranged sign that he was released from Purgatory.

As in this passage, so in that immediately following, about the deceased monk and physician Justus, there is nothing which compels us to assume that the thirty consecutive masses were a new invention of Pope St. Gregory, or that he established the practice of performing them. Justus had sinned against the vow of poverty and was, therefor, after his death, deprived of the prayers of his brethren. On the thirtieth day Abbot Gregory mercifully ordained that thirty masses be said for his repose. This was done, and on the thirtieth day he is said to have appeared to his brother Copiosus, announcing his delivery. Gregory closes his account with the remark that Justus had evidently been released from his sufferings through the holy sacrifice of the mass. "Had he [Gregory] considered the celebration of thirty consecutive masses as something new, a practice hitherto unknown, he would surely have drawn and emphasized a different conclusion from the occurrence: he would have praised and recommended the wonderful effects of the *new* practice for the poor souls. He does

not do this. His conclusion is the same as it was in his account of the Centumcellae incident: to-wit, that the holy sacrifice is useful to the dead. He nowise intimates that he had ordained the thirty masses to be said for Justus, or that he was informed of his release, which he learned from the report of Copiosus, by divine revelation. Nor does his account contain a single observation from which we might conclude that Gregory—who was not yet pope when this event occurred—intended to establish the celebration of thirty masses as an ecclesiastical institution." Thus Msgr. Adolph Franz in his scholarly work on the mass in medieval Germany (Die Messe im deutschen Mittelalter. Beiträge zur Geschichte der Liturgie und des religiösen Volkslebens. Herder, 1902, pp. 244 to 246.)

Msgr. Franz, who is a recognized authority in these matters, adds: "All these points need to be emphasized to combat the erroneous notion that Gregory perceived the power of these thirty masses by divine revelation, that he established the practice as an ecclesiastical institution, and that he ascribed the delivery of Justus to *this* particular form of *thirty* consecutive masses. The assumption lacks historical foundation; at least it can not be proved from the works of St. Gregory. It could have been arrived at only by drawing from the later development of what grew to be a practice in the Church, viz., the celebration of thirty consecutive masses, *a priori* conclusions as to its origin. In other words, it is a product of dogmatic and apologetical tendencies and of the desire to find a dogmatic explanation for the assumed effectiveness of the Gregorian *trentain*." (Ibid. p. 246.)

Those interested in the subject will find in the same learned work of Msgr. Franz a fuller account of the origin of the practice and of the way in which it degenerated. In some cases the series of thirty masses was shortened to seven, six, or five; in others, it was lengthened to forty-four and forty-five. Often they were said not only for the dead but also for the living. The pure Gregorian *trentain* is free from these abuses. It consists in offering up the holy sacrifice for the dead on thirty consecutive days and in this simple unadulterated form has the approbation of the Church. (Cfr. Eberle, 'Der Tricenar des hl. Gregorius.' Regensburg, 1890, pp. 41 ff. Also Beringer, Die Ablässe, 11th ed. pp. 425 ff.) The Roman decrees, however, allow it solely under this condition that all superstitious beliefs be excluded, that the thirty masses be said for departed souls only, on thirty consecutive days—except such days on which the celebration of private masses is forbidden—and that they be said in conformity with the provisions of the Church calendar and the rubrics of the mass.

TRUE STATUS OF THE "CATHOLIC UNIVERSITY OF AMERICA" IN THE LIGHT OF MSGR. O'CONNELL'S LATEST STATEMENT.

Rector O'Connell in a recent public statement expresses considerable gratification at the recognition of the "Catholic University's" bachelor degree by the University of Berlin.

The Canadian *Northwest Review* (xxi, 11) points out that this recognition at bottom amounts to little: "Have the Berlin University directors sent one of their men over to see for himself what was the standing of the Catholic University in the States? We are not told so, nor is it likely. Most probably the Rector himself, who has a European reputation due to his long residence in Rome, has some powerful friend in the council of Berlin University, to whom he has sent 'The Episcopate, the People, and the Catholic University of America,' a pamphlet intended to boom that institution, and containing episcopal letters full of glittering generalities and great hopes, but singularly lacking in statements of results. To this he has no doubt added descriptions of the imposing buildings of the Catholic University with their immense cost and the large salaries of a numerous faculty, together with the learned titles of the subjects they are meant to teach. The Berlin University authorities, seeing this array of testimonials from the episcopate, and supposing, from the name, that this was the only Catholic university in America, concluded that it must be doing splendid work, and therefore recognized its bachelor's degree."

Surely the action of the Berlin University must have been due to some such fortuitous combination of influences; for the "Catholic University of America" has done absolutely nothing to merit recognition. Msgr. O'Connell in his circular letter enumerates a number of "important contributions to knowledge" which he considers indicative of an "unparalleled activity" during the past year at the University. But as the same *Northwest Review* notes, only three of the ten publications which he mentions have so far appeared, of which, judging from the titles, not one has anything to do with Catholicism, while it is perfectly plain that, "in these days of aggressive scientific materialism, what a Catholic university should produce first of all, is a library of triumphant answers to the specious but hollow objections of infidels."

While the Rector is forced to admit that the number of students is still unsatisfactory, he speaks grandiloquently of "the distinguished character of the work which will be done to a much greater extent when the plans of the trustees for increasing the number

of its students are in practical operation." But in the words of the *Northwest Review*, the number of students is the crucial test of real success, which however, unfortunately, Msgr. O'Connell nowhere in his statement applies.

Another passage of the Rector's circular letter indirectly corroborates the previous statement of our esteemed contemporary, (quoted in THE REVIEW, XI, 47, p. 748) that "Many of the theological students attending the University lectures, far from being, as the originial purpose was, priests ordained after a full seminary course of theology, had studied no theology at all before entering the University." The Rector now admits that few of them even complete their course!

The Rector's reference to the growth of the Catholic population and the increase of attendance in American colleges generally, elicits from our Canadian contemporary the following caustic comment:

"In spite of having all these advantages for quite a number of years, it [the 'Catholic University'] alone does not seem to keep pace with the numerical advance of other Catholic universities in the United States. What can be the reason of this lamentable failure, of this contrast between splendidly supported hopes and such meagre results? No other, we believe, than the adoption of non-Catholic standards of education: fine buildings, highly paid professors, a multitude of special courses; in other words, a university must be a caravansary of innumerable unconnected departments, the more the better, with the result that such universities give no real mental training and produce nothing of any value but specialist professors and their learned treatises which no one who can do otherwise ever reads. The way to keep Catholic boys out of non-Catholic universities is to educate their parents, from the pulpit and the Catholic press, in the true principles of mental development, to prove to them that acquaintance with a host of disconnected subjects is not knowledge but dissipation of mind, that this flimsy, non-Catholic training is responsible for the ease with which the false reasonings of materialistic science deceive the world, and that the only chance of escaping a like deception is a thorough Catholic training by men who know how to think."

All of which is entirely to the point and absolutely irrefutable. It is not at all to our taste to keep reiterating these unpleasant truths, either in words of our own or by way of quotation from other journals; but the truth and right principles alone can make the "Catholic University" a success, and those who *importune opportune* tell its leaders and champions the truth, will—we are sure—in the end prove to have been its best, if not its only true friends, no matter how violently they may be denounced to-day.

AS TO ANTE-NATAL INFANTICIDE.

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW.—*Sir:*

I read with great satisfaction the article in No. 1 of your esteemed periodical, entitled, "Ante-Natal Infanticide." I was pleased in particular by the fact that the article had been penned by a layman, a Catholic physician. If the Doctor has no objection, I will add to his article by way of complement the following:—

The Doctor rightly points out ignorance as a very fruitful cause of ante-natal infanticide, as also of prevention of conception. Married people, in many cases, are woefully ignorant of the duties of the married state and consequently transgress the law of God and of Nature without realizing that they are sinning "in materia gravi." These poor people are ignorant, because they have not been instructed by the priest nor warned by the physician.

As a matter of fact, there are not a few priests who marry persons without giving them any instruction whatsoever about the married state, its rights and *duties*. . Is it a wonder that a couple, married in such a perfunctory manner, even with the greatest solemnity in the church, but without first experiencing the care and solicitude of the pastor of their souls, without first being instructed by the priest, should afterwards fall into the pitfalls of crime? This is a serious question. How any one can lightly excuse himself for his negligence in this matter, is a mystery to me. What a little reflection shows to be necessary, the Church requires by precept. "Admoneantur conjuges, ut.....ad Matrimonii Sacramentum suscipiendum pie accedant; et quomodo in eo recte et christiane conversari debeant, diligenter instruantur" (Rit. Rom.)

Instruction ought to be given also in cases of mixed marriage. If anything, there is additional reason here. The Protestant party too, to my mind, should be present if possible at the instruction.

Some believe they fulfil their obligation by handing the nupturients a little manual like Wappelhorst's 'Instructio Sponsorum' or Färber's 'Brautunterricht,' telling them to read that. This is on a par with the Protestant method of giving the Bible to the heathen and telling him to read, expecting him then to become a Christian. Apart from the very important fact that the reading will probably be postponed, or neglected entirely, the cold print of the book will not make such an impression as will the living word from the mouth of the pastor. Besides, would the things read be always well understood? It is commendable to give such a manual to newly married persons for future reference (to be

kept out of children's reach), but only as a complement to the oral instruction already imparted, not as a substitute for the same.

But whilst I have pointed out a certain neglect of duty in some quarters, I will be just and concede, that the clergy are not entirely at fault. Many a priest would be willing to give instruction to bridegroom and bride, if he had a practical manual as a pattern. Those who have to deal with Germans have an easy task. They simply need to follow Färber's 'Brautunterricht,' which can not be too highly recommended. But those who must instruct in English, as the undersigned, have not an easy task by any means. It is true, we have Wappelhorst's 'Instructio Sponsorum,' which, in spite of its Latin title and Latin headings, its Latin terms and notes, is in English. But I do not consider it practical. It is too long. A short practical manual would be hailed with joy.

And now may I be allowed to respectfully suggest that in the seminaries, where it is not done already, strong emphasis should be laid on the subject here treated. The competent professor should impress the students with the importance of the subject and teach them in what manner to fulfil, towards persons to be married, their "officium doctoris." Young priests should not leave the seminary with the idea fixed in their mind that practically the whole office of the priest in matrimonial cases consists in looking for impediments.

Doctor Hultgen assigns as another cause of the evil of ante-natal infanticide the lack of good Catholic physicians. The Doctor is very right indeed. The percentage of Catholic physicians is not in keeping with our Catholic population. The result is, Catholics often fall a prey to the unscrupulous practices of non-Catholic physicians. Besides, even Catholic students of medicine oftentimes receive their education in colleges where infidel professors teach rank errors and immoral practices touching the fountain-head of human existence. We need medical colleges in which the principles of medicine are made to agree with the Eternal Law of the Author and Lord of all life. It was therefore a source of utmost satisfaction to the intelligent observer that the St. Louis University, conducted by the Jesuits, not many months ago bought the Marion-Sims Medical College, adding medicine to its faculty. But medical colleges conducted by Catholics will not suffice. Catholic students must frequent them. Catholic parents who are able to give to a son desiring to become a physician the education of a physician, who are able to send him to a Catholic medical college and do not do it, but send him to work in some factory,—such parents commit a crime against the child, the community, and the interests of our holy religion.

And here may I add that every priest should urge this people to entrust themselves and their own to Catholic physicians only, whenever possible, for very obvious reasons.—It is not more than just that the good Catholic physician, swimming against the stream, battling against the errors of the majority of the medical profession and the corrupt practices of society, upholding the standard of true Catholic morality, should receive the support of his fellow-believers.

Where there is but one physician at hand, and he is a non-Catholic, he must not be left to his own practices. This is evident. The manner in which such a physician is to be informed of what the priest and the Catholic people expect of him in matters touching the ante-natal existence and the birth of infants, as also in other matters, is shown very well in the *Ecclesiastical Review's* article (Feb. 1904) entitled: "In Father Martin's Library, VIII. A Medical Chat With Doctor Wilson." The undersigned himself has made use of that article.

But if doctors must know their duty, midwives must know theirs no less. Probably, if not certainly, more cases of ante-natal infanticide occur under the direction of a midwife than a doctor. Whence follows the necessity of the priest assuring himself that the Catholic midwives of his congregation know their duties and responsibilities. And the people should be urged to call none but a good, conscientious, Catholic midwife. In country places, where there is no professional midwife, the women acting as midwives to one another, all the women are to be instructed by a series of conferences. A most practical, very short (but 40 pages), and very interesting manual for the instruction of midwives is: "Unterricht über die Spendung der Nothtaufe und über die Standespflichten der Hebammen." (Author not named. Herder.)

Let us look to the proper instruction of persons who are to marry, that they may know their duties and responsibilities; give us a goodly number of conscientious Catholic physicians from Catholic medical colleges, not allowing even to the non-Catholic doctor practices amongst our Catholic people which are immoral; have the midwives, or those that act as midwives, know their grave responsibilities: then ante-natal infanticide will be reduced to a minimum among our own people, and matrimony will stand out in bolder relief as the institution of God intended for the propagation of the human race and to increase the kingdom of God, the membership of Holy Church. (Rev.) M. SCHNEIDERHAHN.

New York now has a daily newspaper in the Greek languag It is called *Atlantis* and was hitherto published as a tri-weekly.

CATHOLICS AND THE POLITICAL SITUATION IN ITALY.

The *Civiltà Cattolica* for December 1st, 1904, contained a remarkable leader on "The Catholics of Italy and the Political Elections."

As soon as the government organ—the *Gazzetta Ufficiale*—had published the decree dissolving the Chamber of Deputies last October, not only the so-called conservative but also the Catholic press sounded a general summons for the defense of the existing order against the attacks of the Socialists, the Radicals, and other subversive elements. For the first time in many years, Catholic candidates entered the political arena, and, though opposed by popular and veteran leaders, both Socialist and Radical, came out victorious; the day was won for them by the Catholics who went to the polls to join hands with their conservative fellow-countrymen. The victory would have been complete in every quarter, had not the opposing forces resorted to shameless violence.

How can we reconcile this conduct with the existing veto, forbidding the Catholics of Italy to take any part, active or passive, in the government elections? Has the veto been tacitly revoked, or has it been allowed to fall into disuse?

No man of common sense—says the *Civiltà*—will accuse the Catholics of Italy as a body of disregarding the injunctions of the Holy See. The condition of things may have been such, and the need of prompt action so unexpectedly imperative as to lead many to the conviction that there was no alternative, left, if they cared to safeguard the most vital interests, both spiritual and temporal, of their country. Again, the most prominent Catholics who took part in the action openly declared that they were acting not without previous understanding with the competent authority. The veto still remained in force, although it had not been expressly re-enacted. Certainly it was not abrogated by these recent events, which have come to pass under very exceptional circumstances.

A word or two on the nature and origin of the veto may throw some light on this subject. The veto, imposed upon the Catholics of Italy during the pontificate of Pius IX., is nothing more than a precept of ecclesiastical discipline, dictated by the peculiar circumstances of the Italian government. United Italy, unlike any other existing kingdom, has been built on the spoliation of the temporal power of the Holy See. Now, that a Catholic may either directly in parliament, or indirectly at the polls, concur to legislate in such a government without a sacreligious usurpation, there is need that the Holy Father—as the rightful owner—by his supreme power for motives of higher import should recognize and permit such an action and its consequences. We know that

neither Pius IX. nor Leo XIII. ever gave this consent and that the Reigning Pontiff has not removed the veto, although we are fully aware that he has the power to exact its observance in any measure that he chooses, and even to abrogate it altogether. The circumstances that led the Holy See to impose such a precept may, in the course of time, change so as to demand a different policy and render the voting of Catholics not only expedient, but even necessary for the greater good of Church and country.

The veto is moreover a solemn and permanent protest against the plundering work of the revolution, and one of its good results has been to show to every thinking man how vain have been the efforts of the revolutionary forces to effect the true and lasting good of Italy. In this last political campaign all good citizens realized how badly they needed the support of the loyal children of the Church, if they wished to offer a bold front to the onset of the subversive elements.

In the supposition, therefore, that the veto be removed, the Holy See, far from sacrificing its principles, would not even lose so much as the means of protest which it had in this veto. The negative protest would simply give way to a positive one, voiced by a Catholic party that, entering upon the public life of the country, would, by every legal and constitutional means, defend the cause of the Church and uphold the rights of the Holy See. The Catholics, no doubt, would form a valuable support to the government as against the subversive factions; but this loyal support would be extended, not in order to express approval of the work of the revolution, but to show that Catholics have at heart the most vital interests of the religious and political life of their country. Revolution, it is true, will sooner or later undo itself, but who can assure us that it may not first do much harm to the well-being of the Church and the land? The instinct of self-preservation should urge us to stem the tide of advancing evil wherever and in whatever way we shall be allowed. It is a matter of the highest importance that such a decision should not find Catholics unprepared, and their preparation should be immediate, earnest, and widespread. That it may be most efficacious and productive of good results, the following points ought to be kept in mind:

1. The Catholics should be organized like a powerful and well-disciplined army, and in this we could copy our German brethren. We should know on what forces we can rely; who are the most active members to start and guide the rest; who may be recommended to the electors as worthy of their vote.

2. This general organization demands the formation of a nucleus of the most active leading Catholics, whence the whole body may derive its existence as well as growth, guidance, and direction.

3. Above all we should avoid discord, which, indeed, came near sapping the very life of our Catholic action. The spirit of disunion is generally kindled by men of two extremes—by those who live in the past, unmindful that things change and with them the modes of action; and by those who live in the future, sometimes in a utopian one. The "via media" is the royal road. This has been luminously traced for us by Leo XIII. and Pius X. in their pronouncements on the social action and organization of the different Catholic associations.

We may remark that this article of the *Civiltà* was received with enthusiasm and applauded by almost the entire press of Italy. The suggestions about the organization of Catholics have been approved and developed in a splendid circular issued by Count Medolago-Albani, President of the Second General Group directing the work of the Catholic Congresses, and it is to be hoped that they will bear abundant fruit.

CATHOLICS IN THEIR INTERCOURSE WITH PROTESTANTS.

A Kentucky pastor writes to the CATHOLIC FORTNIGHTLY REVIEW: "There are not only members of the Catholic laity, but even those amongst the clergy who maintain that I am acting wrong by forbidding my parishioners, young and old, to attend Protestant meetings—no matter whether they are already married or as yet keeping company with a non-Catholic whom they expect to marry some day to my great sorrow. I have always maintained the Catholic standpoint in this regard, but my opponents contend that for the sake of peace, or as a matter of courtesy, the Catholic party may occasionally accompany a non-Catholic to his or her meetings, committing no sin whatsoever, especially if the non-Catholic party attends our divine services. As there are many Catholics situated and acting as above mentioned, you will no doubt confer a great favor upon them, by explaining the position of the Catholic Church in this regard. I don't wish to pose as an extremist, whilst other priests want me to be more indulgent, but past experience has proved the correctness of my position."

If by "meetings" are meant Protestant religious services, Catholics are undoubtedly forbidden to attend them. If the "meetings" are purely social, while a positive prohibition would not in our opinion be justified, the pastor is certainly permitted, aye where there is special danger of mixed marriages, bound to admonish his parishioners against too frequent and familiar intercourse with non-Catholics.

The whole subject is well treated by Pruner in his 'Lehrbuch der katholischen Moraltheologie,' second edition, pp. 196 to 197.

We must distinguish, he says, between participation, active or passive, in religious services on the one hand, and social and civil intercourse on the other.

1. To take part in the religious cult of heretics (*communicatio in sacris activa*) is always a grievous sin, if a person thereby gives himself the appearance of approving such heretical religious services or becomes the cause of grave scandal. Catholics are therefore never permitted to act as sponsors for infants baptized by non-Catholic ministers (Congr. s. Offic. dd. 10. Maji 1770); much less to get married before a preacher, to partake of the so-called Lord's Supper, etc. To assist at non-Catholic religious services without the appearance of approving them, and without giving scandal, purely out of curiosity or courtesy (e. g. at funerals, weddings, etc.), is not exactly sinful, though it had better be omitted. If regular, such attendance would incur mortal sin, because it would at the very least amount to an express and publicly declared extraordinary indifference to our holy religion.

2. Non-Catholics can not be admitted to such acts of the Catholic cultus (*communicatio in sacris passiva*) as presuppose unity of faith and obedience to holy Church (e. g. the offering up of the holy sacrifice for them, giving them the sacraments, etc.) But they are free to assist at all services which are intended not only to confirm Catholics in the faith and to serve them as a means of grace, but also to lead non-believers to the knowledge of God and the truth of His holy Church (e. g. sermons, use of the sacramentals, etc.)

3. Purely social intercourse with heretics is forbidden only when it involves danger to faith and morals; that is, in so far as it runs counter to the natural law.

How these rules are to be applied in each parish, must be left largely to the judgment of the pastor, by whose advice Catholic laymen ought ordinarily to guide their conduct. The special danger of mixed marriages often makes it advisable to draw harder and faster lines than would be necessary under ordinary circumstances.

THE "KNIGHTS OF COLUMBUS" AND THE HIERARCHY.

Our brilliant young Archbishop, on a recent visit to the "far East," was entertained by the Brooklyn "Knights of Columbus" at their "Institute" in Hanover Place. In an address made upon the occasion he said, among other things, according to a report in the *Catholic News* (xix, 13):

"In St. Louis there's a newspaper not friendly to the Knights of Columbus, and some one wrote one day to the editor, saying that

the Knights of Columbus had two qualifications for membership—that he be a gentleman and wear a swallowtail. And the query was, Could a priest enter? Has a priest either qualification?"

A correspondent of ours in the East—an eminent ecclesiastic if we are not mistaken in the hand-writing—sent us this clipping with the marginal gloss: "You are right and Archbishop Glennon is wrong. The K. of C.'s secrets and un-Catholic behavior on so many occasions are inflicting great injury upon the Church. God bless your able pen! Go ahead and be sure that within a few years your Archbishop will see eye to eye with you in this matter."

To us it seems that our estimable correspondent has misunderstood the Archbishop of St. Louis, who is not only one of the soundest but also one of the cleverest members of the American hierarchy. The quoted paragraph from his Brooklyn address contains no approbation of the "Knights of Columbus." Onthe contrary, it is evidently meant as an ironical condemnation of priests who have so little sense of dignity as to don the swallowtail and stoop to the level of mummery-loving laymen.

Nor can we find any formal or implied approbation of the "Knights of Columbus" in this other remark attributed by the *Catholic News* to Mt. Rev. Archbishop Glennon:

"Knowing the purpose of your organization, and watching your work in almost every State and city, I see rising a great chorus of congratulations from those greatly interested in the Church. I see the promises of the future and the achievement of results long desired, but so far scarcely attainable. These desires are to lift up our heads in the broad noonday of modern civilization and say to one another and to all the world that we are Catholics and are proud of it. We have no apology to offer for a single page of history. As for the sins and omissions of individuals, that is a personal matter and should be considered on those grounds. Today, we Catholics, heirs of her greatness, will lead humanity home to faith and God. That is the brilliant mission of the Knights of Columbus."

A close analysis of these phrases shows them to contain the foling statements: 1. Many of those who are greatly interested in the Church congratulate you upon your work. (Which is true.) 2. I see promises for the future. (A man would have to be deaf and blind to overlook and overhear the gallant "Knights" sounding their own praises and vociferating grandiloquent promises for the future.) 3. There are results long desired from your organization, but (with your present means) they are scarcely attainable. 4. We must be good Catholics and proud of being Catholics. 5. We have no need to apologize for a single page of the Church's history. (Most assuredly not.) 6. If you want to be a Catholic society, you

must endeavor to lead humanity home to faith and God. (This is true of every society that wants to prove its claim to the name Catholic.)

Minus the censure implied, we have heard Archbishop Glennon address these same exhortations, substantially, to the German Central Verein and to other Catholic societies. "Leading humanity home to faith and God" is in very truth the brilliant, the great and only mission of every organization that lays claims to the Catholic name.

There are different ways of imparting instruction and warning. Archbishop Ryan exemplified them some years ago by referring to various kinds of canes—the sugar cane (Abp. Keane of Dubuque), the hickory cane (Abp. Kain of St. Louis), etc. Msgr. Glennon is a man of suave and gracious methods, and when he strikes a blow, the impression of velvet is always more perceptible than that of steel. We notice that another eminent member of the American hierarchy, Bishop Harkins of Providence, presumptively the next Archbishop of Boston, has given the "Knights of Columbus" a more direct and solemn warning. Having been invited to speak at one of their banquets in his episcopal city the other week, instead of giving them the "taffy" which they undoubtedly expected, Msgr. Harkins took for his theme "the character of the Church that makes us call her mother."

"Be true to that for which you are established," he warned them (*Providence Visitor*, xxx, 15), "just as the Church herself is made strong and kept alive by fidelity to the principles of her founder. It is this fidelity of purpose and determination to conquer that makes her attain her ends. In the same manner if the Knights would succeed, they must be faithful to the end for which they were instituted and must earnestly strive to attain it. A mother also gives warning. The Knights have many times before received the warning to beware. It is for them to see to it, therefore, that they avoid what has proved disastrous to other societies in the world. Watch out for secrecy. There is a great danger when total secrecy is to be kept. For all secrets should be revealed when necessary to the proper authorities. Any society that will not reveal its secrets to the proper authorities is dangerous to the State. History will prove this. I will mention only two events which prove the wisdom of the Church in this respect. One country has been sorely tried by the machinations of a secret society, which is afraid lest the Church make laws for government and not for the governed. Again we read with shame of a country which boasts of a republican form of government and where the army is undermined by a secret society. Men who were once heroes have now become base spies and informers. Another pit-

fall is blind obedience to those who govern. Authority and its correlative obedience are necessary to society. But no obedience erected against Church and civil authority is permissable. There is a higher law, the moral law, contrary to which no society can claim any authority. It is only societies that recognize the binding force of the moral law that can have the blessing of the Church. Such societies will always have her approval in formal documents."

The well-known fact that the "Knights of Columbus" have *not* received the formal approbation of the Church, and his explicit reference to the circumstance that they "have many times before received the warning to beware," gives to these remarks of the zealous Bishop of Providence a very peculiar and solemn significance, which to a reflecting mind is only enhanced by the occasion on which they were delivered and by the kindly form in which they were couched.

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BOOK REVIEWS AND LITERARY NOTES

Immaculatae Tributum Jubilæum A. D. 1904. Rosa Mystica. The Fifteen Mysteries of the Most Holy Rosary and Other Joys, Sorrows, and Glories of Mary. Illustrated with Copies of the Rosary Frescoes of Giovanni di San Giovanni and other Artists. By Kenelm Digby Best (Oratorian). XXII and 279 pp. R. T. Washbourne, London. B. Herder, St. Louis, Mo. Price net $6.

Many and beautiful were the literary gifts to Mary Immaculate in the past jubilee year. From all nations and in all languages came these new additions to the vast, ever increasing but never complete literature on the glorious Mother of God. Among them we find deep theological discussions and learned contributions to the history of the dogma of the Immaculate Conception ; and again prayer-books, novenas, and popular discourses ; all breathing filial affection for our Heavenly Queen, and inspiring love for her and her favorite devotion, the holy Rosary. Father Best's jubilee gift belongs to the devotions, and it is a rare, exceedingly beautiful "tribute." It aims not so much to spread devotion to Mary by a large circulation, as to be a lasting monument of our deep love for her to coming generations. Beautiful in its exterior appearance (the large quarto is bound in imitation sheep-skin) it contains an abundance (forty-three) full-page reproductions of such old masters as Fra Angelico, Murillo, Lippi, Fra Bartolomeo, Reni, Dolci, the sculptors Sangiorgi, Bianchi, Banzo, and two long unknown frescoes of Giovanni di San Giovanni, representing the mysteries of the Rosary.

As to the text the author humbly says in the Introduction : "One

who in reciting Divine Office for nearly fifty years has said, 'Dignare me laudare te, Virgo sacrata,' may be permitted to reveal and record the thoughts about Our Lady which during that time have had a place in his heart and on his lips." They are sparkling, beautiful thoughts, many quite original. We have here a series of sermons which, written during the last fifty years, his love for Mary has prompted Fr. Best to retouch again and again, till they were worthy to charm not only the limited number of his hearers, but all educated Catholics. In a style almost classical, each chapter breathes ardent love and high esteem for Mary, the true image of Jesus and our highest human model.

In The Morning of Life. Considerations and Meditations for Boys. By Herbert Lucas, S. J. Herder, St. Louis. Price $1.

As we learn from the prefatory note of this handsomely bound volume, the discourses contained in it were addressed to the boys at Stonyhurst. They are excellently adapted to the character and spiritual wants of modern college-boys. They are like so many mirrors which show them their faults and their virtues, their sorrows and their joys, their false and true ideals. In them each boy will find his own character traced out to him with simple and impressive clearness by the skilful hand of a master. In particular, he is made aware of the disgrace of a sinful life. However, the chief aim of the zealous and experienced preacher has been to inspire his young hearers with enthusiasm for the high ideals of our holy religion, and to induce them to devote their morning of life to the noble service of Christ.

Father Lucas' book will prove of great practical use especially to priests, educators, and prefects of sodalities. It may also be put into the hands of advanced students, who will read it with delight and spiritual profit.

Socialism: Its Theoretical Basis and Practical Application. By Victor Cathrein, S. J. Authorized Translation of the Eighth German Edition, With Special Reference to the Condition of Socialism in the United States. Revised and Enlarged by Victor F. Gettelmann, S. J. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Price $1.50.

This is a translation of the eighth edition of Father Cathrein's well-known and valuable work. The book as it stood in the first and second editions, was translated several years ago by Father James Conway, S. J. (New York.) It has been much enlarged in this eighth edition and the latest data available have been used: in fact the book has been practically re-written. The translator states that "Father Conway's version was incorporated in the present text wherever possible." The Encyclical letters of Pope Leo XIII. on the Condition of Labor and on Christian Democracy

are printed as an appendix. There is a full table of contents as well as an alphabetical index.

Geschichte der Religion als Nachweis der göttlichen Offenbarung und ihrer Erhaltung durch die Kirche. Im Anschluss an das Lehrbuch der Religion. Von W. Wilmers, S. J. Siebente, neu bearbeitete, vermehrte Auflage. Münster: Aschendorfsche Buchhandlung. 1904. 2 vols. Price (unbound) 9.50 marks.

This History of Religion is a valuable complement to the late P. Wilmers' classical Handbook of Religion. As the title indicates, it is written chiefly from an apologetic standpoint. The new edition has been carefully revised by the learned Fr. Otto Pfülf, S. J., who has also made some technical improvements, by inserting the cumbersome mass of foot-notes in smaller type within the text, etc. So that the work, which occupies a unique place among our church histories, is in its new form as solid and reliable as ever and thoroughly "up-to-date."

Studies in Religion and Literature. By William Samuel Lilly. London: Chapman & Hall, Ld. St. Louis: B. Herder. 1904. 320 pp. Price, net $3.25.

This volume contains nine essays: What Was Shakespeare's Religion? The Mission of Tennyson, A Grand Old Pagan (Walter Savage Landor), A French Shakespeare (Balzac), A Nineteenth Century Savonarola (Lamennais), Cardinal Wiseman's Life and Work, The Meaning of Tractarianism, Concerning Ghost Stories, and The Theory of the Ludicrous. We can not say that we agree with all of Mr. Lilly's views; but we always read him with profit and pleasure, because he is scholarly and interesting as a writer, and a thorough-going Catholic. The present volume is fully up to his usual standard.

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——With the January number, comprising no less than ninety-six pages, our friend Martin I. J. Griffin begins a new series of his invaluable *American Catholic Historical Researches.* When he claims in his foreword that nowhere else than in his magazine can there be found such a rich collection of original documentary information relating to the Church and the Catholic people in America, he speaks truly and at the same time indicates the debt we owe to him and the duty we have of supporting him in his incessant and inestimable, but tedious and exhaustive task of unearthing, compiling, arranging, and publishing the Catholic records of the past. The subscription price of the *Records* is two dollars per annum, and we trust that general and enthusiastic support will come to Mr. Griffin and that he may thereby be enabled to gather up and give to the world many more precious fragments of American church history—a department of endeavor and study so sorely

neglected because so unappreciated by our people generally and so unremunerative from a financial point of view. The *Researches* should be addressed at 2009 North Twelfth Street, Philadelphia, Penn. The January number, by the way, contains a portrait of the honest and indefatigable editor.

——We note from the January *Messenger*, which is quite reliable in matters of literary criticism, that the 'Historian's History of the World,' now so widely advertised, teems with attacks upon our holy Church and is therefore not deserving of Catholic support.

Our learned friend Rev. P. Sasia, S. J., confirms this judgment in the introduction to his recently issued brochure 'The Inquisition,' which is a reprint of a chapter from his edition of Devivier's 'Christian Apologetics,' brought out in this form by the Catholic Truth Society of California chiefly for the purpose of refuting the atrociously false account of the Inquisition given in the tenth volume of the 'Historian's History of the World.'

BOOKS RECEIVED

Wege zur Kirche. Mit Originalbeiträgen von Georg Evers und anderen. Von Dr. Robert Klimsch. Klagenfurt: Verlag der St. Joseph-Bücherbruderschaft.

Das Leben Mariä. In Betrachtungen nach den Evangelien zur Erinnerung an das Jubiläum der Unbefleckten Empfängniss. Von Julius Müllendorff, S. J. Innsbruck: Fel. Rauch. 1904. Fr. Pustet & Co., New York and Cincinnati. Price 75 cts. net.

Reliable Evidence on the Congo Question. Issued under the Auspices of the Federation for the Defense of Belgian Interests Abroad. Brussels, November, 1904. (Pamphlet.)

The old Common Law and the New Trusts. By D. M. Frederiksen, of Chicago, Ills. Reprinted from the *Michigan Law Review*, December, 1904. (Pamphlet.)

Handbuch für die Leiter der Marianischen Kongregationen und Sodalitäten. Zusammengestellt von Johannes Dahlmann. Mit bischöflicher Approbation. Münster: Aschendorfsche Buchhandlung. New York and Cincinnati: Fr. Pustet & Co. Price 20 cts.

Albrecht Dürer. Sein Leben, Schaffen und Glauben, geschildert von Dr. G. Anton Weber, o. Professor am kgl. Lyzeum, Regensburg. Dritte, vermehrte und verbesserte Auflage. Regensburg, New York und Cincinnati: F. Pustet. Price 85 cts.

The CATHOLIC FORTNIGHTLY REVIEW is indebted to the Hon. Richard Bartholdt, M. C., for a set of the annual reports, so far as still available, of the United States Commissioner of Education.

Studies in Religion and Literature by William Samuel Lilly. London: Chapman & Hall. St. Louis: B. Herder. Price $3.25 net.

Geschichte der Weltliteratur. Von Alexander Baumgartner, S. J. V. Band: Die französische Literatur. Erste bis vierte Auflage. xvii+747 pp. B. Herder, Freiburg und St. Louis. 1905. Price net $4.25.

PARERGA AND PARALIPOMENA

The Teaching Office of the Church and the Roman Congregations.—Refuting certain criticisms of Paulsen against the Congregation of the Index, Otto Nordwälder says in a very able paper in the Mayence *Katholik* (xxx, 10):

"We must beware of confounding the Catholic magisterium or the teaching body of the Church with the Roman congregations. The teaching body consists of the pope and the bishops; the congregations are composed of cardinals appointed by the supreme pontiff. The Church attributes infallibility only to the teaching body or magisterium, that is to say: either to the entire body of the episcopate *in corpore*, or to the pope when he speaks *ex cathedra*. A Catholic must submit absolutely to the decisions of this teaching body; not so, however, to the decrees of the Roman congregations, such as was involved for instance in the Galilei case. With regard to these decrees, a Catholic is bound only to obedience, not to internal assent. His duties in this respect are similar to those which a citizen owes to the State. He has the right to examine the decisions of the congregations, to submit doubts, to request a reversal—a request which will be honored if it can be shown that a decision was not based on facts. True, this fallible authority can make mistakes; but is it therefore to be rejected? Does not the State make mistakes? Does not Justice err? Are we therefore to reject all secular authority and the administration of justice? And yet there are surely ten miscarriages of justice to every Galilei case."

As regards the purely disciplinary power of the Roman congregations, by the way, even well instructed Catholics often mistake the force of their decrees and decisions. Noldin points out in the latest edition of his excellent Compendium of Moral Theology (I, p. 128) that not all the congregations have equal disciplinary powers. The Sacred Congregation of Rites, he says, is the only one that has legislative jurisdiction in the strict sense, enabling it to decree general laws binding all the faithful, without a special mandate from, and without the approbation of, the pope. All the other congregations have no legislative power, properly speaking, not even the Propaganda.

In a note Fr. Noldin adds: Sixtus V., in founding the Congregation of Rites, by the constitution "Immensa" of Jan. 22nd, 1588, conferred upon it the power of making laws, and the Congregation has itself formally declared that its decrees, when issued in prescribed form, have the same force as if they emanated directly from the supreme pontiff (May 23rd, 1846. Ed. nov. n. 2916.) Pius IX. confirmed this declaration July 17th, 1846.

How Public School Teachers are Used to Disseminate anti-Catholic and Immoral Literature.—A reverend subscriber in Kansas sends us a circular, mailed to public school teachers in his neighborhood by the "American Publishing Co.," of Beaver, Penn. Therein is offered for sale a unique collection of scientific and instructive books, such as, for instance: The Devil in the Church, His Secret

Works Exposed and His Snares Laid to Destroy Our Public Schools; Satan in Society and His Modern Methods of Winning Victims; Sermons by the Devil; Polygamy or the Mysteries of Mormonism; World's Greatest Calamities; the Sixth and Seventh Books of Moses; The Golden Rod and Magical Guide; Egyptian Secrets by Albertus Magnus, Revealing the Forbidden Knowledge of the Ancient Philosophers; The Old Book of Pow Wows and Witchcraft; Martin Luther's Letters to His Women Friends; Married Couple's Private Hand Book; The Magician's Guide; The Complete Fortune Teller and Dream Book; Fifteen Years Behind the Curtains, Embodying a Personal Experience of so Many Years in the Roman Catholic Priesthood, by Rev. J. Donnely, Author, Preacher, and Lecturer, Formerly a Roman Catholic Priest, now a Minister of the Gospel; The Royal Road to Riches; etc., etc.

"This circular shows," says our reverend correspondent, "how even in the far West of Kansas the public schools, through their teachers, are used to disseminate immoral and anti-Catholic literature."

We often receive such circulars with the query: "How can I stop it?" There is no way of stopping this abuse except by showing it up from time to time in the press (if you can get your local paper to protest, it sometimes helps to make the circulators of such trash ashamed of themselves) and by keeping your own people thoroughly posted and warned. It is gratifying to note how many school-teachers and other non-Catholics who receive such circulars, turn them over to the local Catholic pastor for his information, and sometimes for his advice as to how this pernicious propaganda can be counteracted.

Is the Name of Patrick Dying out Among Irish Catholics in the U. S.?— We showed in a recent issue that the name Patrick was not always an indication of its bearer's Irish descent and Catholic faith. Now we are told by the New York *Freeman's Journal* (No. 3727) that it is dying out among Irish Catholics in America. Dr. Shahan says in his lately published book 'Saint Patrick in History' (Longmans, Green & Co., New York) that the name of Patrick "is borne with pride by countless descendants of the ancient race which he long since, on the borderland of history and legend, won over to the Lord Jesus." Upon which the *Freeman* comments as follows:

"Is the name of Patrick borne by countless descendants of the ancient race? In Ireland, yes; but 'descendants' seems to imply abroad, and to the question thus qualified we say no. We once heard a man say that he never knew a Patrick born in America, and it was doubtless true. It is, of course, true that there are Patricks who were born in America, but they are so scarce and scattered that it is quite possible for the ordinary man never to have met one. We put his name upon our churches, but not upon our sons. The reason every one knows. The great fighting Kelt got a weakness down his spine, and, although he stood up with his pike or his bare fist before the Sassenach artillery, he quailed before Sassenach jeers and laughter. Some of the first immigrants who were heirs of the Gaelic civilization never felt the necessity of attuning their lives or their family names to the ear of the Sassenach, and conferred the name upon their children, but not so

the later ones, who came under the influence of the great Fall. Many who got the name at baptism ceased to use it when they became old enough to be affected by the great denationalizing wave. We have heard mothers say they would not dare to put the name of Patrick upon their children and send them to an American school. Let us face the facts, no matter how unpleasant, or we shall never remedy them."

The Case of Mr. Roche.—The appointment of Mr. James Jeffrey Roche, editor of the Boston *Pilot*, to the United States consulship at Genoa has been severely commented upon in the Catholic press. While one or two papers displayed satisfaction at what they considered "a well deserved reward," others, mostly of Democratic proclivities, criticized both Mr. Roche and the President.

If the incident is judged in the light of these facts: 1. that Mr. Roche used a professedly Democratic paper to support, with a vehemence which must be called partisan, a Republican candidate for president[1]); 2. that he was known for a long time to have entertained a desire to live abroad in a milder climate; and 3. that his appointment to Genoa can not be due to any particular personal fitness for the consular office, nor to a special knowledge of Italian life or language: if, we say, the incident is judged in the light of these facts, and if there are no other facts to offset them, then a correspondent of ours in Boston is right when he accompanies a batch of newspaper clippings on the case with this caustic question: "Ought such motives to influence Catholic editors?"

We can not say that Mr. Roche was influenced by unworthy and selfish motives. On the contrary, we must assume that his intentions were honest and his conduct irreproachable *in foro conscientiae*; but in the light in which it appears to the public at large the incident is deplorable, as creating the impression that Catholic editors of even such a high type as James Jeffrey Roche guide the conduct of their journals not by the load-star of Catholic truth and justice, but by motives of personal ambition and profit.

Man-Conducted Kindergartens as an Offset for "Effeminization."—The board of directors of the National Educational Association, we learn from the N. Y. *Evening Post* (Jan. 7th), has a new scheme for offsetting the evil of "effeminization," which threatens the male portion of American youth. Men, it is suggested, should be induced to engage in kindergarten work. Under the pernicious influence of the woman teacher, the kindergarten has developed along purely sentimental lines, and if small boys are to be given a masculine impetus during the impressionable period, something must be done to overcome this. Certainly it was a man who invented the kindergarten, and another man who developed the original theory into a system. Why should it not be the work of men to demonstrate the system? No fault can be found with the logic of the argument. There is no telling how far the effemini-

1) "Mr. Roche was a most enthusiastic advocate and defender of Mr. Roosevelt during the campaign, and wrote such satisfactory articles that a large number of copies of his paper were bought each week by the Republican National Committee and sent out gratis as campaign documents."—Hartford Times, quoted in Boston Transcript of Dec. 13th.

zation of American men has proceeded, and it might be possible to find male kindergartners who would be willing to sit on the floor in a circle of admiring infants and "finger-play" verses such as "A little boy went walking," or "How does the mother chicken." Even the distribution of colored yarn balls might not be too trivial a task for the male kindergartner.

But the chief difficulty of the scheme is that it is self-destructive. If the result of a masculine invasion of the kindergarten were half as successful as hoped, the next generation of boys would be so free from effeminization that they might refuse to attend the kindergarten at all, which would throw the burden of "minding" them, to use a doubly expressive phrase, back on their mothers. Besides, where is the next generation of male kindergartners to come from? Surely not out of such a virile atmosphere as a man-conducted kindergarten!

Poverty in the United States.—Mr. Robert Hunter, who claims a ten year's experience as a settlement worker in New York, Chicago, London, and elsewhere, in a book just published ('Poverty,' MacMillan Company, New York, $1.50), prints some statements about pauperism in this great prosperous country of ours which make one's hair stand straight. He says that as a conservative estimate there are at least ten million people who are paupers or on the verge of pauperism—one person in every eight of the population. Of these ten millions over four millions are now dependent upon the public for relief in the country. In New York City, for instance, in 1903, over sixty thousand families were evicted from their homes, and one in every ten persons who die in New York is buried at public expense in the Potter's Field, and there and in other large cities and industrial centers the number of those in abject poverty rarely falls below 25% of all the people.

The well-informed New York *Independent* (No. 2928) confirms this appalling statement.

If it is true—and we have no doubt it is—then the social question is indeed upon us, and the REVIEW'S "incessant clamor" for a Catholic social movement will not appear so "previous" five or ten years hence.

Secret Society Evils.—Under this caption we read in the editorial columns of the Milwaukee *Catholic Citizen* (xxxv, 10): "An article in a recent issue of the *North American Review* discusses some evils of secret societies. There is the danger of inebriety brought on by fraternal conviviality; the neglect of business to attend initiation and entertainments; the cultivation of selfishness in the male, leading to a forgetfulness and neglect of the feebler 'home' sex; the influence for political corruption which the members may wield. There is danger, too, in 'the strange and powerful attraction in the mysticism of the ritual.' 'No human gauge can measure the sorrow that comes to families through the too close attention of husband and father to the lodge-room.' Here we have it admitted that the secret society is an injury to domestic life. It is also a menace to churches, for even Protestant divines claim that the Masonic ritual aims to be a substitute for the ritual of religion, and attendance at the lodge is sometimes deemed sufficient in the way of divine worship by the votaries of secret societies."

Do not—we venture to ask—these same reasons militate against the Order of the "Knights of Columbus," of which the *Catholic Citizen* is such a staunch advocate and defender?

Popular Demand for the "Jefferson Bible."—James R. Randall, in one of his regular and always interesting letters to the *Catholic Columbian* (xxix, 52), notes as an ominous sign of the times the factthat congressmen are besieged with applications for copies of the "Jefferson Bible" printed a few years at government expense, two editions of which were soon exhausted.[1]) "However sagacious Thomas Jefferson was as a statesman"—says Mr. Randall—"he was undoubtedly a Deist and revered Jesus only as a moralist and philosopher and not as the Son of God and Redeemer of the World..... Jefferson, in his conceit, eliminated from the Bible all else except what Jesus Himself said. He ostensibly did this for his own convenience, but our government has spread this 'Bible' broadcast, and the people, emulating the daughter of the horse leech, cry, 'Give! Give!' Some day, we may have Col. Robert Ingersoll's..... vilification of the Bible as a public document. Impossible, you say. Yet, a harlot was once enthroned at Notre Dame and Caligula's horse was made first consul. When the Devil, by any human agency, undermines the faith of a people, no monstrosity is too flagitious for their commission, even in the seats of power."

Greek Catholics.—We lately published some statistics of the Greek Catholics in this country. According to the January *Messenger*, the Holy See has appointed Rt. Rev. Andrew Hodobay, Prothonotary Apostolic, as permanent visitor of all churches of the Greek Ruthenian rite in America. He will act through the Apostolic Delegation and keep the Holy See informed of the status of churches, priests, and people of that rite. This is not, we learn, an office independent of the ordinaries, but rather it will be the visitor's duty to cooperate with the bishops in supplying all the spiritual needs of our growing Greek Catholic population.

The late Bishop Phelan, of Pittsburg, on Nov. 14th, 1904, issued a pastoral bearing on the rights of these Catholics and on the precise relations established by the Roman Congregations between the Greek and Latin rites. Difference of rite, he said, by no means implies independence in matters of faith and general discipline. "All Catholics are Roman Catholics, and it is a misuse of words and terms to say that some of the clergy and people of the diocese are Roman Catholics and some are Greek Catholics."

1] Dr. Scharf, in one of his syndicate letters from Washington [No. 305] wherein he gives a description of the "Jefferson Bible," says that "there were a hundred applications for every copy printed."

In *Harper's* for January Hugo de Vries, professor of botany in the University of Amsterdam, gives an account of the special culture of evening primroses, by which he claims to have demonstrated the fact that new forms in the vegetable world are actually being produced, and that they spring from their parents by a sudden leap, without preparation or intermediates.

NOTES AND REMARKS

One of the evening papers of this city, with a view no doubt to increase its circulation, lately began to publish what purports to be a story of modern life—a department store romance. This attempt at realism, which smacks of the well-known "Fireside Companion Stories," had been loudly advertised beforehand by means of flaming posters throughout the town. Its heroine, a girl of thirteen, is evidently unacquainted with the qualities which one naturally expects to find in children of this age. For she is not at all one of the modest, winsome little maids that figure in the old-time tale. No, she is a typical up-to-date product—pert, conceited, and apparently fully conscious of her powers. She creates quite a sensation the very first time she appears in the department-store, her future field of victory. True to its prototype—the Fireside Companion tale, the first instalment snaps off at the critical moment when Rose—the heroine of the romance—is brought before her stern employer to answer the charge of hurling an iron weight at the head of the villainous husband of a persecuted wife. There is no reason to believe that the reading of such silly trash will have an ennobling influence upon the susceptible minds and imaginations of children. And yet there are some Catholic parents who through negligence allow their children to become imbued at an early age with a passion for this sensational claptrap, which, as the *Mirror* drastically puts it, is "enough to drive anybody to drink and drugs."

We are very glad indeed to see our Canadian contemporary *La Vérité* resume regular weekly publication. Editor Tardivel is convalescent and has had the good fortune to gain as son-in-law and assistant a fine young writer, *M.* Omer Héroux, who is filled with his own spirit of staunch devotion to Catholic truth and also commands a clever and forceful style. *La Vérité* was the first, and is to-day, with the exception of the CATHOLIC FORTNIGHTLY REVIEW, the only Catholic journal published on this continent which accepts no advertising, because its aim is not money-getting but the advancement of the Catholic cause, and because its publisher believes that this can be most effectively done by a paper absolutely independent and unhampered in every direction. We hope that it will grow in circulation and influence and that its valiant chief will be spared for many years to wage the battles of the Lord against the Amalekites. We are often asked for a good Catholic journal by those who wish to keep up their knowledge of French. We know of none better than *La Vérité.* Address: Chemin Sainte-Foy près Québec, Canada. Subscription price, two dollars per annum.

The anti-Catholic press, especially in Germany, is making capital out of an alleged decision of the Sacred Congregation of the Inquisition, published in the *Analecta Ecclesiastica*, wherein the

query[1]): "May a sick Catholic, in order to regain his health, swallow pictures of the Madonna dissolved in water or twisted into pellets?" is answered affirmatively with the proviso that the practice be not connected with superstition. In the *Augsburger Postzeitung*, the oldest Catholic newspaper of the Empire, a Bavarian canonist protest against such decisions and their publication. In the first place, he says, it is a mistake to ask such foolish questions. Secondly, if asked, they ought not to be taken seriously by the supreme ecclesiastical authorities, or at least such a bizarre mode of venerating the Virgin ought to be properly censured. Thirdly, if the Sacred Congregation, for reasons of its own, sees fit to reply to such queries, the fact ought not to be made public.

Down at Barataria, a little mission near New Orleans, La., a Catholic church was recently built; but the congregation had no music, no room for an organ, and no money to pay an organist if they had had an instrument. Father McKenna thereupon wrote to the editors of the New Orleans *Times-Democrat*, requesting them to ask public contributions for a—talking machine. The paper complied with his request and the talking machine has been purchased. In announcing the result of the collection, the *Times-Democrat* (Jan. 17th) says: "For the machine a number of records will be purchased. These are not all to be of a religious nature, but will be such as will be permissible at church concerts, festivals, and other forms of amusement. Thus the machine will be a source of revenue, and the debt with which the church is now encumbered will be made to grow smaller through the instrumentality of the talking machine."

In a review of the new edition of the 'Staatslexikon,' Fr. Heinrich Pesch, S. J., speaking of the manner in which this monumental reference work treats the question of the relation between Church and State, humorously observes (*Stimmen aus Maria-Laach*, lxvii, 5):

"In regard to the separation of Church and State, the 'Staatslexikon,' in its article on liberty of religion, splendidly distinguishes the two standpoints, that of principle and the practical one, just as our venerated teacher Ferdinand Walter used to treat the question. In principle, he said, it is undoubtedly the only correct thing that husband and wife remain together; but if they engage in a daily fight with broom-sticks, it may be better, practically, that they separate."

"Dulce et decorum est pro patria mori," dear *Union and Times* (the reference is to your editorial in vol. xxxiii, no. 42) is not "Livy's famous saying." It originated with Horace, Od. iii, 2, 13. And where did you get the "Et dulcis reminiscetur moriens Argos" of "the Spartan youth" who "died nobly with his face to the foe, but smiled fondly when he thought of his motherland"? Since

1] Submitted by the Archbishop of Santiago de Chili,

when was Argos the "motherland" of "the Spartan youth"? Virgil says (Aeneis, x, 782):....."coelum aspicit et dulcis moriens reminiscitur Argos." The subject of the sentence is Antores, who is killed by Aeneas. Antores was not a Spartan youth. He was "missus ab Argis" (ibid. 779), and Argos was neither a part of Lacedaemon, nor were its inhabitants at all friendly to the Spartans.

In his new book on 'Poverty' (New York: McMillan) Mr. Robert Hunter follows Giddings, Ross, Whelpley, Commons, and the rest of the modern school who see "danger ahead" in our present unrestricted immigration. But even so intensely American a journal as the *Independent* (No. 2828) does "not think it is yet proved that our immigrants are any more of a menace to us or to our institutions than the Irish were two generations ago. "The same complaints"—says our contemporary—"were then made against the Irish that we now hear against the immigrants who are coming to our shores from Southern Europe—'beaten members of a beaten breed.'"

Mr. Griffin in the *American Catholic Historical Researches* (new series I, 1) traces the old saw: "It is a long time between drinks," generally attributed to "the Governor of North Carolina," to Governor Thomas Burke, a Catholic. The remark was not, however, made to "the Governor of South Carolina," but to his relative, the Chief Justice of that State, Aedanus Burke. Both "were of convivial habits. So when the Governor of North Carolina escaped from British imprisonment [it was in 1781] and met his fellow devotee of Bacchus, the Governor of North Carolina said to the Chief Justice of South Carolina: 'It is a long time between drinks.'"

Town Topics protests against the brutality of the so-called comic pictures in the Sunday supplements of the daily papers. It calls them beastly and says that without exception, from "Buster Brown" down to his less artistic imitators, they teach cruelty and disobedience. The *Mirror* (xiv, 44) wonders that any of those are able to retain their reason who habitually study these pictures, which it brands as "the culminating atrocity of all the crimes that have grown out of the invention of printing."

Messrs. Greenfell and Hunt have just given to the world the oldest known manuscript fragment of the New Testament. It was found on papyrus in Egypt, contains some five chapters of Hebrews, and is assigned to the early part of the fourth century. The *Independent* (No. 2925) notes that the text agrees quite closely with the famous Vatican Manuscript B.

Miss Helen Byron, star of the comic opera "Sergeant Kitty," who has had the back of her hand pierced to receive the pin of an immense diamond heart, which she wears, reminds us of a savage

who pierces his ears and nose that he may wear bones and rings through them in order to impress his fellow barbarians. Such is modern civilization!

Why this exploiting of women in our newspapers? We know what it means. We know the passion it appeals to. As our friend Reedy put it in his *Mirror* the other week (xiv, 44), "the Everlasting Woman in the newspapers is the sign of national sex obsession, which is complementary of the dollar disease."

Numbers one et sq. of Herder's *Katholische Missionen* contain a very interesting sketch of P. Joseph Stöcklein and his *Neuer Weltbott*, a periodical whose valuable contributions to the history of the Church in this country yet remain to be exploited.

The Pope, says a current cable despatch, is studying French under the direction of his Secretary, Cardinal Merry del Val. He has made such rapid progress that he expects to address the next French pilgrimage in the native tongue of its members.

We regret to learn that the process of beatification of the Venerable Bishop Neumann of Philadelphia has been unexpectedly delayed and that it may be some years yet before the Congregation of Rites will complete it.

A collaborator of the Paris *Gaulois* has discovered that the American "cake walk" is the national dance of the monkeys. Its popularity in twentieth-century America would therefore seem to indicate "atavism."

The study of the Irish language has been made compulsory for all students during the first two years of their college course at Maynooth.

A reverend subscriber asks for information about the "United Workmen of America."

Editorial Letter-Box

D.—The compliment paid the REVIEW by the *Herold des Glaubens* (January 11th) is appreciated all the more highly, because the estimable conductor of that paper is—so far as we are aware—the only Catholic editor in the land who, not content with according it the usual courtesy of exchange, has been for a number of years, and still is, one of the REVIEW'S paying subscribers.

J. F.—Yes, we are opposed to the so-called Knights of Columbus; but we can not rehash the grounds of our opposition in every issue. Read the CATHOLIC FORTNIGHTLY REVIEW regularly and "keep posted."

Catholic Fortnightly Review

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THE PRONUNCIATION OF LATIN AND THE CATHOLIC CHURCH.

THERE has been some controversy of late years about the advisability of changing our respective pronunciations of Latin for the so-called Roman method.

To avoid confusion, it should be remembered that the term "Roman pronunciation of Latin" sometimes designates the ancient Roman method of the Augustan period, and sometimes the pronunciation of Latin now used by the Catholic clergy of Rome.

I.

There are those who would have the Catholic clergy throughout the world conform to the modern Roman (or Italian) method of pronunciation. Their endeavors have not been without success. Already the hierarchy of Ireland have taken the matter in hand and passed a resolution favoring the adoption of the Italian method by all their priests. The Irish *Ecclesiastical Review* (December, 1904) states that at the General Conference of the archbishops and bishops of Ireland, held in Maynooth College last October, the following resolution was passed unanimously: "That in the opinion of the bishops the time has come when it is desirable on many grounds, that the Roman pronunciation of Latin should be, as far as possible, generally adopted in the ecclesiastical seminaries and colleges of Ireland."

There are obvious reasons why the Catholic clergy should welcome the measures taken by the hierarchy of Ireland in favor of the Italian pronunciation. Some of the reasons we find briefly summed up in the *American Ecclesiastical Review* (May, 1904) by the critic of 'The Roman Pronunciation of Latin, by Rev. J. B. Scheier, C. S. C.' We quote the following passage: "To the Catholic, the priest, the student of liturgy, and the official ministers of the choir, as well as the reader of the sacred service, it [Latin] is the

living tongue of the Mother Church, in which the Pontiff speaks invariably to the entire fold, in which the celebrant of the divine services offers his petitions, utters his thanksgiving, and pronounces his blessings. Now for the pronunciation of that language there may be a standard of long ago, accredited in pagan ages, but the son who listens to his father's voice and monition will not care for the ways his ancestors pronounced and spoke twenty centuries ago. He will adopt the pronunciation of his home where the tongue has been constantly spoken during all the ages since Cicero. *That home is Rome*, which, whilst it has kept the traditions, has, in course of time, also yielded to those natural changes due to development, to which all other living languages have yielded in their way."

At the Maynooth conference the Assistant Bishop of Dublin, Dr. Donnelly, pointed out another advantage of the Italian method: "The adoption of the Roman pronunciation of Latin now ordered for all colleges and seminaries by the archbishops and bishops of Ireland, besides bringing us into line with the pronunciation actually prevailing [?] in most Catholic countries, has the additional important advantage, that when visiting Rome, whether for business, study, or pleasure, we shall be enabled to enter into familiar oral intercourse with people there, and not be condemned to silence, as hitherto, by employing a pronunciation which rendered us unintelligible, however our phrases might be otherwise grammatically or rhetorically correct." (*Ecclesiastical Review*, January, 1905.)

Now, we perfectly agree in their views with the hierarchy of Ireland and the critic of Father Scheier's booklet in the *Ecclesiastical Review*, in as far as they deprecate the existing diversity of pronunciation and advocate the adoption of one uniform system for all the Catholic clergy throughout the world. The resolution of the Irish bishops involves a concession on their part, or rather the distinct avowal that some step or other that will lead us out of the present confusion to a better state of things, is desirable. And there is need for many of us to have this driven home to them. However, we can not, from the philologian's as well as the educated Catholic layman's point of view, bring ourselves to chime in with the praises of the Italian method and to support its adoption in preference to the ancient Roman method of the Augustan period. To reject our present promiscuous methods and accept the Italian, were to change one error for another. Uniformity, it is true, would result from the general acceptance of the Italian pronunciation of Latin; but it would be uniformity upon an erroneous basis and gained by a compromise. On the other hand, the use throughout the world of the ancient Roman method would not only have the desired effect of facilitating our familiar oral in

tercourse with one another, but also bring us into line with the purposes of the classical scholars of the age. The ancient Roman method has already been in use in many of our classical schools and universities. So if the Catholic clergy, and in consequence, the Catholic laity—for the clergy are the educators of the laymen—were to adopt the Italian method, they would set themselves at variance with the entire secular movement now going on in favor of the ancient pronunciation. This movement, supported as it is by eminent classical scholars both in Europe and in this country, is, to all appearances, unlikely to fail. What use, then, can there be in now making us change our present methods for the Italian, seeing that we—the studying laity at least—shall one day be expected to change the Italian for the ancient Roman method? If change we must, let us at once change for the best, and those who now so enthusiastically advocate the introduction of the Italian pronunciation, should remember that they are placing themselves and the Catholic laity in an awkward position by opposing a movement which must in the end prevail.

Besides, if the critic in the *Ecclesiastical Review* observes that the present Roman clergy "would smile" at the introduction of the ancient Roman method, which they would look upon as an "innovation," and "probably refuse to understand," this can not to any reflecting mind be a sufficient reason for disregarding the claims of the older method. And would not the French clergy and the German clergy and the English clergy and the Spanish clergy and the Greek clergy smile in turn and with as much show of reason, if called upon to give up theirs for the Italian pronunciation? And if these did not wonder at the "innovation," neither can the present Roman clergy reasonably wonder when expected to accept the ancient Roman method. By the way, things of graver import and movements of vaster dimensions have been "smiled at," we know from history, and proved successful none the less.

We are told that Rome, "whilst it has kept the traditions, has, in course of time, also yielded to those natural changes due to development, to which all other living languages have yielded in their way." Rome did yield to the "changes due to development." But in order to understand the nature of the development peculiar to the Italian pronunciation of Latin, it must be borne in mind that Italy and her capital city have been, in the course of ages, in close and almost constant contact with foreign nations. Italy was not only the passing scene of foreign invasions, but ruled over for long periods by foreign masters. Hence it is doubtful if it "has kept the traditions," nay it is impossible, from a linguistic point of view, that it should have preserved them to this day. What can be more subject to change than our mode of pronunciation? The

present Italian pronunciation of Latin is not the direct and natural outgrowth of the pronunciation of classical times. The Greeks, the Goths, the Lombards, the Germans, the Normans, and many more have all stamped their indelible impress upon the language of modern Italy. And even though we were to allow that, of all the existing pronunciations of Latin, the present Roman or Italian method recommended itself most for sweetness of sound, or on other grounds, it would yet remain to be proved whether, of all the modern methods, it is the nearest approach to the Roman pronunciation of the Augustan age.

Truth, however, compels us to add that the step from the modern to the ancient Roman method is an easier one than that from the Irish to the ancient Roman pronunciation of Latin. We may, therefore, welcome the measures of the Irish bishops for the reason that, although they do not give back to us the full truth, still they awaken the hope that also the further step to the ancient Roman method will one day be considered by them.

II.

In one of last year's issues of the CATHOLIC FORTNIGHTLY REVIEW (June 2d, 1904), we published a criticism of 'The Roman Pronunciation of Latin' by the Rev. J. B. Scheier, C. S. C., Professor of Latin in the University of Notre Dame, Indiana, and gave credit to the author for reminding us of a subject which had alas! been too long neglected by us. We told the readers of the REVIEW that the author had done well to quote in systematic arrangement, and comment upon the testimonies of the ancient Roman grammarians as to their pronunciation of Latin. We did so, because common sense seemed to justify us in believing that, if any, certainly the Roman grammarians must have known what their own language sounded like. We then proceeded to state and deplore the lamentable confusion that exists on the point of Latin pronunciation. The lack of uniformity in this respect, we further said, was felt everywhere, but most of all in this polyglot country of ours. Here each nationality carries its own racial characteristics into its pronunciation of Latin. Of course, our mode of pronouncing Latin has no bearing upon our salvation. Still, a devoted philologist will not see why he ought wilfully to murder a beautiful language, knowing, as he does, that not one of the many pronunciations now in use is anything like correct, and that the combined efforts of many, notably of those in charge of colleges, could realize his hopes in this respect. So we recommended Father Scheier's plea for the ancient Roman method, as we thought his booklet was destined to contribute its mite to the revival of the correct pronunciation of Latin. The bare consideration of the

fact that our present methods have long been recognized as false and that the Roman method was the nearest approach to the truth, seemed to our philological instincts quite a sufficient inducement for helping to do away with the former and restoring the latter to its rightful place. Beyond this, however, anyone conversant with the subject knows that there would be yet other advantages attending a uniform pronunciation, if it were introduced in all civilized countries.

When our criticism appeared in the REVIEW, we indulged the hope that possibly some of its more influential readers, prefects of studies in particular, might draw inspiration from it and consider if they could not, by a union of efforts, revive in Catholic colleges a method of pronunciation which has already been in use for years in many American high schools and universities. It was a vain hope. A dissenting voice was soon raised, and in a paper on "The Practical Aspect of the Question" we were advised to abandon our cherished scheme. However, for truth's sake, *audiatur et altera pars*, and we beg to offer just a bit of comment, in a spirit of friendly animadversion, upon some of the statements made in that article. Perhaps our opponents will be induced to take a more impartial view of a matter which we have indeed at heart, but may also do without, if so we must. While fighting for the Roman method, we are aware we fight for what is after all a dispensable luxury.

1. We are told that "we have heard so much of late in favor of what is called the Roman pronunciation of Latin that some of us have probably begun to doubt the advisability of retaining the old system, a system which, with little differences peculiar to race and country, is and for many centuries has been the accepted ecclesiastical pronunciation throughout the Catholic Church." What "old system"?—we may ask. There is no uniform system of pronunciation existing, but the French have one, the English another, the Germans boast one, the Italians another, etc., etc. If all these different systems be embraced under one head and called the "old system," well, that seems a matter of taste; but it is a rather comprehensive system. And if this system embraces the most opposite methods of pronunciation, why could not the Roman method be included in it? But "this old system is and has been for many centuries the accepted ecclesiastical pronunciation throughout be Catholic Church." With no attempt at sarcasm, this reads to us somewhat like: Don't you dare touch that old system—the Church has put her finger on it! If you do, you will get into trouble with her ecclesiastics who have "accepted" it.

Now, this is strange language. Ecclesiastics are wont to "accept" that pronunciation of Latin which they are taught at college

in their first year of grammar, if they have not learned it before as altar-boys. So it comes to pass, in a very natural way, that German ecclesiastics "accept" one pronunciation of Latin, Irish ecclesiastics another, Italian ecclesiastics upwards to the very head of the church "accept" the Italian pronunciation, and so on. Now, we are not a prophet, but if the present tendency to exchange our respective pronunciations of Latin for the ancient Roman method were carried on successfully throughout the world, we should yet live to see Catholic ecclesiastics "accepting" the pagan Roman method which is now put down as an innovation! And what of it? Our humble opinion, therefore, is: Let us leave the Church and her ecclesiastics out of anything that has nothing to do with them. In the matter of the pronunciation of Latin we stand on indifferent ground. Somehow, the Church always sides with the truth, and it sounds very queer to hear the Church and her ecclesiastics mentioned as if in the way of a movement tending to bring back to us the full harmonious sounds of the Latin tongue.

2. "The question is not whether Cicero's way of pronouncing Latin was better than ours, but whether under present circumstances it is practical and desirable to change our way for his. Such a change has already been effected in our State universities and in most high schools. Catholic colleges have, however, as far as I am aware, clung to the old system with a tenacity characteristic of Catholic conservatism. And in my opinion they have acted wisely." So if you call the Roman statesman Tsitsero or Chichero or Sisero, you are all right. Because you cling to the old system, you are entitled to the proud distinction of Catholic conservatism. But what about the poor philologian who would fain follow the dictates of his philological conscience and call that man by his real name Kikero? Woe betide the luckless wight! We may be misinterpreting our opponent by pressing his words beyond his intention; but then his language is positively misleading.

3. "Little differences are observable, but they are not such as likely to induce us to bring about a radical change of method, especially if the inconveniences connected with the new system are greater than those that have place in the old." A radical change? We don't know. If we have said Sisero until now, we shall in the future say Kikero. That's all. And that isn't such a radical change, is it? Neither is there such a vast distance between gēns and gĕns, or between hōminēs and hŏminēs, *et ita porro*. What is the use of making the chasm so very, very wide between the old system and the new?

4. "Certainly, the inconvenience of having no national system, as the English and Germans and Italians have, had something to

do with the rapid spread of the new method amongst us. This inconvenience, however, is scarcely felt among Catholics." Well, if we must have an instance quoted of Catholics and Catholic ecclesiastics who felt the inconvenience of having no international method of pronunciation, we may instance the amusement, as well as the embarrassment of the Fathers of the Vatican Council at finding that there were few more than their own countrymen who could follow them without difficulty.

5. "To break the continuity of this method of pronunciation, which has back of it some 1,500 years, by a return to the system of cultivated Rome, requires a more substantial benefit than that of harmony of sound, or the pleasure of knowing that we are coming closer to the pronunciation of Cicero and Livy. No one thinks of introducing in English the pronunciation of the age of Shakespeare, much as one may be devoted to the study of Shakespearean literature: and why should we adopt the Roman method of pronouncing Latin, unless some other benefit is held out to us than that of knowing that the system is an approximation to the sounds of the classical period." The lack of parity is so manifest that it should not have escaped our opponent. To make out an analogous case, we should, in the first place, suppose that English were now pronounced one way in England, another way in the United States, one way in India and again another way in Australia and in Cape Colony, and so forth; and, in the second place, we should suppose that between the English as pronounced in England and that spoken in the United States, there was the same vast distance which now exists between the Latin pronunciation of the Irish and that of the French or the Italians. In that case, we are sure, even our opponent would believe that a very "substantial benefit" could be gained by agreeing on any one of the existing pronunciations of English, or even by a return to some earlier form, if that were acknowledged to have better claims than any of the methods now in use.

6. "There is no need of discussing the difficulties that stand in the way of acquiring a fairly perfect pronunciation based on the principles of the Roman method." Why should these difficulties not be discussed? Are they really so obvious and so palpable as to need no discussion? The Roman method has more champions than one, and learned ones. Have they not noticed these difficulties? "The vast array of words whose vowel quantities, hidden and otherwise, the student must familiarize himself with, the very nature of quantitive reading that seems so awkward to the beginner and makes large demands on his time and attention, constitute probably the most difficult and trying part of the work,—trying to pupil and teacher alike." *Difficile est satiram non scribere.*

Naturally, the introduction of the new method is attended with difficulties. But the real, if not the only, trouble lies with the teacher, not with the student. Where are the teachers, we may ask, that have taken the pains of studying so much as the claims of the Roman method? We fear we are here touching upon a sore spot with many an American professor of the ancient classics. But once the teacher has mastered the new pronunciation, three-fourths of the difficulty has disappeared. When the eager young student who has just entered the grammar class—for here the study of the Roman method must begin—learns the Latin word, say for rose, he catches the correct pronunciation of it from his teacher's mouth. He knows that he must say rŏsa, because he has never heard his teacher say anything else and if you say rōsa in his hearing, he will laugh at you! So, let us not conjure up imaginary difficulties about hidden quantities and what not! It you teach Latin and master the correct pronunciation yourself, the bright little fellows before you, many of whom work more with their memory than with their little brains, will catch it from your lips in the same time in which they now learn their faulty pronunciation. It is much the same as with the Greek accent than which there could not be an easier chapter in Greek grammar: when your boys learn the genitive of ἄνθρωπος, the first time *you* pronounce the word for them, you do not say ἀνθρωπου with no accent, or with a like accent upon each of the three syllables, but you put a distinct emphasis on the second syllable, and say ἀνθρώπου. After that your pupils will never be tempted to say ἄνθρωπου or ἀνθρωπού.

7. "There are those who fancy that, if Latin poetry were read according to the newly revived method, we should again be in possession of the melody and rhythm with which Cicero spoke and Horace sang." Well, it is one thing to revive the Roman method, and quite a different thing to restore the idiom of Cicero and Horace with all its harmony of sound. The one is separable from the other. If we adopt the former, as we should do, we may yet dispense with the latter, if we must. If by "quantitive reading" we simply mean reading according to quantity, so as to mark, while reading, the long syllables as long, and the short as short, then it is a sheer exaggeration to say that this "seems so awkward to the beginner." Whatever else "quantitive reading" implies, is separable from the Roman method, or at least from its perfection. In reviving this, we entertain no wild hopes whatever! As we said in our review of Rev. Fr. Scheier's booklet: "No advocate, however enthusiastic, of the Roman method can reasonably expect that the idiom of Old Latium will ever be made to ring again in this country, in all its native purity of sound.

But what we may expect, and ought to aim at, is to avoid any manifest faultiness of pronunciation ; to get as near the true sound of the Roman vowels as possible ; and, above all, to cleanse our pronunciation of Latin of heterogeneous elements. Let it be one pronunciation, not a mixture of all kinds of pronunciations."

8. Success is not always a criterion of excellence. Wherever want of success has been attending upon the efforts made to reinstate the Roman method, it was not because the idea was not feasible, but because of the half-hearted ways of its friends and the fact that many who should know better, could not bring themselves to encourage the movement. The Germans have a proverb : "*Einigkeit macht stark.*" But there has been no *Einigkeit*, no union, no united effort in this respect. An individual teacher is like a voice crying in the wilderness. Until all our colleges agree to take decided measures, the solitary endeavors of individual teachers are doomed to failure. So the tiny results that have been accomplished in the matter of pronunciation, reflect no discredit on the movement, but rather on those who have refused to lend it their support.

III.

A notice of the *Western Watchman* (January 1st, 1905) may fitly close this paper. Father Phelan is neither in love with the Irish hierarchy for their preference of the unmitigated Italian method, nor in sympathy with the pagan movement of the philological herd. He would rather assume a sort of dignified independent attitude of his own. To him a middle course seems the wisest. After announcing the resolution of the Irish bishops in favor of the adoption of the Italian pronunciation of Latin by all their priests, he comments upon it as follows : "We [the *Western Watchman*] vastly prefer the mitigated Italian of the American clergy. Our [whose?] pronunciation of Latin, being a composite of the German and Italian pronunciations, avoiding all their eccentricities, we think the best in the world, easily understood everywhere, and enabling him who uses it to converse with men of all nationalities, except the English, and the less he has to say to them in Latin the better."

If the *Watchman* chooses to think his own patois "the best in the world," *habeat sibi.* As for the English, they are none the worse for it if the *Western Watchman* can't talk to them in Latin. Perhaps, the less our esteemed friend has to say to anyone in or about Latin, the better for both. Our verdict, moreover, of the *Watchman's* skill in handling linguistic problems can not be doubtful after all that has been said in the course of this paper.

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IN THE INTEREST OF THE CATHOLIC PERIODICAL PRESS.

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW.—*Sir:*

The question is often asked: Does the average Catholic layman read much? It may be answered that he reads as much as the average non-Catholic American citizen, a daily paper being as necessary to him as his breakfast or his supper, and in many homes you find the popular magazines. But do the Catholic people read *Catholic* papers and magazines? Very few subscribe for Catholic papers and magazines. This is a deplorable fact, all the more deplorable when we remember that most secular papers are irreligious, infidel, superficial, setting aside, ridiculing what the Christian holds sacred.

Why is there no greater interest taken by our Catholics at large in Catholic literature? We all lament the lack of a Catholic daily, and until there is a Catholic daily it will probably be futile to plead for doing away in our homes with the great enemy of faith and morals, the daily secular press. But why are not the Catholic papers and magazines patronized more generously? It was suggested to the writer that people dislike to pay the entire annual subscription, an amount of $2 or more, making to many an exorbitant demand on their purse. The daily paper is paid by the single copy—1 cent, or 2 cents, or 5 cents, or by a small weekly contribution. Many secular magazines are bought in stores or at book stands at the price of 5, 10, 15, 20, and 25 cents. Why should our Catholic papers not be bought in a similar way? To pay 5 cents for a weekly copy may not be so economical as to pay $2 subscription, but the small change is more readily disbursed than a large amount. It has often struck the writer, why it is that no systematic and organized effort is made to put our Catholic papers and magazines in the book stores and on book stands. The paper displayed would call for purchasers who otherwise might never think of buying a copy of a Catholic periodical.

To effect a sale of this kind—and the sale would mean spreading of Catholic literature and Catholic ideas—two things are necessary. In the first place that the publishers of papers and magazines would be willing to send out copies of their publications, and make unsold copies returnable. This means a kind of accommodation on the part of the paper whose business manager might prefer the full amount of annual or quarterly subscription to the limited amount accruing from small sales. But in all probability the purchasers of single copies would never become annual subscribers; besides single copies bought and spread may easily

bring new subscribers. In the second place, to make such an enterprise successful, intelligent and active Catholics must help the booksellers to sell the Catholic papers and magazines by buying a copy now and then or better regularly and by recommending Catholic literature to their friends. By an intelligent effort we could effect what has been effected in European countries, v. g. in Germany, where every hotel and every news stand at the depot or in the streets and every book store offers Catholic literature for sale.

[This letter shows interest in the cause of the Catholic periodical press and is therefore an encouraging sign of the times. If there were customers to buy them, Catholic periodicals would be for sale at all news stands. As it is, no one calls for Catholic papers or magazines and the dealers therefore refuse to handle them. We know of several cases in which the attempt was made, —unsuccessfully. There is no demand, hence no supply. Nor can the Catholic press create a demand for itself. Hierarchy and clergy must devote themselves to this work. If they continue to neglect it, they will some day find out to their sorrow that, when they need a powerful Catholic press to fight the battles of the faith, there will be no such press, or its circulation will be so small as to make its influence among the masses practically nil. *Qui vivra, verra!*]

A STRIKING PHASE OF THE SOCIAL QUESTION.

The New York *Herald* of December 18th devoted considerable space to an exposition of the present trade and industrial conditions of Chicago.

The official (federal) census of 1900 gave that city a population of 1,698,575. Four years later, that is during the year just expired, the school authorities of Chicago, after most elaborate preparations for an enumeration which should be full and accurate, took its census, which showed a grand total of 1,714,141, an increase in four years of only 15,569, or less than 4,000 a year.

Furthermore, this school census showed 293,551 persons less than were shown by the school census of 1900. The election registration together with the vote practically confirmed the accuracy of this school census and showed that there was hardly any increase over the figures of four years ago.

The *Herald* article is accompanied by a list of factories employing many thousands of hands, which have removed from Chicago, and it says that "a complete survey would show that almost a hundred factories employing 25,000 men have abandoned the city, most of them in the last four years." Undoubtedly the shifting

of this large number of wage earners to the new places where factories have been transferred, would explain the disappearance from the census not only of the workers themselves, but of their families and dependents, and the loss thus sustained might safely be estimated at between 100,000 and 150,000 souls.

Accounting for these serious losses, the *Herald* writer says that the foremost cause is the trouble between capital and labor; that "strikes in the last four years have cost Chicago probably $50,000,000 to $75,000,000," and that "Chicago has a reputation at home and abroad of being the storm centre for labor disturbances in the United States."

The effect of all this has been to frighten off capital and to transfer the operation of factories and works to other places, more or less remote, where capital shall be exempt from those disturbing influences which have destroyed the harmonious relations so indispensable for the success of both capital and labor.

Another cause assigned for this retrograde movement in Chicago is the inefficiency of its present system of government, including a defective financial system, due in large measure to the cumbrous and inadequate provisions of the present city charter. A new charter, however, was voted for at the late election, and the enactment of a proper scheme of municipal government may help to rehabilitate decadent Chicago.

But the principal wound in the body politic, the running sore of conflict between capital and labor, can not be healed by legislation alone. Wise laws efficiently administered are no doubt indispensable to the prosperity of a community, but unless submission to the law be grounded upon respect for the everlasting principles of right and justice, and until men are trained to acknowledge the obligations of the higher law, the peace which is secured by human legislation is only a truce and its prosperity is only a transient phase of human action.

In the present instance the published comments upon the economic conditions existing in Chicago have furnished the text; but our comments are equally applicable to every other of our great cities. And while the excesses committed by labor during the progress of great strikes (sometimes designedly provoked by capital), are in no wise to be defended, the resulting influence upon the community is not half so demoralizing as the notorious stock-jobbing frauds and "artistic swindles" devised by the unscrupulous representatives of high finance for their own enrichment and clothed with all the forms of law in order to more successfully deceive their intended victims. The heartlessness with which these schemes are contrived, the utter disregard of law and justice involved in their manipulation, and the wreck and disaster

following in their train and affecting (as in the case of the Steel Trust or the Shipbuilding Trust) many thousands of investors, manifest a spirit of anarchy on the side of capital quite as dangerous to the community as the wrongdoings of labor from which the laboring classes themselves are most frequently the greatest sufferers.

NEED OF A BUSINESSLIKE ADMINISTRATION OF CHURCH FINANCES.

It is—shall we say an astonishing or a refreshing sign of the times, to find the *Tablet*, published by Murphy and Company in Baltimore under the eyes of His Eminence Cardinal Gibbons, delivering itself of a little preachment to this effect:

"From the layman's viewpoint the experience of the [Catholic] University [of America] emphasizes the vital importance of intrusting the management and investment of the funds of educational institutions and of churches to men of sound business judgment, with a practical knowledge of finances. The three-fourths' majority of the board of trustees of the Catholic University, which has absolute control of that institution, were elected from among the archbishops and bishops of the Church. It is conceivable that the ablest theologian may not prove a successful financier; that his judgment may be at fault in making investments. It appears that Mr. Waggaman was permitted to invest the funds of the University upon his assurance that the investments would yield an income of 6%. Securities which are considered absolutely safe do not usually pay as high a rate of interest as 6%. United States bonds of the latest issue pay less than half that rate. Discreet investors, who consider safety before a high interest rate, are satisfied with 4½% on their investments. It is natural that men who are concerned chiefly about spiritual matters should be less prudent in financial affairs. But if the clergy who had charge of the University's funds had been familiar with investments of various kinds, whether real estate or stocks and bonds, it is highly improbable that the funds of the University would ever have been jeopardized. Experienced business men are not as easily dazzled by promises of high interest as the student or the clergyman may be. They might cut down the University's income, but they would not endanger its principal."...."The Catholic clergyman's training has scarcely fitted him to assume the direction of church funds. As a student in college and later as a seminarian he was not in touch with the business world. His mind was absorbed in academics and in theology. When he is placed in charge of a church he is versed in the lore of books, but he has no practical

knowledge of financial transactions."....."It is possible that the Protestant practice in this respect might be adopted by the Catholic Church with advantage both to the clergy and to their congregations. The funds of the Church would then be managed by laymen chosen for that purpose because of their business qualifications. The clergyman would thus be free to devote himself exclusively to his pastoral duties. If it were necessary to raise large sums of money and to expend or invest them, experienced men of affairs would attend to all financial details. The pastor, unversed in finance, would not concern himself about such transactions."

It detracts neither from the truth nor from the timeliness of these observations that they are rather uncomplimentary to the most eminent Chancellor of the University or that they originally appeared in, and are duly credited by the *Tablet* to, that broad-guaged philo-Catholic daily secular newspaper, the Baltimore *Sun*.

* * *

POLITICAL CORRUPTION FROM THE STANDPOINT OF MORAL THEOLOGY.

The *Revue Ecclésiastique* of Valleyfied, Canada, publishes (xvi, 11) from the "Discipline de Québec" an "instructio ad concionatores et ad confessarios provinciae Quebecensis circa modum agendi cum iis qui suffragium vendunt in electione," which deserves to be made known to a wider circle of clerical readers.

Preachers are therein instructed to advise their hearers: "1. that it is a sin, and prohibited both by divine and human law, to sell one's vote; 2. that this sin is a grave sin *ex genere suo*, on account of the gravity of the damage it inflicts upon public morals and the State.....; 3. that this sin, in consequence, *ex genere suo*, is *materia necessaria* for confession and contrition, and that confessors should make enquiry about it; 4. that it is also very wrong to accept money for a promise not to vote at an election." They are not, however, to say anything from the pulpit about restitution or the wholesome penance to be enjoined by confessors in matters of this kind, "because this depends upon many circumstances which must be weighed by the confessor."

Confessors are instructed thus: "1. If the vote has not yet been delivered or omitted in accordance with the promise made for money, or if any condition of the illicit agreement has not yet been fulfilled, they must in every case insist upon the restitution of the money received to the person who gave it; for so long as a sinful condition is not fulfilled, no ownership has been acquired, and it *can not* be acquired because an illicit condition is tantamount to a moral impossibility. 2. If the confession is made *after* the

condition of the agreement has been fulfilled, [that is to say, after the penitent has voted or omitted to vote in accordance with the instructions of the man who paid him], the confessor can not impose restitution properly speaking (v. Gury, De contractibus, no. 760; S. Alph. lib. III, No. 712), but he should impose an alms as the guaranty of a new life and as a punishment for the sin committed, according to Trid. sess. XIV, c 8. (v. Gury, De paenitentia, No. 521.) But this second rule is not absolute like the first: it must be applied with exceeding prudence and with due consideration of all the circumstances of places, persons, and sins committed. In doubtful cases it will be better not to impose restitution. A bruised reed must not be broken. Sinners must be kindly received in the faith. The poor and the ignorant must be treated with special consideration. Sometimes it will be advisable to enjoin restitution of a part of the money."

In conclusion, confessors are advised to beware especially lest by reserving to themselves the distribution of these alms, they arouse the suspicion of greed or avarice.

THE MANITOBA SCHOOL QUESTION AND WHY IT STILL REMAINS UNSETTLED.

Some years ago the Manitoba school question used to take up considerable room in THE REVIEW. Though Sir Wilfrid Laurier, who promised to restore the rights of our Catholic brethren in Manitoba, has been thrice elected prime minister, nothing has been done, and the question still remains unsettled. The *Northwest Review* of Winnipeg (xxi, 6) now calls upon "the thrice victorious Prime Minister" for "strenuous action" in this matter: "After his first election he might with some excuse have pleaded the uncertainty of his new tenure of office. After his second victory in 1900 that excuse was already threadbare. Now, after his third victory, it would be absurd. And here again the initiative must come from him."

But why should a time-serving politician be expected to take up the cudgels for a Catholic minority, if that Catholic minority is so hypnotized that, in the *Northwest Review's* own words, "they will not stir hand or foot in the cause of their own paramount religious interests." It is the fault of the Catholics of Manitoba chiefly that they have not obtained justice. In the same number of the *Northwest Review*, from which we have just quoted, appears a report of an address delivered by the Archbishop of Saint Boniface, the zealous Msgr. Langevin, wherein he scathingly condemns "a class of Catholics who, whilst not denying their obligations in other

ways, fail to do their duty when it is a question of exercising their obligations as citizens in selecting men to represent them in parliament. The Catholics of Manitoba knew who had robbed them of their rights, and they knew, too, that redress should come through the enactment of constitutional legislation in parliament, and yet, sad to say, there are undoubtedly many Catholics who will in the heat of political partisan spirit vote for those who have despoiled them and who refuse to remedy the wrong. The Catholic who would do this stultifies himself and acts contrary to his conscience. If a law was passed abolishing their churches they would surely vote against the men who made the law; if a law was passed encroaching on their ordinary freedom as citizens, they would surely resent it by voting against the authors of such a law; and yet there were Catholics who would actually vote for men who did them the grave injury of taking away their schools, and who, in spite of the constitution refused to restore them. It would probably be said that he was talking politics; but was it to be expected that in the face of such a tyrannical and deplorable state of affairs he was to keep silent? Surely not! It is time that public men both in Manitoba and in Ottawa should realize what the loyal Catholics of this country are; that is, not a political party, but a school party; their schools must be the program of their party; and politicians must understand that this is not a mere passing excitement but that it is a conscientious conviction which will remain until justice is done."

Our friend Condé B. Pallen, in the January *Messenger*, characterizes the modernism now dominant upon our stage truly and strongly in these terms: "The modern note in these playwrights is painfully loud. They are all psychologists and propounders of problems in various degrees and ways. At bottom they are all alike. The world is not as it should be and human institutions are responsible for the confusion, misery, and vice of the human kind. The basic principle of this view is materialistic; there is nothing beyond this temporal life, and men and women are but the puppets of social conventions. The struggles of these puppets against the conventions that hamper their liberty or their instincts, or whatsoever be the forces that set them in such psychological antagonism, are the general theme of the problems propounded."

It is still the fashion with some to claim Lafayette as a Catholic. But as Mr. Griffin points out in his *Researches* (new series I, 1) there is no basis for this claim. Lafayette never gave any signs of the faith while in America; he attended religious services in an Episcopalian church and fraternized with Freemasons.

BOOK REVIEWS AND LITERARY NOTES

Die Parabeln des Herrn im Evangelium, exegetisch und praktisch erläutert von Leopold Fonck, S. J. 2d ed. 1904. XXVIII +903 pp. F. Rauch, Innsbruck; F. Pustet, New York. Price $2.15 net.

Upon its first appearance Prof. Fonck's 'Parables of Our Lord' were heartily recommended in THE REVIEW. All those who have since acquainted themselves with the book will no doubt willingly testify that it deserves our praise. We are glad to find that no less an authority than the scholarly Bishop Keppler of Rottenburg gives it unreserved approval. Msgr. Keppler, who not very long ago had accused modern exegesis of being so "aristocratic" as to "seclude itself from practical life," thereby "causing the homilies to die out," must have found Fr. Fonck's book "anointed with a drop of democratic oil"; for otherwise he would hardly have favored this second edition with a "Geleitwort" in which he says: "Although Prof. Fonck's explanation of the parables does not need a recommendation—it has recommended itself most efficaciously—nevertheless, upon its second going forth into the world I heartily give it a commendation, which intends to introduce it especially to the study of that part of the clergy who are occupied in the ministry."

The book is a store house especially for the preacher. The author can hardly be surpassed in his critical discussions, in his historical, topographical, botanical notes, etc., and in his exegetical explanations. He masters the whole ancient and modern, Catholic and non-Catholic literature. Often he sets aright our traditional but false interpretations. Above all he goes at considerable length into the practical application of the parables; lays before us the most beautiful interpretations from the Fathers; brings references to the liturgy and approved ascetical writings; and gives us a large summary of sermons worthy of recommendation,—adding briefly the lessons which the preacher may draw from each parable.

In this second edition many additions have been made to the patristic quotations and references, to the bibliography, and to the descriptions of Oriental rites and customs. At the head of each parable we now find the corresponding texts of the Gospels in parallel columns, first in Greek, then in Latin, and lastly in German. Repeatedly the author also refers to artistic representations of the parables.

The Christian Gentlewoman and the Social Apostolate. By Katherine Conway. Boston: Thomas J. Flinn & Co. Price 50 cts.

The restless, eager desire for the "larger life" has in these lat-

ter days taken hold even of women and caused them to aspire to activities beyond the narrow sphere of home and family. To many who have yielded to this "mania for being in the public eye" those sweet domestic virtues that are the true glory of womanhood, count for little or nothing. In this booklet, however, we find an earnest, thoughtful plea for the cultivation on the part of Catholic women of these very virtues. The "new" woman, in the strenuous rush of public life, finds no time to think of them. It is the "old-fashioned gentlewoman" who possesses them and who, as a consequence, finds numberless opportunities for well-doing through the social apostolate. The three chapters: "Being Broad-minded," "The Novel-Habit," and "Uses of Prosperity," are as rich in wise suggestions and practical reflections as the first, which gives its name to the booklet. Its earnest reading will convince Catholic women that the virtues which shone in the social life of Our Blessed Lady, "the first gentlewoman of the Christian dispensation," are not only productive of peace and happiness, but are also a prime requisite for fruitful work through the social apostolate.

Socialism in America. By M. I. Boarman, S. J. (For sale by B. Herder. St. Louis, Mo.) Price 5 cts.; 45 cts. a dozen.

We should gladly take every occasion to instruct our Catholic people on the dangerous tendencies of modern Socialism. The writer of this booklet rightly believes that the best way to do this is by presenting them rather with "an examination of a summary of its doctrines than with an abstract discussion of its nature." Hence he examines its principal tenets as they are briefly set forth by a noted Socialist leader, Mr. Algernon Lee, in a work entitled 'Socialism in America.' After a full exposition of the Socialistic doctrines of Mr. Lee and his party, the author examines them in detail "by the lights to which he (Mr. Lee) has referred us, i. e. by the teachings of international Socialist authorities." Needless to say that, in spite of the contrary assertions of Mr. Lee, these quotations plainly show that Socialism tends to uproot religion, destroy the family, and establish a reign of anarchy and violence.

Stories of Missouri. By John R. Musick, Author of the Columbian Historical Novels. New York, Cincinnati, Chicago: American Book Company.

This is a collection of entertaining and instructive stories of the early people of Missouri. They are, so far as we can see, based on approved sources and explain many curious names, customs, and laws. To any one who reads them, especially the young, they are bound to prove what the author intended them to be: a stimulant to know more about the history of the great State in which we live. Some chapters, like e. g. that on "The Fanatical Pilgrims," contain facts all but forgotten by the present generation.

——A reader in Fort Wayne, Ind., writes to the REVIEW: "Enclosed circular advertising Burton's Arabian Nights is being sent over the country. You have rendered me, and doubtless also others, a service by warning us against Lord's 'Beacon Lights of History,' sold by the same firm. I had purchased the work, but upon reading your criticism returned it and got my money back. I think Burton's Arabian Nights is also an objectionable book."

Sir Richard Burton's translation of the Arabian Nights appeared at Benares in sixteen volumes from 1885-1888. It reproduced in English the full Persian text, including the worst Oriental obscenities. An expurgated "household" edition was prepared by Lady Burton and published by Justin McCarthy in 1886, of which Fr. Baumgartner says in his history of Arabian literature (Gesch. der Weltlit. I, 402, note) that it is fully up to scientific requirements and is of all modern editions of the Arabian Nights the most deserving of recommendation. This expurgated edition had six volumes. We can not say if it is the original sixteen volume edition of Sir Richard Burton, or the household edition of Lady Burton, which Mr. Clarke of New York is now offering for sale. From the wording of his circulars it would seem to be the former. G. F. Moore says in a letter to the N. Y. *Evening Post* of January 19th that it is fortunate for the author of one of these circulars (in which it is stated that Sir Richard consented to the printing of a second limited edition of his Arabian Nights) that Burton is dead. We ourselves remember having read some time ago on good authority that it was his earnest desire that the original version of the book be not reissued. So that this new edition and its promiscuous sale by a New York house is not only an attempt to circulate obscene literature, but also an injustice to the memory of a dead writer no longer able to defend himself.

——It is a fair question, says the *Nation*, whether the scholars of any other European race would care, or dare, on the morrow of national defeat, to begin the publication of material for the study of the history of the colonial domain whose last vestiges had just been wrested from them. Spanish historical students have done much in the past to make accessible the documentary records of their national activities in America and Asia, and those of the present day who are taking up the work give every promise of meeting the demands of contemporary standards as fully as their predecessors met those of the previous century. The first three volumes of the new 'Colección de Libros y Documentos referentes á la historia de América,' published by Sr. Victoriano Suárez of Madrid, make a most promising beginning. The first contains an account of the Jesuit missions in the Maynas country, at the

headwaters of the Amazon, written by P. Francisco de Figueroa. P. Francisco was one of the two missionaries who established the earliest stations in that region, and his narrative, which contains a chapter on the natives, is a useful check on the account by his companion, P. Acuña, on which students have heretofore had to rely for knowledge of this undertaking. The second and third volumes contain two of the five parts of the 'Quinquenarios,' or 'Historia de las Guerras Civiles del Perú,' by Pedro Gutiérrez de Santa Clara, which is edited by Sr. D. Manuel Serrano y Sanz.

——The *Church Progress* (xxvii, 40) calls attention to the fact that Webster's Imperial Dictionary is also tainted with anti-Catholic bias. In its definition of "Catholicism" that authority says that the Catholic Church "maintains the worship of the Virgin Mary and the saints," and that it admits that its doctrine has changed with regard to the infallibility of the Pope. The duty of Catholics is plain.

——Dr. Rodkinson has completed his English translation of the Babylonian Talmud (The Babylonian Talmud. Translated into English. With a Preliminary volume on the History of the Talmud. By Michael L. Rodkinson. 17 volumes. New York: The New Talmud Publishing Company.) It is, as the *Catholic World* (No. 476) observes, "the first complete version of the Talmud in any living tongue."

BOOKS RECEIVED

Homophonic Vocabulary: Containing More than Two Thousand Words Having a Like Sound and Signification in Ten Languages, to-wit: English, French, Spanish, Portuguese, Italian, German, Dutch, Danish-Norwegian, Swedish, and Russian. Compiled by Charles B. Waite, A. M. Also Thoughts Concerning a Common Language, etc. Chicago: For sale by A. C. McClurg & Co. 1904.

America's Aid to Germany in 1870-71. An Abstract From the Official Correspondence of E. B. Washburne, U. S. Ambassador to Paris. The English Text With a German Translation, and Prefaced by Adolf Hepner. 1905. St. Louis, Mo., 27 Nicholson Place. 460 pages. Price, cloth, $1.50.

Die ruthenisch-römische Kirchenvereinigung, genannt Union zu Brest. Von Eduard Likowski, Weihbischof in Posen. Mit Erlaubniss des Verfassers aus dem Polnischen übertragen von Prälat Dr. Paul Jedzink, Domkapitular und Regens des Klerikalseminars in Posen. Freiburg und St. Louis: B. Herder. 1904. Price, net, $2.10.

A Guide Book to Banks and Trust Companies. Showing in Detail the Relation between the Customer and the Various Departments of a Financial Institution. Edited and Published by the St. Louis Chapter American Institute of Bank Clerks, 24 N. Fourth St. 1904.

PARERGA AND PARALIPOMENA

Schoolboy Freemasonry.—Superintendent Cooley of the Chicago public schools furnishes the latest contribution to this subject, which we are tempted to make a standing rubric of our REVIEW. In a copyrighted article in the first February number of the Philadelphia *Saturday Evening Post* he says, among other equally strong things: "Parents should clearly understand that the high school 'frat' means an early and a liberal education in snobbishness, in loafing, in mischief, and in the manipulation of school politics."

Mr. Cooley is unsparing in his denunciation of both the high school fraternity and sorority. He declares, these organizations assume to represent the "swell" element of the school membership and are destructive of the democratic spirit which should hold sway in an institution founded for the benefit of all the people.

Tracing the secret society movement, Mr. Cooley says: "Already it has gained the impetus and the insidious power of propulsion that characterizes the fully developed fad, whether in fashionable society or in the world of school children. Within the last two years 'frats' and sororities have multiplied like microbes in the public school system of Chicago, for instance, until their influence upon scholarship and discipline has forced the problem of their existence upon the educational authorities as a burning question which must be faced squarely. Nor is the problem by any means confined to Chicago or to the other metropolitan centers of population."

Superintendent Cooley declares that each one of the fifteen principals and the 375 teachers in the Chicago high schools have declared against the high school secret societies.

In the fight of the Chicago public school authorities against the Greek letter societies, to which we have already referred more than once, the Board of Education, unfortunately, in trying to suppress the nuisance, committed a tactical blunder. The Superintendent was instructed to deny to the school secret societies every sign of public recognition, including the right to meet in the school building, and to forbid their use of the school name. Then it went further, and attempted to withhold permission from all these schoolboy mystics to represent the schools in any literary or athletic contest, or in any public capacity. At this the parents of some of the young "Greeks" protested. They appealed to the courts for an injunction restraining the principals and teachers from enforcing the board's rules, and no choice was left to the judge but to grant the order, on the ground that the carrying out of the rules would amount to unfair discrimination.

"The Chicago schools," observes the N. Y. *Evening Post*, "are representative. It happens that the teapot-tempest broke there before other high schools were shaken. But teachers elsewhere will echo Superintendent Cooley's hope that parents will do all in their power to keep the public schools free from the senseless mummery of infant passwords and grips."

Regarding the Peter's Pence.—The *Wanderer* of St. Paul (No. 1941) attributes the decrease of the Peter's Pence partly to the persecution of Catholics in France, partly to the incessant lying of the anti-clerical and "neutral" press about immense treasures hoarded up in the Vatican by Leo XIII.

Our esteemed contemporary points with pride to the fact that our German Catholics have already for a number of years, by their regular and freehanded contributions, given a good example to all American Catholics, who are now asked by the Apostolic Delegate in the name of His Holiness to contribute more liberally to the needs of the general government of the Church. The Central-Verein and a number of the German Catholic State Federations never held a general meeting without appropriating a portion of their funds for the relief of the Holy See. Furthermore, for a number of years there existed in this country a St. Leo Society of German Catholic priests and laymen whose chief purpose was to assist the Pope financially.—

As a former member of this society, and the son of its founder, the editor of the CATHOLIC FORTNIGHTLY REVIEW is able to add to the *Wanderer's* note that the "Leo-Verein" (not. *St.* Leo Society; it was named not in honor of St. Leo, but of Pope Leo XIII.; originally it had been called "Evangelische Gesellschaft," but the name was changed because ignorant people suspected that it was Protestant in tendency) existed here in St. Louis for about ten years; that each member had obliged himself to give one hundreth part of his net income to the Holy Father; that in consequence of having a number of well-to-do members, it was able to send considerable money to Rome annually as Peter's Pence; that it had the approbation of the Holy See and had even obtained for its members certain spiritual privileges; and that, instead of spreading all over the land, according to the intention of its zealous founder, it ceased to exist in the early part of the nineties solely in consequence of the dissatisfaction of especially its clerical members with the conduct of the first Apostolic Delegate, particularly the publication of his ill-starred "school propositions."

We have found among the late Dr. Preuss' papers a number of interesting documents on the establishment of this society and its slow, but for a while steady growth. We are also in possession of its records and minutes and can honestly say, if the "Leoverein" had developed in accordance with its founder's purposes and wishes, all Msgr. Falconio would have to do to-day to increase the Peter's Pence a thousandfold, would be to recommend its general introduction into every diocese of the land.

As it is, the "Leoverein" is dead, and our bishops are so anxious to save the "Catholic University of America" and to further the interests each of his own particular diocese, that we very much fear the Apostolic Delegate's recent pathetic appeal will not bear the rich fruit which Pius IX. probably expects.

How Are We to Provide For Our Young Men?—An old missionary writes to us: "A leech sapping the Catholic life in our large cities is the neglect of our growing-up young men. Whilst the Y. M. C. A. are doing wonders in their way, we have no means of keeping and confirming the boys whom we have educated with great care and sacrifices in our parochial schools, in the Catholic faith

and practice. Germany and Austria have their *Kolpingvereine* with a masterful organization. In France Count De Mun has introduced the *patronages*, which, with the assistance of the Brothers of the Christian Schools, have accomplished so much for Catholic young men and boys. We in the U. S. have only here and there a sporadic sodality or parish club—no large and strong organization, no united effort. When the matter was brought up at the last convention of the Catholic Federation at Detroit, all agreed that something ought to be done, but as to ways and means—no practical suggestion was made, much less carried out. If this is to be the final verdict of Catholic public opinion: 'Something should be done, but we don't know what,' then I fear it will prove the death sentence for the Catholic Church in the United States, especially in our large industrial centers. If we can not devise some effective means of drawing our boys and young men away from the street, the theatre, and the saloon, into places where they will be glad to come and listen to words of wisdom from their elders, and particularly those charged with their spiritual weal, then the work of our schools will be largely lost."

The question has often been discussed by enlightened Catholics. The last time we heard it debated was at the international conference of the St. Vincent de Paul Society held in this city some months ago. Of the various suggestions there made—some of which have already been successfully carried out in New York, Dubuque, Brooklyn, etc.—we remember that of erecting in each parish a club-house for the boys where they can indulge in legitimate sports without the danger attending such indulgence elsewhere; neutralizing pernicious club-rooms in the slums by starting clean ones in the immediate vicinity; exercising a salutary influence politically for decent saloons and billiard halls; opening free night schools and libraries of popular literature, etc. In Chicago we understand there is a flourishing branch of Kolping's *Gesellenverein;* why could not its program be enlarged and generalized, so as to adapt itself to all our large cities? But after all is said, it is the clergy who must take the initiative in these matters. There are too few educated Catholic laymen, and those among them who show zeal for the cause, are only too often discouraged by the apathy of their pastors. Quite a number of good and practical suggestions and efforts have been thus squelched.

The Harugari.—An old missionary writes to the editor of the CATHOLIC FORTNIGHTLY REVIEW: "You combat secret societies. Let me call your attention to one which a long experience has shown me to be especially dangerous to the German speaking Catholics of this country, both with regard to faith and morals. I mean the 'Harugari.' They are exceedingly strong in the Eastern States and more directly inimical to the Church than even the Odd Fellows and the Knights of Pythias. By strictly forbidding religion to be mentioned in their meetings (!) they have made themselves almost invulnerable. At one time the Church authorities gathered proofs against and showed a disposition to condemn them. But so far nothing has been done. The REVIEW ought to take this important matter up."

In our twelve years' fight against all sorts of secret and semi-secret societies we have gathered considerable material, but ref-

erence to our files and cabinets fails to bring forth any facts about the Harugari.

Schem (Deutsch-Amerikanisches Conversations-Lexikon, V, 191-192) informs us that the "Deutscher Order der Harugari" was founded in the early days of German immigration (1847) in New York for the purpose of bringing together the Germans of America socially, giving them a chance for mutual support and for cultivating their mother tongue. "The name *Harugari* was chosen because it was alleged there had been found in some old chronicle indications of the existence of a society of that name among the ancient Cimbrians. The word is derived from the old German *haruc*=grove, forest."

The supreme officers are called bards; the branch societies, lodges; the members, brethren. Where they are numerous, they have State supreme lodges. In 1860 the order split into two camps, but they reunited in 1869. Besides the initial and the grand lodge degree, the order has three other degrees. The chief aim of the members seems to be mutual insurance; but since the "liberal" element is in full control, it is not surprising that the lodge should indirectly be made a means for disseminating anti-Catholic prejudice and combatting the Church.

Can not some one procure for us the constitution of the Harugari, and, what is of still greater importance, its ritual? We should also be thankful for any information bearing upon the religious tendencies of the order as such, of its various lodges and prominent members.

Reminiscences of Pere Allouez.—In a letter to the *Catholic Citizen* (Dec. 31st, 1904) Rev. J. J. Holzknecht asserts that the famous Jesuit Father Claude Allouez, whom Shea (The Catholic Church in Colonial Days, p. 331) justly calls "the founder of Catholicity in the West," died in 1690 at South Bend, Indiana. We wonder by what proofs he supports this claim. Both Shea (l. c.) and Thwaites give 1689 as the year of Allouez's death; and as to the place of his demise, we are not aware that there is any documentary evidence whatever.

It may not be known to many of our readers hereabouts that Allouez was also the successor of Père Marquette at Kaskaskia, Illinois. Shea, in his Discovery and Exploration of the Mississippi, gives the Father's narrative of his arrival and work in this mission: "In spite of all our efforts to hasten on, it was the 27th of April, 1677, before I could reach Kachkachkia, a large Illinois town. I immediately entered the cabin where Father Marquette had lodged, and the sachems with all the people being assembled, I told them the object of my coming among them. They listened very attentively and thanked me for the trouble I took for their salvation. I found the village very much increased. It was before composed of only one nation. There are now eight. They are lodged in three hundred and fifty-one cabins." On the third of May Allouez erected in the village a cross twenty-five feet high in the presence of a great number of the Illinois of all tribes. When La Salle, who was bitterly hostile to the Jesuits, in 1679 approached, with four Recollects, Allouez, fearing to clash with the newcomers, withdrew from this part of the country.

The Kaskaskia mentioned above, by the way, was not the Kas-

kaskia of to-day. It lay originally on the Illinois River and was not transferred to the site of the present town on the Okaw till 1700, under the guidance of Father Marest. The motive of this move was double: to get farther away from the ever-threatening Iroquois, and to get in closer communication with the French colony at the mouth of the Mississippi, which had become the supply and trading center for the missions of Illinois. It was almost a quarter of a century later that Canadians began to settle in this new Kaskaskia, which was officially called "le village de l'Immaculée Conception des Cascaquias." (Cfr. O'Gorman, A History of the Roman Catholic Church in the United States, pp. 197-198.)

Unreliability of Our Secular and Catholic Press.—The *Freeman's Journal* (No. 1800) and other Catholic newspapers recently copied from the columns of the New York *Sun* what purported to be an account of an informal talk on "Pope Leo XIII. and Anglican Orders," delivered to the seminarians at Dunwoodie, N. Y., by Abbot Gasquet, on the occasion of his recent visit.

In a letter to the *Tablet* Dom Gasquet now asks the editor to allow him to "repudiate altogether what purports to be an account of an informal talk I gave at the New York Seminary at Dunwoodie, which you reprint from the New York *Sun*. The greater part of it is certainly not what I said at all; much is obviously contrary to fact, as all who know anything about the subject will see, and the rest is so distorted from what I did say as to make me think that some one has been perpetrating an American joke at my expense."

In view of this repudiation"—says the *Freeman's Journal* editorially (No. 1801)—"what is to be thought of the *Sun's* assurance that its account was 'furnished by an ecclesiastic who was present at the lecture and made notes of what Abbot Gasquet said?' Evidently the *Sun* was imposed upon or made the victim of an 'American joke,' as Father Gasquet suggests."

And what is to be thought—let us add—of the *sancta simplicitas* of the *Freeman's Journal* and those other Catholic newspapers which reproduced the *Sun's* story without a word of qualification, doubt, or criticism. That story was not only, as the *Freeman* now admits, "of doubtful authenticity in some of its passages," but it was so manifestly unauthentic and bore the earmarks of forgery in such gross outlines upon its face, that no educated person of any discrimination should have been misled into taking its absurd statements for granted. Of our secular press we have long known that it is, almost without exception, utterly unreliable and brazenly mendacious; but what about the Catholic weeklies which, instead of disparaging and, if possible, refuting, its crazy lies and calumnies, assist in giving them the widest possible circulation?[1])

French Novelists on the Index.—The esteemed *Southern Messenger* (xiii, 49) answers the query: "Please be so kind as to inform me through the columns of your valuable paper whether 'Les Misér-

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1] This Gasquet case is not an isolated instance, unfortunately, but we have similar examples of incompefence on the part of Catholic editors almost every week. Only in most instances the error is never pointed out, much less publicly corrected.

ables,' by Victor Hugo, is forbidden by the Church. Are any of his works prohibited? If so, which?"—as follows: "We have not a copy of the Index of forbidden books at hand, but we are satisfied that most, if not all, of Victor Hugo's works are on it. Catholics should give themselves the benefit of the doubt by avoiding them entirely."

The *Southern Messenger* is mistaken in its assumption that most if not all of the numerous writings of Victor Hugo are on the Index. The *Editio Leonina* (Romae, typis Vaticanis M C M) contains only two entries under the caption "Hugo, Victor"—namely, "Notre-Dame de Paris. Decr. 28 iul. 1834," and "Les Misérables. Decr. 20 iun. 1864." However, there can be no doubt that quite a number of Hugo's other works fall under the general rules of the Index (e. g. Chansons des rues et des bois, Les travailleurs de la mer, L'homme qui rit, Le pape, L'âne, Religions et religion, Les quatre vents de l'Esprit). Practically all of his writings are tainted; for as Fr. Baumgartner remarks in his excellent history of French literature, just published, "Victor Hugo is indeed a prophet, an apocalyptic; not one of the Christian school, however, but of that universal humanity before which the image of the crucified Savior had to make way in the court rooms, and in the name of which France is to-day again being dechristianized."[1])

It is interesting to note, in this connection, that the eleven novelists whose "opera omnia," or rather "omnes fabulae amatoriae" (that is to say, all novels and romances) are on the Index, are all Frenchmen. They are: Eugene Sue, Alexander Dumas (père and fils), George Sand, Mme. Dudevant, Balzac, Champfleury, Jules Fleury, Ernest Feydeau, Henry Murger, Frederick Soulié, and Stendhal.

In Defense of Immigration.—Dr. Allen McLaughlin, who is in the United States public health and marine hospital service at Washington, contributes to the *Popular Science Monthly* (Jan.) a paper which cuts to the quick the fallacies of that large class who make of our foreign immigrants a scapegoat for a preponderant share of our social and political evils. From ten countries named, the percentage of illiteracy among our immigrants is but about one-third of our own general average. The native children of foreign-born parents, taking the whole foreign-born population as the basis, present only about one-eighth the percentage of illiteracy found in their parents; proving that our illiterate immigrants are quick to take advantage of the opportunity of education for their children. Indeed, the native children of foreign parentage make a better showing in this respect than the children of native white parentage: statistics of school attendance give a better record to foreign-born white children and native white children of foreign parentage than to native white children of native parentage. The charge of clannishness, and consequent lack of assimilation, of the more ignorant immigrants, Dr. McLaughlin rejects, so far as it is regarded as a fault peculiar to them. The apparent excess of criminals in our foreign-born population does not mean what it seems to mean at first sight. The vast majority of crimes among

1] Die Geschichte der Weltliteratur von Alexander Baumgartner. Band V.: Die franzoesische Literatur. Herder, 1905. Price $4.25.

any people are committed by members of the male sex between the ages of twenty and forty-five. Now seventy-five per cent. of our immigrants are between the ages of fifteen and forty on arrival, and the males are to the females as two and one-half to one. In view of these facts, the usual comparison with our entire population in the matter of criminality is manifestly unjust. The responsibility for the "slum," often charged to the immigrant, lies with money-grasping property owners and incompetent civic administration; the immigrant is its victim, not its parent. Naturalization frauds and kindred ills are simply our own sins, taking advantage of whatever promising material immigration may offer.

K. of C. Memorial Services.—A reader would like to know something about the character of the "memorial services" of the "Knights of Columbus," which have repeatedly been mentioned in this REVIEW. We never attended such a service, but have repeatedly referred to newspaper accounts of them. We think we can best answer our correspondent's query by reprinting the program of one such service which was recently sent to us by a friend in Illinois. It is entitled: Memorial Service of Council No so and so of the Knights of Columbus, contains on the inside page a likeness of the dead brother with brief biographical data, followed by this "Program of Exercises": 1. Roll Call; 2. Memorial Address; 3. Vocal Duett, "My Brother in Heaven;" 4. Thanatopsis (probably a recitation); 5. Instrumental, "Selected;" 6. "Nearer my God to Thee;" 7. Eulogy, "Our Absent Brother" by Rev. Father so and so; 8. Vocal Duett; 9. Recitation, "Selected;" 10. Vocal Solo, "Ave Maria;" 11. "Hope;" 12. Vocal Solo, "Oh, Dry Those Tears;" 13. Closing Exercises by the Chaplain and Grand Knight.

This "service," which was held on a Sunday evening, had apparently but one specifically Catholic feature: the vocal solo "Ave Maria." "Nearer my God to Thee," which seems to be a regular part of all these K. of C. memorial services, is, as our readers are aware, a Protestant hymn. In fact, to judge from the program, the whole "service" is little more than an imitation of a Protestant church service

How inspiring to a real Catholic, in contradistinction to this jejune imitation of quasi-liturgical Protestant ceremonies, is a solemn requiem mass, sung over the bier of a departed brother, in the presence of his family and a devout congregation silently praying to God for the repose of his poor soul!

Race Suicide.—The Society for Political Study in New York has discovered the panacea for all evils—overcrowded schools, child labor, the submerged tenth, and every kind of poverty and distress. Their idea is to frame and pass antipauperism laws that shall restrict the propagation of the human species. They blame President Roosevelt for declaiming against race suicide and believe "if he would but open his eyes to the misery of things he would come on their side and advocate children only for the well-to-do, the intelligent, the morally sound and happy."

Nothing is more desirable than that everyone should be well born— a sound mind in a sound body, receiving the heritage of all the ages and making good use of it. Yet it is marvelous how from

those very ranks condemned by the Society for Political Study as having no right to existence, there often comes the strength and stamina of a nation. The so-called upper classes would soon die out if they were not constantly replenished from below. Many a man—and woman, too, for that matter—now occupying a desirable social position, was child in a family of ten or a dozen, where poverty was pinching and every member obliged to do the utmost to keep the wolf from the door. The very straits to which they were put developed strength, tenacity of purpose, and made them fit to cope successfully in after life.

Nature does not let the poor and struggling die out and permit the idle and luxury-loving to take possession of the earth. She has her own way of doing things, and she is opposed to race suicide.

Hypocrisy in the Pulpit.—A late number of one of our popular magazines (Dec. *Cosmopolitan*) presents its readers with an article entitled "Some Churches and their Problems," by a minister's wife. Though a grim satire on the ways and methods of "fashionable" Protestant congregations in selecting their ministers, it gives a clear insight into the pitiful condition into which religious worship has fallen in these churches. Their ministers have become mere purveyors of sensational gossip. They are required to cajole or humor or entertain their audience or to discuss some of the social problems, just as occasion offers. Yet what can be expected of the incumbent of a pulpit who is attracted by the offer of a higher salary or whose acceptance of the call is prompted by a desire to advance his social standing? The authoress—and she writes as one who knows—scornfully tells of the "red tape" that marks the proceedings between the choosing committee and the new minister and how the latter will invariably assure his people that he has been "divinely led" to accept their call. She tells us frankly that no profession to-day "presents such tremendous temptations to deceit" as the ministry. How painful to read such accounts of the degradation into which the ministerial office has fallen among the various sects? But how consoling, on the other hand, the thought that in the Catholic Church a special vocation from God has ever been considered the first and most necessary requisite for those who would assume the responsibility of the priest-hood!

The Catholic Summer School has constantly modified its originally somewhat extravagant claims, until now its managers modestly announce (*Catholic News*, No 14) that their purpose is "to provide the Catholics of the United States with the means of meeting during the summer months in a place where, amid the delights of natural beauty, the pleasures of social intercourse, and the accompaniment of legitimate, healthful recreation, they may learn to know one another better, to understand their strength when combined and directed on a given object, to enlarge the scope of their education, and to obtain correct views upon the many important questions incident to Catholic life in our country."

There can be no reasonable objection to such a claim and program, provided the managers take care that the views set forth in the lectures of the Summer School be really "correct," that is to say, thoroughly Catholic in the full and true sense of the term.

Unfortunately, Catholic Summer School lectures have more than once in the past been made vehicles of Liberalistic propaganda. Under Rev. Dr. McMahon's presidency we trust this is no longer the case.

NOTES AND REMARKS

It is saddening to note how even the better class of our daily newspapers aid in undermining the spiritual standards and corrupting the morals of the people. Here we have for instance the Chicago *Chronicle* editorially extenuating elopements. "Children"—it says (Jan. 19th)—"have a right to self-government at an earlier age than they did formerly. Young people are far more intelligent and more mature at sixteen and eighteen years of age than they were fifty years ago and may naturally be expected to act independently much sooner also. The law fixes the age of marriage consent to suit itself, but nature and special circumstances very properly scorn its cast-iron regulations. When we have framed the worst indictment we can against two young people who go [elope] and get married against the wishes of their parents, what is it? It is simply this, that they have yielded to a perfectly natural impulse which is stronger and, in the order of nature, ought to be stronger than filial devotion. It is a blessed thing in our day to see young people getting married anyway, with or without anybody's consent. The danger of modern society lies in the opposite direction. Many parents fully realize this fact, and at least one Chicago father did, of whom the following story is told. This man was called up on the telephone by a young fellow to get his consent for the young man to marry his daughter. The young man labored for several minutes to identify himself to the parent. At last the old man cut it short by saying: 'I can't remember you, but it is all right—take her.'"

If such is the tone and tendency of the very best and most respectable of our metropolitan daily newspapers, what can we expect of a young generation who supply the religious and moral instruction which they should have received in school from the columns of the daily press?

The Secretary of the Federation of Catholic Societies recently addressed a letter to Messrs. Houghton, Mifflin & Co., protesting against the publication and continued sale of 'Castilian Days,' a book with a strong anti-Catholic animus, written by the Secretary of State, Mr. John Hay. The firm replied as follows:

"Allow us to acknowledge your letter and to point out that while we naturally regret that any book published by us should give pain to its readears, it is quite impossible for us to assume the responsibility for the religious or other opinions expressed by the hundreds of different authors upon our list."

Now a number of Catholic papers are condemning Houghton, Mifflin & Co. for their action. We think unjustly. Their reply to Mr. Matré is courteous and to the point. It *is* impossible for a

general publishing house to assume responsibility for the religious opinions of the hundreds of authors whose works it prints. The publisher is merely the author's agent. It is the author our combative contemporaries ought to get after with a sharp stick. He is a man in high public station, in which he represents all of his fellow-citizens alike. President Roosevelt ought to be made to understand that the Catholics of the U. S. will not tolerate in the cabinet of the chief magistrate a bigot who delights in wantonly insulting their faith.

It is related in the Philadelphia *Record* (Feb. 1st) that, after the committee from Philadelphia which came to Washington to invite the President to speak at the Union League banquet, had presented their invitation in due form and got it accepted, "one of them said pleasantly: 'Of course, Mr. President, in addition to the importance of the occasion it will be a very pleasant change for you.' The President glared. 'Change!' he said, 'change! by Godfrey, sir, if you think it will be a pleasure to ride on the cars and make a long speech at a banquet, you have a queer idea of enjoyment. I'd rather go out and take a walk over the hills.'

Which moves a subscriber of ours in Philadelphia to write: "To a man born and bred among European surroundings, where politeness is considered an indispensable qualification for any man claiming more than the most humble station in life, such pleasantry on the part of the highest executive officer of a civilized government is simply incomprehensible." But we must not measure the strenuous Teddy by common standards. He is a sort of Nietzschean "*Uebermensch.*"

A fairly attentive reader might have scanned the morning papers the other day without falling upon a despatch which told that martial law has been proclaimed in the provinces of Cavité and Batangas. In Russia, the news would be sensational; in the Philippines it is a bore. Ladronism has covered similar cases in the past; this time it is admitted that there is incipient civil war. Indeed, it would be hard to distinguish wherein the widespread opposition to the internal revenue tax we have imposed upon the Philippine Islands differs from our ancestors' resistance to similar taxation in pre-revolutionary days. Mr. Alleyne Ireland has described the normal conditions of the islands as "a state of dacoity [native chieftainship], differing very little from a condition of warfare." Evidently, the new outbreak near Manila is warfare itself, and we are again to pay the bitter price of a wrongful conquest subsequently mishandled.

Representatives of thirteen Protestant ecclesiastical bodies, in session at Washington, January 25th, endorsed the action of the American Bar Association, in the proposed unification of the laws regulating divorce, except for section 6, which permits remarriage of all divorced persons. It was the unanimous opinion of the conference that only the innocent party in a divorce granted should have the right of remarriage, and, furthermore, that no remarriage

should be allowed until at least one year had elapsed from the date of divorce.

Our readers know what we think of the proposed revision of the marriage laws. We quote the above mentioned resolution as another indication that the preachers are gradually waking up to the dangers of the divorce evil.

How about the People's United States Bank? "asks a reader of the CATHOLIC FORTNIGHTLY REVIEW. This is a huge financial institution projected by E. G. Lewis, who runs the *Woman's Magazine*, a ten cents a year mail-order publication that claims two million readers. The concern's literature is voluminous and alluring and reads much like a "get-rich-quick" scheme. There is a presumption in favor of the new venture in its receipt of a charter from the State of Missouri, but we agree with our correspondent and with Mr. Reedy of the *Mirror* (xiv, 51 and 52 where further details may be found) that "the scheme does not look good or right, and the closer it is looked into the less evident it seems that the project is one that the authorities should permit to flourish."

In a paper in the *Augsburger Postzeitung* (No. 274) a philologian examines the timely question: Is a simplification of Greek teaching possible? He suggests that the exercise of translating from the vernacular into Greek be dropped as superfluous and less profitable. We can be glad now-a-days if we succeed in retaining enough Greek to enable our students to understand the classics, and while translating from the vernacular into Greek may have been a very profitable exercise in years past, when the curriculum was less extensive and the study of the classical languages of antiquity far more highly esteemed, many will agree with the writer above mentioned that the practice can not be kept up to-day.

The Bishop of Denver, in a circular letter calling for the annual collection for the orphans of the Diocese, remarks that the much-despised Mexicans need no orphan asylums: "We may say in truth that amongst them you can find no orphans. The reason is because for every one such unfortunate, instinctively, scores of families present themselves to adopt the poor waif and incorporate it amongst their own. And if you went amongst them as we did, you could never detect the orphan from the other members of the family." And we all know that a good Catholic home is better for a child than the best orphan asylum.

We see the news has leaked out (Fall River *Indépendant*, Jan. 25th) of the apostasy of Dr. Charles Rivier, formerly editor of the Providence *Visitor*. He has abjured the Catholic faith to become a Baptist. We heard of the poor man's fall last summer in Chicago. His Liberalism has led him astray, and all we who used to

battle his erroneous views in the press can do now, is to pray for him, that he may see the error of his course and return to the bosom of his mother.

In the London *Athenæum* (January 7th) we encounter the following editorial pleasantry: "A correspondent from the United States, who writes to us protesting against the review of a book, and adds that he has not read the book, can hardly expect, we think, a hearing. To begin with, such qualifications are now so common that we should be overwhelmed with communications from experts of the sort, if we began to encourage them."

In the *Church Progress* of Feb. 2d, we find an article on America's patron saint, St. Emeric. Our contemporary says that the name America (Emeric, Latin Americus, Italian Amerigo) was given our country after Amerigo Vespucci by the geographer Walse Mueller in 1504. No, dear *Progress*, that man's honest old German name is Waldseemüller, which means in English "forest-lake-miller."

A "parochus" writing to the editor of the *Catholic Columbian*, who is a great admirer, and, we believe a member, of the "Knights of Columbus," winds up his letter (xxx, 3) with the timely and pointed query: "Don't you think the time has now come for the Knights of Columbus to stop their Sunday initiations and banquets in some of our towns?" The editors' answer is:———

The Roman *Rassegna Gregoriana* in its January number comments on the deplorable state of church music in Rome and criticises the stolid indifference with which the reforms commanded by Pius X. have been ignored by a member of pastors and choir directors in the very heart of Christendom.

Considering the constant and steady progress of paternalism in education, it can not surprise us to learn that "Dr. Eva Harding of Topeka is working for a bill to require school children to wear uniform suits, thus doing away with any distinction between students that dress may make."

The Governor of Vermont has granted a four month's stay to Mrs. Mary Rogers, who was sentenced to death for murder. It is significant that his action was brought about by a petition signed by eleven thousand Freemasons (*vide L'Indépendant*, of Fall River, Mass., Feb. 1st.)

New discoveries are slowly pushing the earliest known date connected with the invention of printing back towards the traditional 1440.

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FREEMASONRY AND THE BIBLE.

In spite of all that in preceding articles we have so clearly proved concerning the anti-Catholic and anti-Christian nature of Masonry, we have no doubt but that the friends of the order will point, as a triumphant refutation, to the profound reverence and respect which Masonry professes for the Christian Bible. In fact, so intimately is the Bible connected with the craft that, among us at least, Masonry would seem to be unable to do without it. "A lodge," says Mackey's Masonic Ritualist (p. 47), "is an assemblage of Masons duly congregated, having the Holy Bible, square, and compasses, and a charter or warrant of constitution authorizing them to work."

The Bible is, therefore, an essential accompaniment of the lodge.

Nor is this all; for immediately following (on p. 48) we have the additional information kindly afforded us: "Every lawful assemblage of Masons duly congregated for work, will be 'a just and legally constituted lodge.' It is just, that is regular and orderly, when it contains the requisite number to form a quorum, and when the Bible, square, and compasses are present." Its legality depends upon its warrant of constitution; its justice, upon the presence of the Bible.

The purpose of the Holy Bible in the lodge is told us on p. 34 of the Ritualist. "The Holy Bible is given us," we there read, "as the rule and guide of our faith; the square to square our actions; and the compasses to circumscribe our desires and passions in due bounds with all mankind, but more especially with brother Masons; and hence the Bible is the light which enlightens the path of our duty to God; the square, that which enlightens the path of duty to our fellow-men; and the compasses, that which enlightens the path of our duty to ourselves."

Again, on p. 54, is the Bible adverted to. "The furniture of a odge," we are informed, "consists of a Holy Bible, square, and

compasses. The Holy Bible is dedicated to God; the square to the Master; and the compasses to the craft. The Bible is dedicated to God, because it is the inestimable gift of God to man.... the square to the Master because it is the proper Masonic emblem of the office; and the compasses to the craft because by a due attention to their use, they are taught to circumscribe their desires and keep their passions within due bounds."

Passing on to p. 60, we find in a foot note a quotation from Dr. Oliver, in which one of the similarities asserted as existing between the Ancient Tabernacle and modern Masonic lodges is that in the former "the Sacred Roll of God's revealed will and law was deposited in the Ark of the Covenant, and that the same holy record is placed in a conspicuous part of our lodges."

But Masonry is not content merely with placing the open Bible upon its altar in the secrecy of its assemblages; it would make an open profession of its respect by bearing the Bible openly in its solemn processions. Turn to pp. 143–144 of the Ritualist, and you will find the order of procession to be observed in the consecration and dedication of a new lodge. After the members of the new lodge and immediately preceeding the "Worshipful Masters," are "the Holy Writings carried by the oldest or some suitable member, not in office." More than this, lower on page 141, we find the place set apart for the Bible during the "ceremony of consecration." "A platform is erected in front of the pulpit and provided with seats for the Grand Officers. The Holy Bible, square, and compasses, and book of constitutions are placed upon a table in front of the Grand Master; the lodge is then placed in the centre upon the platform, covered with white satin or linen; and encompassed by the three tapers and the vessels of corn, wine, and oil."

In the charge that is made to the "Worshipful Master" elect on his induction into office, is the Bible again brought to our notice. "By a diligent observance of the by-laws of your lodge, the constitutions of Masonry, and, above all, the Holy Scriptures which are given as a rule and guide of your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing which shall continue where time will be no more" (Ritualist, p. 159.)

In the charge to the "Grand Chaplain" (p. 190) the Bible is brought prominently forward: "The profession that you have chosen for your lot in life, is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well-doing. The Holy Bible, that great light of Masonry, we entrust to your care."

In places where the public procession on St. John's day is held

(p. 202), we find among the various items "the Bible, square, and compasses on a crimson velvet cushion carried by an aged Master Mason, supported by two deacons, with their staves;" and the same is prescribed on page 204 for the solemn procession to be made when Masons lay the foundation stone of public structures.

Even at the dedication of Masonic halls the Bible holds the same place in the procession (p. 217); and when the hall has been reached and the lodge has been put in its place, "near it stands a pedestal, with the Bible open, and the square and compasses laid thereon; and upon another pedestal, the book of constitutions."

The Bible follows the Master Mason to the grave, for only a Master Mason is entitled to Masonic interment. "No Freemason can be interred with the formalities of the order . . . unles he has received the Master's degree; and from this restriction there can be no exception." (Ritualist, p. 230). In that solemn function we find "the Bible, square, and compasses on a blue velvet cushion covered with black cloth, carried by the oldest member of the lodge" (p. 231).

Page 240 gives us the rules for the Bible's place when Masonic processions enter public buildings. "In entering public buildings, the Bible, square, and compasses, and the book of constitutions are to be placed in front of the Grand Master, and the Grand Marshall and Grand Deacons must keep near him."

The implements of a Past Master adorn page 307. The first is an open book on whose left-hand page we read "Ezekiel," and on whose right-hand we read "Chap. xx." We naturally take the book for the Bible. The following is the accompanying explanation. "The Book of the Law, that great light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness and point out to you the whole duty of man. The square teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue. The compasses teach us to limit our desires to every station; that rising to eminence by merit, we may live respected and die regretted."

Listen even to what seems a plain avowal of the divine inspiration of the Scriptures. "It was at the Burning Bush," we are told on p. 361, "that Moses received the divine commission in fulfilment of which he composed the Pentateuch. And as it is from these writings of Moses that we derive all those significant teachings by which a Royal Arch Mason is eminently distinguished from the rest of the fraternity, it is peculiarly appropriate to introduce the instructions, hereafter to be given, by a recital of the passage which details the circumstances under which the Jewish law-giver received the power and authority to perform these miracles which are referred to in subsequent parts of the degree."

I am afraid that I am testing the patience of my reader and so with one more quotation I shall end the list. It is found on pp. 384—385 of our Ritualist. About midway on p. 384 we find the representation of a book and under it the line "The Book of the Law—Long lost but now found."

Then comes the following :—

"And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the Ark of the Covenant of the Lord, saying, take this book of the law, and put it in the side of the Ark of the Covenant of the Lord, your God, that it may be there as a witness against thee.—Deut. xxxi, 24–26.

"And thou shalt put the mercy-seat above, upon the Ark ; and in the Ark thou shalt put the testimony that I shall give thee.—Exod. xxv, 21."

Our author then continues : "There was a tradition among the Jews that the Book of the Law was lost during the captivity and that it was among the treasures discovered during the building of the second temple. The same opinion was entertained by the early Christian Fathers, such for instance as Irenaeus, Tertullian, and Clemens Alexandrinus. 'For,' says Prideaux, 'they (the Christian Fathers) hold that all the Scriptures were lost and destroyed in the Babionish captivity, and that Ezra restored them all again by divine revelation.' The truth of the tradition is very generally denied by all biblical scholars, who attributed its origin to the fact that Ezra collected together the copies of the law, expurgated them of the errors which had crept into them during the captivity, and arranged a new and correct edition. But the truth or falsity of the legend does not affect the Masonic symbolism. The Book of the Law is the will of God, which lost to us in our darkness, must be recovered by us as precedent to our learning what is Truth. As captives to error, truth is lost to us, the first reward will be its discovery" (p. 385.)

[*To be continued.*]

CONCERNING PIOUS PRACTICES.

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW.—*Sir:*

Allow me to submit the following remarks concerning the protest of a Bavarian canonist mentioned in your No. 3 (p. 78), against a certain decision of the Sacred Congregation of the Inquisition. The *American Ecclesiastical Review* (Dec. 1904, p. 604 sq.) gives the contents of that decision in these words : "[The] Sacred Congregation of the Inquisition declares that the custom

of consuming little images of the B. V. M. in the devout faith that the sincere prayer joined therewith may prove a means of regaining health, is not wrong, so long as it is not done in a superstitious disposition or likely to engender mere superstition."

It seems to me there is no further comment or proof needed to show that the practice here described is in itself harmless, and the decision of the Holy Office a wise and prudent one.

The beneficial power of blessed or holy objects, as every well-instructed Catholic knows, lies not in the material objects themselves, but rather in the prayers of the Church or the intercession of the B. V. M. or of other saints to whom those objects have a special relation. Such objects remind the faithful of the powerful intercessors they have at the throne of the Almighty and arouse or increase in their hearts that devotion and confidence which is the soul of all exterior practice. This is the spirit and the manner in which the faithful are wont to use holy water, water of Lourdes, St. Ignatius water, and the like. What substantial difference is there between these truly Catholic customs and the above described practice? I do not see any. Hence I consider the protest of the learned Bavarian canonist to be without foundation and his reasons without value.

"In the first place," he says, "it is a mistake to ask such foolish questions." The practice of consuming little pictures must have been started in Europe some considerable time ago. I heard of it about three years ago when a gentleman in the Tyrol sent a number of little pictures of the Madonna to a venerable missionary priest in this country, who presented me with some of them. The pictures represent Our Lady of Perpetual Help; they are printed in rows, on sheets of very thin paper, and are somewhat smaller than postal stamps. Such a picture can easily be detached or cut off from the sheet, dipped in water or some other liquid and swallowed with it, just as drops of water of Lourdes may be taken with some food or drink. The consuming of these little images is evidently in itself innocent and harmless, the intention with which it is done in our case is unobjectionable and even praiseworthy. Still the swallowing of bits of paper being an uncommon thing, the new practice may easily appear to some, as it appeared to the learned Bavarian canonist, as odd or bizarre, not to say shocking. Now considering this special feature of the practice, and at the same time its actual spreading among the people, it was not at all a "foolish," but a reasonable and prudent question on the part of the Archbishop of Santiago in Chili to ask the Holy Office whether said practice was allowable ("num pro licito habendum esset," etc.)

"Secondly, if asked, they ought not to be taken seriously by the

supreme ecclesiastical authorities, or at least such a bizarre mode of venerating the Virgin ought to be properly censured." The question had been asked seriously and had to be taken seriously by the ecclesiastical authorities. Whether a certain "pious" practice which is actually spreading, is allowable or not, is undoubtedly a serious matter for both pastors and people. Moreover, whether or not the said practice was "properly censurable" as "a bizarre mode of venerating the Virgin," was just the point which the Archbishop wished to have decided by the Sacred Congregation. After due examination it was officially declared that the custom in question was licit with the above mentioned proviso: "Dummodo vana omnis observantia et periculum in ipsam incidendi removeatur, licere." Henceforth no Catholic may condemn it or declare it illicit, although one may personally not like it nor approve of it.

"Thirdly, if the Sacred Congregation, for reasons of its own, sees fit to reply to such queries, the fact ought not to be made public." An official decision on a practical question once being given and officially published, it is but right that people should know of it. Besides, the wording of the decree in our case is such that it is a clear proof of the wisdom and prudence of the sacred tribunal. The decree points out clearly, and warns against, that one feature which would make the practice blameworthy and sinful; but at the same time it allows the faithful that freedom in their devotions which some would have curtailed by their personal views or tastes. (Rev.) H.

AS OTHERS SEE US.

"Personne n'ignore"—we might have said in the words of Louis Veuillot ten years ago—"que notre journal est generalement haï des autres journaux."

If this is no longer the case; if the Catholic press of the United States (we speak particularly of that portion of it printed in the English lanuage) is to-day more kindly inclined towards what was then THE REVIEW, and is now the CATHOLIC FORTNIGHTLY REVIEW, we are satisfied it can not be due to any change of principles on our part. We stand to-day for the same program which we defended in the early nineties. It may be that our methods have improved. At any rate, we note with satisfaction that our work is better understood and to some degree even appreciated by our confrères of the American Catholic press, as the subjoined extracts—selected at random from about thirty of a like tenor—show:

Mr. Preuss has renamed his publication, which is now the

[CATHOLIC] FORTNIGHTLY REVIEW, and one of the most useful periodicals of the kind published anywhere.—San Francisco *Monitor*, lix, 16.

Arthur Preuss has changed his REVIEW (St. Louis) from a weekly to a fortnightly publication. Brother Preuss has some gifts as a presiding officer over the forum of discussion. Eventually his REVIEW may evolute to a monthly devoted to a discussion of topics of timely interest to Catholics which seem to be excluded from the regular Catholic monthlies. A certain useful latitude of discussion might be recommended to our Catholic monthlies.—Milwaukee *Catholic Citizen*, xxxv, 11.

THE REVIEW, of St. Louis, perhaps the ablest weekly Catholic publication in this country, edited and published by Arthur Preuss, is, beginning with this year, issued as a semi-monthly publication under the title of the CATHOLIC FORTNIGHTLY REVIEW. The hierarchy and clergy will find Mr. Preuss' semi-monthly an interesting and valuable contribution to American Catholic literature. We wish him and his publication every blessing and prosperity.—Louisville *Record*, xxvii, 2.

THE REVIEW of St. Louis blossoms forth as a fortnightly. Being neither a weekly nor a monthly, Preuss's REVIEW has a field all to itself. Its pronouncements should possess more weight than that which attaches to merely ephemeral publications. Its pages need not be as ponderous with scholarship as that which weighs down the pretentious publication that appears only once in thirty days. The enterprising editor of THE REVIEW believes in pursuing a middle way. Some there are who will say that these are days that crave wary walking and these will watch the experiment with bated breath. But Preuss has the enthusiasm of youth—and some will have it—the strength of a giant rejoicing to run his course.—Hartford (Conn.) *Catholic Transcript*, vii, 32.

THE REVIEW, Arthur Preuss' weekly magazine, from whose columns we so often quote, has changed its name; it will be hereafter known as the CATHOLIC FORTNIGHTLY REVIEW. As its name intimates, it will appear only twice a month. Mr. Preuss will print just twice the number of pages in the new magazine that were found in the old form, and he promises to make it as thought-provoking as before, which is saying a good deal. We hope the

change will enable Mr. Preuss to recuperate his health, sadly impaired since the death of his distinguished father and the assumption of the editorship of the *Amerika*.—St. Louis *Western Watchman*, xviii, 6.

Because of frail health and exacting demands in other directions, Mr. Arthur Preuss has changed his publication, THE REVIEW, from a weekly to a bi-monthly and given it the better title of the CATHOLIC FORTNIGHTLY REVIEW. None of Mr. Preuss' friends are likely to desert him because of this changed order. The new REVIEW will have 32 or more pages in each issue, so that there will be no lessening of reading matter. While many may dissent from Mr. Preuss' viewpoint, none will deny his ability and honesty of purpose, or read his publication without benefit. It is intended mainly for educated, thinking Catholics, and is well worth its modest price of $2 a year. Mr. Preuss' address is 13 North 3d Street, St. Louis.—Buffalo *Catholic Union and Times*, xxxiii, 41.

The most recent change takes place in St. Louis. For years Arthur Preuss has owned, published, and edited THE REVIEW as a high-class Catholic weekly. It has always been timely, vital, and aggressively conservative. It has been unsparing in criticism and has provoked much unflattering comment in return; but nine times out of ten THE REVIEW has been right, and events have so proved. On the other hand it has never been backward in commending that which deserved commendation, irrespective of consequences to itself. The Catholic who took Mr. Preuss' weekly could not fail to grasp the true position of the Church on all vital questions. Now it has become a semi-monthly of thirty-two pages and will bear the name of the CATHOLIC FORTNIGHTLY REVIEW. A number of exchanges praise the new departure; we do not. There is room for a high-class Catholic weekly review in the United States—we feel inclined to say a genuine need for one—and Mr. Preuss should have sacrificed his German Catholic daily editorship, at least in part, in order to fill it. It is true that practically every Catholic weekly can be little other than a review, but as most of our weeklies persist in trying to be newspapers, a real Catholic weekly review would have occupied a clear field. We wish Mr. Preuss every success, and he will deserve well; but a fortnight is altogether too long, in this hurried age, to wait analysis and correction.—Chicago *New World*, xiii, 21.

THE REVIEW, of St. Louis, will in future be published semi-monthly instead of weekly; and under the more distinctive *title*

CATHOLIC FORTNIGHTLY REVIEW. The change in name and in method of publication implies no change in program or principle, as Mr. Arthur Preuss, the founder and editor, assures his readers in the first number issued under the new title. THE REVIEW has long occupied a unique place in Catholic journalism, and one we should be sorry to see vacated. Mr. Preuss is strenuous in method, although conservative in temperament; an uncompromising defender of Catholic principles as he understands them. His criticisms are always scholarly and usually discriminating. We wish the CATHOLIC FORTNIGHTLY REVIEW and its editor abundant success.—San Antonio (Tex.) *Southern Messenger*, xiii, 46.

THE REVIEW of our esteemed friend Arthur Preuss has ceased to appear as a weekly and is now published twice a month, on the first and fifteenth, as the CATHOLIC FORTNIGHTLY REVIEW, containing thirty-two instead of sixteen pages each number. We recommend this excellent periodical, which enjoys such a high reputation on both sides of the Atlantic, most heartily to our readers.—*Der Wanderer*, St. Paul, No. 1942.

Mr. Arthu Preuss' admirable REVIEW has just entered upon its twelfth year. Its able editor and publisher, who, if he has laid up no riches, has certainly achieved wide fame with his ideal undertaking, announces that the journal will henceforth appear semi-monthly as the CATHOLIC FORTNIGHTLY REVIEW, each number to comprise thirty-two pages. We cordially offer to THE REVIEW and its undaunted chief our wishes of many happy years of useful activity and success.—Buffalo *Volksfreund*, xxxvii, 139.

Mr. Arthur Preuss has changed his weekly REVIEW into the CATHOLIC FORTNIGHTLY REVIEW. The number of pages per month will remain as before. Nothing, in fact, will be changed but the title and the date of appearance. The reason for the fortnightly innovation is thus given by the founder, editor, and publisher, who, be it remembered, also edits a German daily paper:..... Although we gladly welcome any change that may ease Mr. Preuss' arduous labors.....yet we shall miss the weekly visit of his strong and brave REVIEW. As to the change of title, Mr. Preuss writes:.....We confess that the old title, THE REVIEW, did seem a trifle pretentious in its generality; but the founder's explanation of how that title came into being, is quite satisfactory. The new name being altogether unique, will save us from the necessity of adding, when referring to the REVIEW, the prefix

Preuss's or the suffix, of St. Louis. We heartily congratulate Mr. Arthur Preuss on the beginning of his twelfth year as editor of a journal which has always been "constant and courageous" in its battles for integral Catholic truth and against the shallow minimizing of the liberalistic school, while eagerly accepting all the well established conclusions of real science and of social, commercial, and political economy.—Winnipeg (Canada) *Northwest Review*, xxi, 14.

THE REVIEW, a weekly magazine which for years reflected the staunchly Catholic spirit and the sane, logical views on a variety of subjects of Mr. Arthur Preuss, its founder, editor, and publisher, has changed into the CATHOLIC FORTNIGHTLY REVIEW. In the teeth of the many adverse circumstances to which Catholic journalism is exposed, he has clung tenaciously to his work, and it is merely truth to state that his pages are varied, interesting, and suggestive of thought that lies not always on the surface.—*St. Vincent's* (Pa.) *College Journal*, xiv, 5.

We should certainly prefer to continue to receive THE REVIEW, which has now become the CATHOLIC FORTNIGHTLY REVIEW, every week. But we are well able to understand that this change will afford some relief to Mr. Arthur Preuss, who, though in delicate health, is also the editor of a daily newspaper.... We recommend this excellent review to all those who desire to follow at close range the social and religious movement in the United States.—*Semaine Religieuse de Québec*, xvii, 25.

It is to be regretted that the REVIEW can not appear as a daily, for this would give to Mr. Preuss, who is decidedly the ablest Catholic journalist in this country, a chance to offer to the English speaking Catholics of the United States such a model English Catholic daily as the German *Amerika* now is under his management.—Louisville (Ky.) *Katholischer Glaubensbote*, xxxix, 49.

A WORD ABOUT GREEK AND GREEK PRIMERS.

Professor Gleason's Primer[1]) is characterized by a variety of features which set it off to some advantage against the First Greek Book of the same author. The verb is developed a trifle more slowly and naturally, the number of lessons has been increased to give more practice on verb forms, a few of the subjects are treated

1] A Greek Primer, by C. W. Gleason, A. M., of the Roxbury Latin School. American Book Company.

at greater length, comparatively much space is given to selections for reading, etc. As for the rest, the arrangement of topics is the same as in most American books of similar purpose, i. e., the various subjects are introduced not with a view to natural development, but in a manner entirely dependent on the author's subjective notions. Thus Mr. Gleason introduces the various topics along what seems to him "the line of least resistance." As the author remarks in his preface: "In these days of horseless carriages and wireless telegraphy, the learner may be led to expect a workless Greek book. But that blessing, alas, is not yet in sight. To attain the little knowledge requisite to carry on the study of Greek in school or college, careful attention, common sense, and some study are necessary." "The Primer is designed to occupy a half year, or, at the most, two terms."

Teachers of Greek, then, who have grown old in the ways of the topical American Greek primer, would seem to have some reason for receiving the Gleason Primer with welcome. If used as an introduction to a systematic and more extensive book on Greek, it will not be without its uses.

For our own part, we must refuse to be reconciled with "Greek on a small scale," or "Greek in a nutshell," or anything of that sort. We do not believe that but "little knowledge is requisite to carry on the study of Greek in school or college." Our schools and colleges ought to aim at the attainment of a real knowledge of Greek and Greek literature, one that is worth the name. But to attain this, a minimum amount of hard, honest work—*labor improbus*—is absolutely requisite. Any book falling short of this minimum in its demands upon the learner, is in our opinion a failure, and if it happens to be "a success," it is so because our standard of scholarship is alarmingly low. Those who can satisfy their thirst for classical learning with a mere smattering and surface knowledge of Greek, are welcome to our primers. For ourselves, we trust, a revolution will come,—perhaps only in the far-off future—, in the country's ideals. There must be a time when "dollarship" will no longer be regarded as the only claim to distinction, when genuine learning and scholarship will have their title to recognition universally acknowledged. Then, we fear, our epigones will be astonished to read in the pages of the History of Education what mighty little Greek their valiant forefathers knew and were quite happy with, nay, what puny dwarfs and pretentious snobs they must have been in the field of learning. No, until our learned men, teachers, and educationists, will throw in the weight of their authority to hasten that revolution, we can not bring ourselves to sympathize with them.

In our college we should like to see more substantial food, more

thorough-going methods, more businesslike application, than the average American Greek primer seems to demand of the learner. There is something positively mischievous about those simplifying tendencies now so rampant in educational fields. Anything and everything must be made easy for our dear, dear little ones! Anything but hard study, for surely that would kill them! Apropos of the "correlation" fad, the Chicago *Chronicle* (January 5th) utters a great truth which is worth quoting in this connection. "There is a danger of immoral influence in having everything disguised, in having everything made to appear easy when, in fact, it is not. Sooner or later the child has to face facts, to grapple with hard things, and to understand that there are actual difficulties. If everything has to be made easy for him, he is not only unable to cope with these things, but he is led to believe that throughout life things ought to be made easy for him." This unhealthy and unworthy scramble for ever more simplifying methods is the deathblow to habits of work and studiousness.

There are those among us who would reform the teaching of Greek and lighten the burden by making Greek optional. But would this not be tantamount to killing Greek altogether, not theoretically, but practically? Besides, what consistency is there in throwing Greek away and keeping Latin? Let Greek go, and on what principle can you still hold fast to Latin? If we yield to the tendency of the age and cast Greek overboard, shall we have the courage to resist the tendency of another age that will perhaps urge upon us the sacrifice of Latin? Latin and Greek go hand in hand. Their union has been legitimized for centuries, and wherever there was a will, there has also been a way of making the teaching of Greek fruitful for the purposes of the college. Let us then stop to think how justly posterity would condemn us for abandoning a time-honored study to the ever-voracious public opinion. Men of sound sense—and we care for none but these—will deem our course the wiser, if, rather than abandon Greek, we try to overcome the obstacles in its way, try to master Greek ourselves so as to teach it well, and above all instil into the mind of the American boy the idea and the conviction, that there is something which as yet he has not got, but which is worth getting, and that this something is not a dollar. Here is a work for reformers to do: reform our ideals and standards, *cetera adicientur vobis.* A wise educator will not reject a means of education precisely because it yields no visible or immediate fruit. For him the consideration that it is a somewhat ideal study, and calculated to lift the learner out of his sordid surroundings, carries with it sufficient weight to give it at least a fair trial. On the other hand, men who are strangers to Greek themselves, can not reasonably be expected to champion its retention.

Here is another reason why we should not like to see Professor Gleason's Primer used in our colleges. While we heartily recommend the use of such illustrations of Grecian life and customs as make the study of Greek more attractive and excite interest in the accompanying lesson, we regret that the boy and girl who will use this book must find themselves confronted with nudities. Of course, nudities excite interest, but surely not in the accompanying Greek lesson. We ask, what is little "Tommy [who is stark naked] playing" with his pet dog to the purpose in a Greek primer? Nudities may be a necessity in the study of art or the professional pursuit of philology, but in a primer they are a downright nuisance. They are poison for children, such as the high school boy and the high school girl are, who don't cease to be children, even though they are termed young men and young ladies. Such is the view serious-minded teachers take of the representation of the nude; and, in fact, all educators who are jealous for the purity of youth have always shown great reverence for the child. Fortunately, there are but few such objectionable cuts in the Gleason Primer, and what we condemn is rather the principle that seems to underlie their use.

"ADVERTISING THE GOSPEL."

Under this title a writer, who "for very good reasons prefers to remain anonymous," has contributed to the N. Y. *Independent* (No. 2930) an article wherein he castigates the sensational and altogether unchristian methods which many Protestant preachers employ to bring themselves and their churches before the public.

In order to get material at first hand the author for one whole year, from January to January, clipped each Saturday from certain daily papers the columns labeled "Religious Notices." In order to make the list as widely representative as possible, he made these clippings successively from each of these six New York newspapers: — the *Times*, *Tribune*, *Sun*, *Herald*, *World*, and *American*.

"In one whole group," he says, "all the emphasis is laid upon the music. In all such advertisements, where it is evident that the music is intended to be the principal feature, if one were so inclined he might read between the lines the fact that the pastor of that church holds but a secondary position to the organist. Attention is repeatedly called to the fact that the service will be 'a musical service, with a brief address,' the word *brief* being always in italics. I answered one such advertisement, as it were, by attending one such service; the service was one hour and thirty

minutes long, and the sermon (!) (which I timed with my watch) was just six minutes....

"One notice refers to 'a new organ,' another mentions a 'string quartet and organ,' another boasts of 'stringed instruments and a chorus choir'; somewhere a 'famous quartet will be present and sing'; somewhere else 'the music will be under the direction of Professor X. and the singing will be lead by Madam Q., the favorite soprano,' while, in still a third place, 'Herr B., the distinguished cornetist, will perform.' One church advertises a 'cellist and contralto,' another an 'imported tenor,' another a 'basso soloist,' and still another the fact that there will be 'violin music and euphonious solos,' whatever they may be. In connection with the name of one church there appeared this: 'The choir will render the "Baal" music from the Oratorio "Elijah," including the Descent of the Fire.' In others organ voluntaries, organ recitals, and early evening organ preludes before the service are announced. One emphasizes this fact thus: 'Organ numbers begin at the start. Come early and be shown a front seat.' I note one church whose special claim to patronage appears to be that 'a vested choir will march (!) in'; another announces that at a special service 'colored jubilee singers will render Gospel songs and plantation melodies,' while, with charming naïveté, one boasts of 'music by a South African Boy Choir,' and another that there will be 'Music by American Indians.' (Sic.)

"From this group, in which the name of the preacher does not appear at all, the type merges gradually to that in which he appears as a subordinate personage. You may notice, without trying at all, that 'Mr. Somebody will sing,' while only by looking carefully at one corner of the notice may you discover the name of the preacher; or the preacher's name is printed in ordinary type, while those of certain soloists are double capped. And there are those in which the two names are bracketed, as, for example, 'Sermon by Mr. (not even Rev.) So-and-so; violin music by Professor Somebody Else.'"

From this stage on one comes by easy steps to the point where the sermon is made the sole important feature of the service and is advertised to the exclusion of everything else. This may be either because it is upon a startling theme or by some man whose name bespeaks startling language. Such a discourse itself is called by many names; it may be a "lecture," an "address," or a "sermon," and the speaker may "preach" or "talk" or "preside," as occasion demands. All this means that the words announced may be those of a "topic," a "subject," a "theme" or a "text."

As regards the actual texts themselves, here are some instances taken at random and set forth in terms of their literal wording.

"Seeking Grass for Mules and Finding Elijah"; "A Great Gulf Fixed, one of a series of Trumpet Blast Addresses"; "Nathan Said unto David, 'Thou Art the Man'; or, The Crack Detective"; "Out of the Frying-pan into the Fire: A Study of a Recent Suicide."

In most cases where "subjects" are announced without texts, the subject is either so ambiguous as to suggest nothing definite or else it is so large and general that one could drag into the discussion of it almost anything.

Those that are very large are often overwhelming. For example: "The Metaphysics of Sociology," "The Changes That Have Taken Place in Christianity in the Past Eighteen Hundred Years," "What About the Human Race? or, Men and Women." Sometimes they are bewildering, as, for example, "An Interview with a Noted Scientist of 900 B. C." Sometimes they are startling, as, "The Persistence of Hell." Sometimes they are intended to be practical, as, "How to Succeed: Get a Good Job and Stick to It." Sometimes they even contain foreign words and phrases; for instance, a missionary address on "The Eastern Question—'Combien?'" And here is one which our friend of the *Independent* does not quite know how to classify: "Justification, Adoption and Sanctification, with blackboard diagrams."

Among the subjects of "prologs" or "preludes" to sermons, we have: "Prolog—The Carnival of Blood," "What Are Our Inspectors of Police Doing?" and "Noted American Gamblers at Monte Carlo."

Often the "prolog" has to do with some question currently discussed or some incident described in the columns of the daily press, as for example, "Lessons from the Lynching of a Texas Negro." The season of the political campaign is replete with such as this: "The Devil in Politics. Is he a Democrat or a Republican?" "Prince Henry's Visit" was duly noted, as was also "The Case of Florence Burns." Beginning with the middle of May that year the Martinique disaster claimed attention; about the middle of June the coal miner woke up to find himself famous; a little later came the Coronation; while scattered through the list there are a lot of proper names, including those of Cecil Rhodes and Canfield, Roland Molineaux and Elizabeth Cady Stanton. All of this is supposed to be up to date; the effort apparently is to be abreast of the times. "In plain English," says our author, "it is simply 'Yellow Pulpitism.'"

Next after the names of speakers and the themes upon which they will speak, the thing expected to "draw" is the announcement of special sermons on some specialty designed to hit off certain particular seasons. Most churches make religious epochs of Mem-

orial Day, Independence Day, national holidays and heroes' birth and death days. One is so careful not to miss anything that he observes even St. Valentine's Day, while another advertises a sermon to be preached on a certain Sunday in March on "St. Patrick, the Irishman Par Excellence."

Then, too, there were all sorts of special services of special kinds, from Love Feasts and Séances to Carnivals and Festivals. Nothing is either too sacred or too silly to be made an "occasion." The Lord's Supper is made a function to which "all are cordially invited;" efforts to pay debts are made into "Jubilees"; baptism is advertised as a "Spectacle," while Sunday Schools, Bible Classes, and Prayer Meetings are merest pastimes. There are also varied performances given with the aid of a magic lantern, one of which is described as "intensely dramatic and interesting," another as "a unique and delightful entertainment," while still a third has "an attractive program with unique features." There seem to be those who are careful to stop at nothing save the limits of their own invention.

As an instance of the flippancy of which some preachers are capable, our author quotes: A discussion is advertised based upon the incident of Abraham sitting in the door of his tent and being visited by two angels; it is labeled with the striking caption, "The Hebrew's 'Afternoon at Home.'" Here is a New Year's discussion on "The Devil's Ledger." Indeed, nothing seems to be considered sacred, as witness "A Criticism (!) of the Lord's Prayer." Neither the name of the Saviour nor any of his works are considered free from hands of violence; for example, one man will discuss "The Personal Religion of Jesus," another "The Humor of Jesus," and another asks, in type of double size, "Was Christ a Yogi?" —whatever that may mean. A Communion Sunday sermon is entitled "Christ's Banquet Talk;" a Christmas sermon, "God's Little Boy."

The purpose of this sensationalism seems to be twofold, "First, there is a frank desire to acquaint the public with the hours and places of worship, the names of preachers, and the nature of the service.....The other purpose, and under this head must be grouped the other nine-tenths, is to draw a crowd. Those in which this is the purpose are 'advertisements' pure and simple. ....Every trick of successful advertising in other departments is imitated, but in no single case is the imitation ever so clever as the original."

But does it pay? These advertisements are all solicited in the regular way by regular business agents and are paid for at stipulated prices. The regular charge is about twenty cents a line; the average advertisement has about five lines; there may be from

seventy-five to one hundred and fifty in each one of fifty-two issues of each one of half a dozen papers in one city alone. Now, that represents a good round sum of money. This can only "pay" any church on condition that it brings the right kind of people to that church. But does it? Our author doubts it. On the other hand, he thinks that "these very methods deter many honest men from ever going near such a church and that to many others they make religion seem a silly and unworthy thing."

He notes in conclusion that "no single advertisement ever appears regarding the service of any Roman Catholic church, and that some of those churches in the city, Protestant churches, which have the largest weekly congregations never advertise at all. In short, the very churches that are most largely attended are the same ones which never coax people to attend nor invent strange ways of attracting them."

At a recent meeting of the Church Club in New York, Mr. Whitelaw Reid also protested against the modern tendency toward sensationalism in pulpit advertising and regretted the fact that sacred subjects are being treated in this manner. Said he: "Probably no other kind of sermon would be reported in the newspapers? But I see no reason why a sermon should be reported at all. The newspapers are for chronicling the news, and it is the preacher's duty, not to talk of news, but to describe proper conduct on this life, and to teach the congregation things that shall be for their eternal welfare."

The objection that "it is impossible to arouse the attention of the multitude by ordinary means and that therefore it is permissible to use any means at first to bring them into a position where they may hear something that in itself is really edifying," is answered thus by our author: "The fallacy here lies in the fact that when such an end is made to justify a means, the process seldom proceeds any further than the means. People who come to what they think is going to be a circus are not going to be put off—at least never a second time—with a serious sermon. A crowd can not be collected by a mountebank's tricks and then appealed to with the solemn truth of God."

* * *

Boston is the fourth of the great cities of the Union in which Catholics are now provided with a chapel and special early mass for the great army of night-workers (on the daily papers, in the post office, on the police force, etc.) New York and Chicago were first in this field, and Philadelphia distanced Boston by just two weeks.

BOOK REVIEWS AND LITERARY NOTES

Kulturgeschichte der römischen Kaiserzeit. Von Georg Grupp. I. Band: Untergang der heidnischen Kultur. II. Band: Anfänge der christlichen Kultur. München: Allgemeine Verlagsgesellschaft m. b. H. 1903 and 1904. Price, unbound, 18 marks.

Grupp, who is an acknowledged authority in the field of the history of civilization, which the Germans call *Culturgeschichte*, has devoted deep research to the period of especially the later Empire and here presents the results in a series of brief and luminous chapters on the various aspects of Roman life. Both volumes denote a really astonishing breadth of view and knowledge of contemporary sources. Well selected illustrations of a strictly historical character serve to help the reader to a better understanding of the text, without arresting or distracting his attention. There is not, we are quite sure, in any modern literature a more accurate or fascinating account of the manner in which the yeast of Christianity gradually penetrated the dough of the ancient Roman civilization and changed its very substance. Aside from the religious aspect, Grupp has given special attention throughout to the economical aspect of civilization. His frankly Christian point of view he defends in a letter to the Berlin *Zukunft* (XIII, 14) substantially as follows: "I have been charged with being prejudiced because I believe in God and the Church. There was a time when I studied the Gospel history without any preoccupation in the sense of my opponents. I have worked my way through Strauss, Baur, Ritschl, and Harnack and think I understand at least their point of view. Now, does one who performs such work deserve to be charged with prejudice simply because he has arrived at a positive conclusion?"

We recommend this classical work most heartily to our readers and hope that it will some day appear in an English translation to offset the erroneous notions popularized among us by Gibbon and his school.

The Catholic Scholar's Introduction to English Literature. A Text-Book for the Use of Catholic Schools. By Arnold Harris Mathew, (*de jure* Earl of Landaff.) Revised by the Very Rev. W. A. Sutton, S. J., Rector of Mungret College, Limerick. New York, Cincinnati, Chicago: Benziger Brothers. 1904. xi+412 pages.

Instead of "revising" this book, Father Sutton would have done better to persuade the author to throw his MS. into the fire. Mr. Mathew has such slight knowledge of the literature of his subject that he imagines (Preface) "hitherto no distinctly Catholic volume has appeared," suitable to serve young students as an introduc-

tion to English literature. We have at least three in this country, and we venture to say that either one of them is better suited to its purpose than this altogether unsatisfactory and uncritical compilation which not only lacks proportion and polish, but is not even uniformly sound in its criticisms and appreciations. (See for instance the foot-note on Darwin on page 287, which is entirely out of place in a text-book for "Catholic children *in statu pupillari.*")

As to American literature, the author says (page 361) that "limits of space forbid any attempt to notice American authors; they would require a whole volume for even a partial consideration of their claims on the attention of English readers"—which makes the book worthless for use in American schools, where the introduction of two different text-books on English literature (in the broad sense of the word) is altogether out of the question.

Mycenean Troy. Based on Dörpfeld's Excavations in the Sixth of the Nine Buried Cities at Hissarlik. By Herbert Cushing Tolman, Ph. D., D. D., Professor of Greek in Vanderbilt University, and Gilbert Campbell Scoggin, M. A., Instructor in the University School, Nashville, Tenn. Illustrated. New York, Cincinnati, Chicago: American Book Company. 111 pages.

The excavations which Dörpfeld continued after Schliemann's death (1890) show in the sixth stratum from the bottom a Mycenean city built in terraces, with a mighty circuit wall, three massive towers, three gates, and numerous buildings. Of this stately acropolis, for which Dörpfeld claims the title of Homeric Troy, the present booklet presents a vivid and authentic description, based upon Dörpfeld's 'Troja und Ilion' and Heinrich's 'Troja bei Homer und in der Wirklichkeit.' Whether future researches will bear out Dörpfeld's very plausible theory, remains to be seen; for, as Prof. Tolman remarks in his preface, "It is only when all the evidence has been gathered in [which will not be for many years to come] that the great questions connected with Mycenean culture can be finally settled."

——Experience has taught us to look with suspicion on all modern novels that pretend to be "tales of Christ." No exception to this rule is Irving Bacheller's 'Virgilius: A Tale of the Coming of Christ.' The connection of love and intrique and plot and conspiracy with the birth of Christ is extremely loose, improbable, sentimental. What, however, makes the book dangerous and unfit for Christian libraries and readers, is the abundance of suggestive and improper |scenes which, especially|when lengthened out almost to entire chapters, must needs defile the imagination of the young. As long as the words of St. Paul hold good, that such things should not be mentioned among Christians, salacious

works of this kind will be shunned by Christians. To connect them with Christ is like adorning the brothel with stained glass church windows. We feel indignant at the shameless combination.

——That Cardinal Hergenröther's Manual[1]) was by far the most perfect history of its kind that had yet been produced was the unanimous verdict of Catholic scholars; and this favorable opinion is now confirmed by no less an authority than the Supreme Pontiff, who in a letter addressed to the publisher of an Italian version of Kirsch's first volume and placed at the head of the second volume, bestows unstinted praise as well upon the eminent writer as upon his present editor, and recommends the book warmly to the Italian clergy. Would that so valuable a work were made equally accessible to English-speaking peoples! We have absolutely nothing like it in our language.—*American Catholic Quarterly Review*, No. 117.

BOOKS RECEIVED

Der Papst, die Regierung und die Verwaltung der heiligen Kirche in Rom. Mit einer ausführlichen Lebensbeschreibung Papst Pius X. Von Paul Maria Baumgarten. Mit 4 Farbenbildern, 52 Tafelbildern und 770 Bildern im Text. Herausgegeben von der Leo-Gesellschaft in Wien. München: Allgemeine Verlagsgesellschaft m. b. H. 1905. Oeuvre de luxe. 566 pages quarto, superbly illustrated, in beautiful gold-pressed binding of original design. Price 30 marks.

The School of Journalism in Columbia University. The Power of Public Opinion. By Joseph Pulitzer. Published by Columbia University in the City of New York. (Pamphlet.)

Abende am Genfer See. Grundzüge einer einheitlichen Weltanschauung. Von P. Marian Morawski, S. J. Genehmigte Uebertragung aus dem Polnischen von Jakob Overmans, S. J. Freiburg und St. Louis: B. Herder. 1904. viii+258 pp. Price 80 cents.

Störungen im Seelenleben. Von Julius Bessmer, S. J. (Ergänzungshefte zu den *Stimmen aus Maria-Laach.*—87). Freiburg und St. Louis: B. Herder. 1904. vii+172 pp. Price (in paper covers) 67 cents net.

Im Zeichen des goldenen Kalbes. Unsere sozialen Zustände und Vorschläge zu deren radikalen Aenderung. Von K. Kilap. Leipzig, Wien, Budapest: Moderner Verlag. (Pamphlet.)

California and Its Missions. Their History to the Treaty of Guadalupe Hidalgo. By Bryan J. Clinch. In two volumes: Vol. I. Lower California; vol. II. Upper California. San Francisco: The Whitaker & Ray Company. 1904. Five dollars net. (Illustrated.)

1] Joseph Kardinal Hergenroether's Handbuch der Allgemeinen Kirchengeschichte. Vierte Auflage, neu bearbeitet von Dr. J. P. Kirsch. Herder, Freiburg and St. Louis.

PARERGA AND PARALIPOMENA

Does Education Prevent or Lessen Crime?—A Missouri subscriber writes to the CATHOLIC FORTNIGHTLY REVIEW: I notice that Rabbi Sale of St. Louis, in a plea for the Kinney compulsory education bill before the education committee of the State Senate, said: "It is a well-established fact that ignorance is the chief source of crime. We want to send the life-giving fluid of education to the remotest arteries of the body politic. It is the imperative duty of the State to give the fullest possible measure of education to every one of its future citizens." (St. Louis *Republic*, Feb. 1st.) Professor Lovejoy, of Washington University, expressed a similar sentiment.

Is ignorance the chief source of crime? Does education prevent or lessen crime?

The assertion that the secular knowledge acquired in State schools makes men better citizens, will not stand the test of experience. If we look e. g. to Germany, France, and Italy, we will find that the best authorities are unanimous in lamenting that the introduction of universal State primary education has completely failed to exert a perceptible moralizing influence on the population or to diminish the annual amount of delinquency. One of the most significant facts is that the authorities who speak most emphatically of the failure of instruction to repress the growth of crime, are neither ecclesiastics nor professed advocates of religious teaching. The admission comes from professors of law, judges, members of parliament, government officials, and other highly placed public functionaries. In Germany, Professor von Liszt, one of the most eminent authorities on questions of crime, assures us that the criminal tendencies of the population are developing at an alarming rate; and Dr. Starcke, of the Prussian Ministry of Justice, expressly warns the German public against confounding the mental instruction given at school with a moral and religious education. In France, M. Joly, one of the most painstaking enquirers into the moral condition of the French population, asserts that crime has increased more than 133% in the last fifty years and is still increasing. M. Yvernes, head of the statistical department of the Ministry of Justice, says, in an official report, that school instruction has had no effect whatever in diminishing its growth. Precisely the same testimony comes from the young kingdom of Italy. Baron Garofalo, a distinguished Italian judge, says that it is since the general introduction of instruction in 1860 that the statistics of crime in Italy have assumed more and more alarming proportions, and he very naturally arrives at the conclusion that a knowledge of the art of reading and writing is by no means hostile to the growth of crime. The process of acquiring these arts, he said, may train the intellect but not the feelings, the reason but not the conscience.

Against Public High Schools.—The Chicago *Chronicle* supports Superintendent Cooley of the Chicago public schools in his fight against the high school "fraternities" and "sororities" but it dif-

fers widely with him in regard to the remedy. He thinks the remedy is the suppression of the fraternities, the *Chronicle* calls for the suppression of the high schools themselves.

"Boards of education"—it says (Jan. 13th)—"are designed to insure every child against being thrust out into the struggle for existence without a good rudimentary education. This all-important work they neglect in order to show their progressiveness by teaching manual training, bookkeeping, stenography and the ancient and modern languages. The result is that the rudimentary education of children is neglected. There is not a board of education in any large city that is not neglecting it. All of them complain of a shortage of funds and a scarcity of school sittings. Some of the school buildings are cramped, ugly and unsanitary, and in many cases are simply rented hovels, and many of the children can get only a half-day's schooling.

Notwithstanding all this, the board of education supports fifteen high schools—twice as many as any other city in the world—at enormous expense, and has planned an immense business college for one end of the city. Some people expect a college of dentistry and a college of mining and engineering and finally a city university to follow—this, too, for the delectation of a mere handful of children whose parents are abundantly able to give them the finest education at private institutions."

The *Chronicle* then proceeds to show statistically how the demand for education among children diminishes as the grades rise, by printing the following table, which gives the number of pupils in each grade in 1902:

Grammar school—			
First grade	47,612	Fifth grade	24,711
Second grade	36,432	Sixth grade	18,136
Third grade	32,170	Seventh grade	13,975
Fourth grade	26,439	Eighth grade	10,723
High schools—			
First grade	3,899	Third grade	1,792
Second grade	2,551	Fourth grade	1,383

"So we see that more than three-fourths of the pupils drop out between the first and the eighth grades; that out of 47,612 pupils in the first grade only 5,899 enter the high schools, and that of these only 1,383 remain until the fourth year. Such are the high schools, to support which the board has for years refused to give every child 'a good common school education,' and which are so full of snobbish and carousing 'fraternities' that they are pronounced 'an evil and a curse.'"

Child Labor.—There was an obvious timeliness in the first annual meeting of the National Child Labor Committee, recently held in New York city. This new movement, so desirable from every point of view, has already achieved considerable success, notably in bringing to public attention the fact that it is truly a national problem with which it has to deal. Until two or three years ago very few Americans realized that there was any such question except in a few industrially unimportant States. In the first outburst of public indignation at learning that in this land of philanthropy and benevolence children can still be sold into an industrial

slavery at a very tender age, there was rapid progress in different States.

The Child Labor Committee's enemies are avarice and economic shortsightedness, and these are to be found in every country. The descendants of the New Englanders who grew rich out of the slave trade which they professed to abhor are stockholders in the Massachusetts mills which have gone South in order to profit by the employment of the children without a thought as to the inevitable mental stultification and early physical exhaustion of their victims. The Committee finds that this can not be met merely by an appeal to fair dealing, by a plea for the rights of the children, by a discussion of the right and wrong of the case. It finds itself driven to use the economic argument. Child labor is indefensible from any point of view, even when one considers the innumerable decrepit widows dependent upon one or two children with which our States appear to be largely populated. For these widows the proper aid is that of the community or the State, rather than the dwarfing of the child. From the economic point of view, it is easy to demonstrate to all who are not wilfully blind, as Dr. Emil J. Hirsch did at the conference, that child labor is extravagantly wasteful. It is not merely what is wasted and spoiled in materials which offsets the apparent saving in wages. The undeveloped intelligence of the child is prescribed for life, for its mental processes are stunted so that when it has grown into an adult it is far inferior as a laborer to the man or woman who has had youth in which to grow physically and mentally.—(See New York *Evening Post*, Feb. 15th.)

The University Question in Ireland.—When we asked an Irish Jesuit some time ago: What is the precise status of your University question? he replied that the need of a Catholic university for Ireland was pretty generally acknowledged, but there was diversity of opinion among the leaders, and so long as they could not come to some substantial agreement, the government would undoubtedly persist in withholding its support. We notice that the disagreement unfortunately continues. Mr. John Dillon says the need is of a national and democratic university, and that the struggle for it must be kept up by the Irish Parliamentary Party in the House of Commons. Mr. Redmond, without specifying the particular kind of university, believes the Irish Party, with a united people behind them, can force a settlement of the question in the same quarter, with which the Bishop of Limerick substantially agrees. A Dr. Mannix (Dublin) criticises Mr. Dillon's views of the kind of university needed without throwing any light upon that point himself. Others advocate the entrance in a body of Catholic students to Trinity and thus bringing in, as it were, a Catholic gust of fresh air into the fetid atmosphere of that institution; while Father Finlay, the eminent Jesuit, believes the people should commence collecting for the university at once, with the view of founding and owning it themselves. A considerable time ago, if our memory serves us rightly, Mr. Davitt said the country was as well off without the university, if it were not to be national and were simply to educate the youth for export, etc. And the Gaelic editor of our own *Freeman's Journal* takes the view hat what Ireland needs is not so much a Catholic as a national

university. In the background stands, like a discouraging spook, the former Catholic University, which failed under the leadership of such a genius as Newman.

To an unprejudiced outsider it would seem that the only way in which Ireland can obtain a university worthy of its traditions and equal to the requirements of the time, is by beginning with a popular subscription for a high school to be both thoroughly Catholic and thoroughly national, and by hammering away at the British government until it is compelled to do its duty in the matter.

The Futility of Compulsory Vaccination Laws.—*Medical Talk*, in its January number, reproduces some passages from a paper on vaccination, read by Wm. R. Fisher, M. D., before the Associated Health Authorities of Pennsylvania, some time ago at Butler. Dr. Fisher spoke in favor of vaccination. All the more valuable is his confession that the advocates of vaccination are hopelessly at variance. "It is the old story of the disagreement of the doctors. Who, indeed, shall decide? If our simple citizen is unable to do so after his contemplation of this dismal spectacle of professional dispute, and should make up his mind to keep his child unvaccinated until those who profess to know all about the matter come somewhat nearer together upon a common ground of agreement, can he be said to be altogether unreasonable? It may be said in answer that he is ignorant, and, therefore, has no right to an opinion on the subject. If so, then all the greater is the burden on those whose duty it is to enlighten him ... The evidence is abundant to prove the good results that can be accomplished by means of compulsory vaccination [?]. But what are the signs of the times? Within a few months, in a neighboring State, the advocates of a bill to make vaccination compulsory have been utterly routed before a legislative committee by a vigorous onslaught of an anti-vaccination society. In another State the force of public opinion, under intense excitement, has been sufficient to compel the health board of a large city to abandon all attempts to enforce the law requiring vaccination as a requisite for admission to the public schools. Such instances show the trend of popular feeling against arbitrary laws and despotic measures. There is no more reason to suppose that our people would follow the German example and submit quietly to compulsory vaccination than to expect them to accept compulsory military service as complacently as the Germans do. Active resistance would be as likely to follow one as the other. Political conditions are very different here from those which exist in Germany. The Americans are accustomed to do their own thinking, and are quick to resent every measure which seems to them to threaten their individual liberty."

Need for a Good General History for English Speaking Catholics.—One of our clerical friends writes: "Frequently have I been questioned by intelligent Catholics about the merits of the various histories of the world, e. g. Ridpath's; Lord's Beacon Lights of History; The Historian's History of the World, which have been advertised so extensively in our various magazines. My advice has of course been against the purchase of these histories because of their unreliability and anti-Catholic bias. I have however not been able to offer to English speaking Catholics any general history in place

of these, since aside from a few dry skeleton text-books on general history, I know of no reliable larger general history of the world. Since history more than any other branch of learning interests the average layman, it is of great import for the safeguarding of their faith that they be properly advised in this respect by their pastor. But I fear there is not a single larger general history of the world which we might safely recommend. Do you know of any such history in preparation or whether any translation of Weiss or Cantu has been arranged for?"

Unfortunately we have nothing in the line of a general history that could compare in scope, style, or make-up with such works as Ridpath's and the others mentioned by our reverend correspondent. Nor are we aware that there is any adequate presentation of the subject in preparation. Whether an English translation of Weiss or Cantù would best serve the purpose, is a question we would not venture to affirm unqualifiedly. That something should be done to give us a great text-book of universal history that will be to our literature what Cantù was is to the Italian and Weiss to the German,[1]) is a point on which all intelligent Catholics agree. The best course we can suggest until the Weiss or Cantù of twentieth-century English Catholic literature turns up (which we fear will take a good many years yet) is Vuibert, Ancient History From the Creation to the Fall of the Western Empire (476 pages, $1 net) in connection with Guggenberger's History of the Christian Era (3 vols., $3.39 net.)

Education of the Indian.—The Chicago *Chronicle* of February 5th reported an interesting debate on the question of Indian education at the Howland Club in that city. Dr. Carlos Montezuma, a full-blooded Apache Indian, was the champion of education, while Dr. George A. Dorsey, Curator of the Field Columbian Museum, a representative of "modern progress," upheld savagery. Dr. Montezuma was pleading for the Indian race and urging that Indian children be educated in the public schools and then made to support themselves, just as are their Anglo-Saxon brethren. Dr. Dorsey, on the other hand, declared that education has ruined more Indians than it has benefited and that those of the race who prefer to live as did their ancestors should be allowed to do so. "Missionaries," he said, "want to civilize the Indian by forcing on him the belief that the only way which leads to life hereafter is embracing the Christian religion. In this respect missionaries are not charitable. The education of the Indian as it has been done by the government, has produced a tendency for him to become lazy and given to drunkenness and debauchery. Civilizing the Indian in the manner that it has been attempted, is a failure."

Principal Charles W. Thompson of the Washburne School agreed with Dr. Dorsey that too much education is not good for the Indian. "The greatest rascals in civilization are white men

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1] Of course we do not wish to intimate that we consider either of these two works perfect. Only a few months ago, we pointed out some serious shortcomings in the new edition of Weiss; and as for Cantu, we agree with Herder's Konversationslexikon [I. 473] that with all its merits, his 'Storia universale' is neither as critical and as reliable as one might wish, nor nearly as just in its estimates of other nations than the Italian as we have a right to expect.

and they are generally found in the educated class. This goes to show that education will not change the Indian," he said.

Of course it is not Christianity that is to blame for our government's lamentable failure in its treatment of the Red Man, but the godless modern education and culture which has been foisted upon him and which, in connection which the other injustices practiced against him, has proved the perdition of his unfortunate race.

A Sample of "Higher Criticism."—An amusing example is given in the interesting book on "Ants and Bees" by Sir John Lubbock, which shows how ignorant and narrow-minded are some of the skeptical professors of the "Higher Criticism." Those learned men unanimously held at one time that the statement which is made by King Solomon in the Book of Proverbs that "the ant provideth her meat for herself in the summer, and gathereth her food in the harvest," was contrary to fact, since it had been observed repeatedly by most careful scientists that ants do not hoard up grain or any other food for future use. This statement of those learned opponents of the Bible is true undoubtedly of the ants that live and thrive in the northern countries of Europe, for there they never store up food of any kind during the time of harvest, but "it is now," as Sir John Lubbock asserts, "a well-established fact that more than one species of southern ants do collect seeds of various sorts." The statement of King Solomon has been verified and confirmed since by travelers in the East. "Sykes in his account of an Indian ant appears to have been the first of modern authors to confirm the statements of Solomon. He states that the above-named species collects large stores of grass seeds, on which it subsists from February to October. On one occasion he even observed ants bringing up their stores of grain to dry them after the closing thunderstorms of the monsoons. It is now known that harvesting ants occur in the warmer parts of Europe, where their habits have been observed with care." It is evident, therefore, that Solomon was right, and that the Bible critics were wrong in this matter, as they were in very many other Scriptural questions wherein they spoke contemptuously of the narrative of the sacred writers.—*American Catholic Quarterly Review*, No. 117.

Padre Gallegos, Delegate to Congress from New Mexico.—It is pretty generally known that Father Gabriel Richard of Detroit, Mich., was at one time a regularly elected member of Congress. Mr. Griffin in his *Researches* (xxi, 3) tells of another priest, Padre Jose Manuel Gallegos, who was elected to the forty-second Congress and served a full term as delegate from New Mexico. He was not, however, at the time a priest in good standing, but under suspension. Gallegos was a native of New Mexico, born at Abiqui in 1815; had studied in Mexico and been ordained there. After one or two years he returned to his native state and was appointed parish priest of Albuquerque. Soon, however, he was suspended by Bishop Lamy. About 1854 he was nominated for Congress by the Democrats and elected, but his seat was successfully contested by Miguel A. Otero. After serving two or three terms in the territorial legislature. Gallegos, who had doffed the cassock and engaged in mercantile pursuits, was again nominated in 1871

as Democratic candidate for Congress and elected. After serving out his term in the forty-second Congress he again became a member of the legislature. He died at Santa Fe in 1875. The cause of his suspension was notorious concubinage. He continued to live with the woman until his death, which was brought about by a fall he sustained. The Vicar-General and rector of the Cathedral was called to his death bed and found him speechless, though conscious. Gallegos put his hand on the top of his head and described a circle, which the Vicar-General understood to mean that he wished to say he was a priest and repented, and acted accordingly. Gallegos did not live long after this and was buried from the church without any display. In a sense he may be said to have been the second priest who served in Congress.

A Manly Protest Against an Offensive Practice.—Consternation reigned recently according to the St. Louis *Republic* (Feb. 9th), in the monthly meeting of the Southern Relief Society at Washington, upon the reading of a letter from Senator F. M. Cockrell, in which he denounced certain methods of the society in distributing its tickets. The Senator, it seems, took umbrage because two tickets were left for him at his home with a note soliciting his patronage. The letter which this occurence called forth follows :

"My Dear Madam : Some time ago I received in an envelope addressed to me tickets to the charity ball, with a memorandum to send the money or return the tickets. I do not approve of that method of business, and, according to my custom, threw them into the fire. They were, beyond question, not used by anybody. I do not recall whether there was one or two tickets, but if there had been a dozen they would have been treated in the same way.
Yours sincerely, F. M. Cockrell."

This manly and timely protest against a nuisance which has spread, unfortunately, also in Catholic circles, deserves the widest possible circulation. Like Senator Cockrell, *si parvum licet componere magno*, the editor of the CATHOLIC FORTNIGHTLY REVIEW has for years made it a practice to throw into the fire, all tickets sent to him unsolicited with a memorandum to "sell or return," no matter by whom sent or for what purpose. It is an insult and an imposition to molest any man in this wise, especially any man who occupies a public or semi-public position, and all it requires to break up the practice, we firmly believe, is a few more such strong and manly protests as that of Senator Cockrell.

"Feminizing" American Boys.—Recent criticism of our public school methods by European visitors and investigators, pointing to what they think the danger of the feminization of youth of the masculine sex because of the great preponderance of women teachers, has borne fruit in greatly increased attention to this point. This is especially true of New England, where there is strong agitation having for its aim an increase in the number of male teachers.

Aside from any question of special fitness for the work of teaching in either sex, two objections are made to the proposed change and are quite strongly urged. One is that it is impossible to make any large substitution of male for female teachers without largely increasing the cost of the schools. The other is that the propor-

tion of male teachers can not be increased without danger of involving the schools in the intriguing of partisan spoilsmen. Both these objections are so insignificant as to scarcely deserve even casual consideration.

So far as the advisability of the proposed change itself is concerned, one may ask whether it may not be wise to take a leaf from the book of nature in determining the proportions of masculine and feminine agency in the training of the young. Does it strike anyone as groundless that it is the common and spontaneous judgment of all mankind that it is a grievous misfortune when a child or a family of children is left, through a parent's death or otherwise, to the care and training of either the father or the mother alone?

Why the Project of Founding a Catholic English Daily Failed in Buffalo is set forth as follows by one who is fully conversant with the situation and not afraid to tell the truth as he sees it:

"Dear Mr. Preuss:—If the project of a daily paper in Buffalo fell through, it was chiefly for the following reasons: The English speaking priests, with one or two exceptions, did not help it along, neither did the religious, who have several large parishes, do much for it, nor did Dr. Heiter, because he edits a German paper and is strongly German. Then, the chief promoter is not very well liked by the clergy, and finally the *Union and Times* made a proposition to publish the paper and then the Volksfreund Company grew apathetic. When you consider that the $31,000 subscribed was from all parts of the country, it does not seem the craving for a Catholic daily is very strong. Perhaps the *Union and Times* will take the matter in hand some day, and indeed it seems more rational for our English speaking brethren to start a thing of this kind, as we Germans have enough to do to keep up our own papers. Let them start and then the young German element that does not read German, can support the paper; but I am afraid that our young Americans generally do not want a Catholic paper in any language, and how can you wonder at this when so many English speaking priests and bishops take no interest whatever in Catholic papers? *Qualis rex, talis grex!*" ....

The "Knights of Columbus" From the Standpoint of a Pastor.—An Eastern pastor writes us: "Dear Mr. Editor: Permit me to add one more to the many reasons you have given for combatting the 'Knights of Columbus,'—one which should appeal especially to my brethren in the sacred ministry. It seems to me the main objection to the K. of C. is that they are entirely independent of the pastoral clergy. In other Catholic societies, as in the C. M. B. A. for instance, no application for membership is considered unless it is endorsed by the pastor of the applicant, testifying to his religious qualifications. The K. of C. have no provision of this kind; they act entirely on their own judgment. This is a very bad feature, I think, and you ought to call attention to it. It is well known that in every Catholic society there are some unworthy members, but most of them become so after they are in the society, and then it is hard to get them out as long as they pay their dues; but the priests have a chance to keep such members out by refusing their signature. The K. of C. are not restricted to parishes,

here is one council in a city [or part of a city] and the pastor has no influence in regard to initiations, in fact, he knows nothing about it, there is no application submitted to him."

Economic Sophisms.—From private advices we are forced to conclude that a number of farmers in the South actually burned their cotton to counteract the low market price of that product. It is indeed, as one of our contemporaries remarked the other day, fairly astounding to find scarcity thus held up as the great blessing. (For that is what this worship of high prices really comes to.) Apparently intelligent men act as if the great aim and result of political economy were *not* to enable the world to be fed and clothed as cheaply and comfortably as possible. When drought or flood or fire cuts off the food supply, or when war makes the necessaries of life vanish, we account it a terrible calamity; but if we can approximate the same state of affairs by vexatious laws or artificial interference with the bounty of nature, we pose as benefactors. It only goes to show how false economic principles tend to befuddle a whole people. Bastiat would find new material for his 'Economic Sophisms' in the seeming devotion of Americans to the idea that plenty is a curse. Our pæans over high prices for the necessaries of life amount to this: "Hurrah! Hurrah! There isn't enough to feed and clothe us all, and thousands of us will have to go hungry and in rags!"

Old English Bibles are Catholic.—We read in the *Notre Dame Scholastic* (xxxvii, 6): "The idea has gained currency that the Catholic Church previous to the Reformation prohibited the circulation of the Bible or any devotional books printed in English. When an old Bible was found in English, the historians have reasoned this way: the Catholic Church did not allow the Bible to be printed in English; this book is English and therefore can not be Catholic but must be a Wycliffe Bible. Abbot Gasquet took up the problem of tracing such Bibles back to their original owners, and has found that every single copy of the English Bible before the Reformation can be traced back to Catholic families. The translator must then have been some unknown monk. The editor of Chambers' Encyclopedia, in his last edition, has adopted Abbot Gasquet's theory regarding the translators of the pre-Reformation English Bibles. Devotional books also are found in Llolard's collection, which from their very nature must have been used by Catholics, and not by the Llolards who rejected the teachings found in them."

NOTES AND REMARKS

Already the first bishop in the United States, Dr. Carroll, had trouble in matters matrimonial with lukewarm and "liberal" Catholics; and what is worse, with his own near relatives. "By letter of Bishop Carroll to Charles Carroll, of Carrollton, dated July 15th, 1800 (in Archives of Baltimore)"—writes Mr. Griffin in his *Researches* (new series I, 1)—"it appears that Bishop Carroll was invited by Charles to perform the marriage ceremony [for the oldest

son of Charles Carroll of Carrollton, to whom the letter is addressed] and that he came to Philadelphia for that purpose. [Charles' bride was Harriet Chew, daughter of Chief Justice Chew, a Protestant]. On arrival the Bishop learned that 'arrangements [were] made for the marriage first by myself in the morning and afterwards in the evening and in a more ceremonious style by Bishop White [Protestant]. I resolved immediately not to enter into this compromise. Neither I nor any other Catholic clergyman can perform the ceremony under present circumstances.'" None of the authorities available tell who finally performed the marriage ceremony. From all of which it seems that, even if Mr. Griffin's note in the same article is correct—as it no doubt is—that Charles Carroll, (who was very wealthy,) "paid his pew-rent in quarterly instalments," the Carrolls of Carrollton were after all not such model Catholics as we have been taught to believe.

Usually, winter in these regions is like an inferior and uncomfortable spring, not very cold, certainly not warm, undeniably cloudy and "muggy," but quite endurable if you temper it with the memory of an Indian summer imported from Paradise and the anticipation of a spring as worthy as any of those apostrophized by British poets. But with a semi-Canadian temperature almost continuous since Christmas and sleighing—and no sleighs—equally as protracted, we realize that we have departed from weather habits and that our isothermal must have varied far from its accustomed track. Perhaps the earth has tipped up a little more to the perpendicular and the ice cap has extended its territory with hyperborean swiftness and voracity. It is noteworthy that we talk so much about the weather and know so little about it. In every other field of natural science we know why a few things happen. Nobody knows what causes changes in the weather. They are due to "highs" and "lows," but whence and wherefore the "highs" and "lows"? Why is this witer colder than any in twenty-one years, and why couldn't the fact have been known beforehand? Ask of the winds—for they know; but they answer not. Ask of the weather bureaus. They answer; aye, voluminously, but they know not.

Now that the British government has got a foothold in Tibet,—says a writer in the *Quarterly* (No. 117)—if Catholic missionaries could only steal a march on the Protestant missions sure sooner or later to be sent, there would be some chance of converting the Tibetans, whereas Protestantism is bound to fail in this. "Perhaps the Buddhism of Sakya-muni in its purest form, divested of idolations and heathenish practices, is preparing the Buddhist mind to accept Christianity. One thing is certain, neither Budhists nor Mahometans nor any Eastern nation will ever be converted to Christianity by married missionaries nor by European women missionaries, who outrage all Eastern ideas of propriety and decorum by their costume and Western manners. Mrs.

Bishop was most strong on this subject, and in her interesting book on China points out the harm done in that country by European women missionaries.[1]) Equally certain is it that Catholicity, with its grand ritual and ceremonies on the one hand, its mysticism and asceticism on the other, is the only form of Christianity which will appeal to or satisfy the Eastern mind and soul.

The growth of the public appetite for morbid excitement, and the unscrupulousness with which modern showmen seek to profit by it, are both exemplified in the suit in which the famous French surgeon Dr. Doyen is the complainant. For some years he has had all his more important surgical operations cinematographed in order to leave an exact record for surgeons of future ages. But the men who took the films were not animated by any scientific spirit. They not only used them for the edification of curious audiences in Europe and America, but even exhibited them at country fairs. The first films were taken about three years ago, and, not long afterwards, a Parisian hostess, anxious to provide a novel and startling entertainment for her guests, had a cinematographed operation performed after a select little dinner party. Society has advanced since Touchstone was surprised to find that breaking of bones was sport for ladies. All the Parisian lady's guests were much gratified, except one who recognized herself in the patient.

Already several years ago, when John Brisbane Walker was fêted by the "Catholic University of America," we ventured to express the opinion that his Catholicity was of the sort which our confrère William Marion Reedy calls "nebulous." Now we read in the *Catholic Columbian* (xxx, 5):

"The editor of the *Cosmopolitan*, John Brisbane Walker, is a queer sort of a Catholic. He prints in his magazine an article on 'The Present Upheaval in France,' which is a tissue of falsehoods. How he can reconcile his conscience to the publication of such a deceitful and calumnious paper, is a puzzle."

It is a still greater puzzle to our unsophisticated mind how Catholic bishops and clergymen can reconcile it with their honor and dignity to pay public homage to men of the calibre of Walker, Collier, et al.

Archbishop Walsh of Dublin points out that a misleading use is not infrequently made of the fact that a book bears an imprimatur,—the imprimatur being referred to as showing that the bishop who has given it has formed a favorable opinion of the book and has expressed that opinion in official form. An imprimatur, he says, "conveys no sort of approval of the work. A bishop for whose

1] "The Yangtze Valley and Beyond," by Mrs. Bishop.

imprimatur a work is submitted may perhaps disapprove of the views expressed in it by the author. He may even regret that the author should have thought of publishing the work at all. But this will not justify him in withholding his imprimatur or official license for the publication of the work, if it is found to be free from error in the matter of faith or morals."

Colonel Alexander Hogeland, President of the National Curfew Association, urges according to the Chicago *Chronicle* (Dec. 29th) that each offending boy or girl brought before the judge for violating the curfew ordinance, shall be compelled to repeat by way of punishment the Lord's Prayer. This is reform with a vengeance. What sacredness can President Hogeland attach to the Lord's Prayer that it should take the place of the rod? What right has he to violate in the mind of the child one of the holiest customs handed down for twenty centuries? What association will the young offender have with prayer, once it has been inflicted on him as a punishment?

President Eliot of Harvard, in an address before the Archaeological Institute of America at Cambridge, pointed out that our civilization leaves nothing durable for the archaeologist of two thousand years hence. Our public buildings are mere shells; our stone walls veneers three or four inches thick, backed up by perishable bricks; our bridges mere skeletons; the products of our industries are perishable in a high degree and becoming more so every day; our books and papers grow brittle after a few years and crumble away. Truly "we build not for posterity," and the archaeologist of two thousand years hence will find but few remnants of our boasted civilization.

This is from the Chicago *Chronicle*: "Archbishop Irland .... always dresses so unostentatiously that no one could guess his episcopal rank from his street garb. Traveling one day in a rural district, be met a good-natured woman in the car who, after some general conversation, asked him: 'You're a priest, Father, aren't you?' In a bantering mood, the Archbishop thought he'd try a quibble to put her at ease, so he answered: 'No, my good woman, I'm no longer a priest.' The woman gave him a pitying glance. Then she said, soothingly: 'Oh, the Lord help us, Father! It wasn't drink, I hope?'"

Mr. Preuss is in Florida to rest his shattered nerves as this issue goes to press, and we must ask our readers' indulgence for the lack of his usual careful revision of the final proofs.

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WHY OUR SOLDIERS DESERT.

ABOUT ten per cent. of the enlisted soldiers of the United States army deserted last year. Our soldiers have higher wages than the enlisted men of any other army, and their duties are generally easier. Where, then, does the trouble lie?

In the view of Major Robert L. Bullard of the regular army (in the *Journal of the Military Service Institution*) the American soldier has an "abnormal development of personal independence," which shows itself "in a spirit rebellious and insubordinate to authority"; in "a deficient sense of the seriousness and the obligation of the enlistment oath"; in "a loose tongue, producing intemperate criticism of superior authority, contempt of humble things and duties, determination to avoid or throw them off."

That is, as the *Sun* puts it (Jan. 8th), the men who enlist in the American army simply carry with them into the military service the spirit of American citizens, who in civil life stand on the same plane with every other citizen. Their oath of enlistment does not produce in them the change of spirit requisite to military subordination. The enlisted man is likely to feel that in the army he is robbed of his birthright, and consequently either renders a sullen obedience because he can't help himself, or else deserts.

Desertion is not regarded as a serious offence either by the soldier or by the American public. It is looked on rather as simply the exercise of the inalienable right of every American citizen to quit a job which he does not like. The carpenter in civil life may stop working if he dislikes his boss; the same man having entered the army runs away from his post if he dislikes his work, his officers, or his companions. He loses neither esteem nor respect among his civilian friends because he has deserted and broken his oath.

The non-commissioned officers of the army, who have remained

long and faithfully in the service, are not of the native stock. They are "the Weinbergers and Wunderlichs, the Dolans and O'Briens, rather than the Williamses and Johnsons." That is, "in the long test of soldierly qualities made to determine fitness for these positions" the un-Anglicised German and Irish citizens, reared with a respect for authority, rather than native Americans, win the prizes and make the best showing.

The "loose tongue" is also an inheritance of the army from civil life. Criticism that in a civilian would be eminently proper, in a soldier is rank mutiny; but intemperate abuse of superior authority is not confined to the enlisted men. Commissioned officers indulge in it as freely as they wish; and they, too, share the aversion of the rank and file toward humble duties. "The subaltern officer doesn't know how to fire his platoon," says Major Bullard, "but is concerned about how the Captain is managing his company," while the Captain is not worrying about the company, but is criticising the Colonel's handling of the regiment.

Major Bullard does not suggest any practicable remedy for the evils he points out; and no wonder, for it would involve a radical reconstruction of the American character.

THE PENITENTES OF NEW MEXICO.

A subscriber in the North sends us pages 501 to 510 of the current volume of *Everbody's Magazine*, containing an illustrated paper by C. Bryson Taylor, on the so-called Penitentes of New Mexico. We are asked how much truth there is in the writer's statements, who declares in a foot-note that he witnessed the Passion Week rites of the Penitentes, which are characterized by extreme secrecy, "at great personal risk." The Penitentes are a sect, closely related to the Flagellants of the Middle Ages. They indulge in grewsome practices (such as flogging themselves until their backs are a mass of bleeding flesh) and commemorate Holy Week by crucifying one of their number, tying him to the cross until he is almost dead. It is doubtful if such crucifixions have taken place recently. The papers reported the last one in 1902. In the New York *Evening Post* James E. Le Roy described one of their weird processions as an eye-witness as late as March 12th, 1904. But he did not confirm Mr. Taylor's statement as to the secrecy and danger: "The confusion was great when we were seen. Celebrants and bystanders crowded about us and excitedly demanded 'what was offered.' A few suave words in Spanish as to our peaceable intentions, and our desire not to intrude in any way, appeased the leaders, who in fact seemed as startled by our

abrupt appearance out of the dark as we had been by the sudden tumult we had created."

Mr. Le Roy claims that, despite all statements to the contrary, the Penitentes have by no means been stamped out and that one need go only a day's ride from Albuquerque, Las Vegas, or Santa Fe to be in one of their strongholds. But the extreme barbarity of their religious rites seems to have become largely mitigated.

If it is alleged that the Penitentes are Catholics, this is only nominally true. The Church has put her ban upon these practices a good while back, and Mr. Le Roy, in his article in the *Evening Post*, to which we have referred, attests the fact that they do not occur where a Catholic priest is resident. He adds: "Where a parish includes 200 to 500 square miles (as some do) and is made up mostly of little hamlets off by themselves in sheltered, segregated mountain valleys, the 'padre' can not, in the nature of things, be in close touch with all his flock. The isolated communities have, from the times of the great-great-grandfathers, been accustomed to centre their religion about visible, ostensible demonstrations of faith and submission to physical suffering. Visits of the priest were few, and the regular [sic!] sacraments rarely partaken of; so they long ago grew into the way of conducting their own services in their own peculiar way. In this sense, the Penitentes are a sect."

If this out of the way sect has ever been described extensively by any reliable Catholic author, we are not aware of the fact.

SICK OF THE PHILIPPINES.

If any single group of public-spirited men in this country ever had reason to be proud of their perspicacity in pointing out breakers ahead in the course of that dear but haggard metaphor "the ship of State," it is the little body of anti-imperialists who were quick to see in the beginning the large train of annoyances, troubles, and woes that was bound to follow our conquest of the Philippine Islands.

"Congress"—writes the Washington correspondent of the New York *Evening Post* (Feb. 14th)—"is in a mood to-day privately to award a handsome prize to any one who will point out a decent and honorable way for us to retire from the Far East and relinquish our obligations in our colonial possessions."

And he goes on to explain:

"Deep in their hearts the members of Congress are sick of the Philippines. They dislike the problems they have to solve, and approach all Philippine measures with the greatest reluctance

and misgivings. They are sick of the loss of life and money, and disgusted with the endless annoyances resulting from adjusting our anomalous relations with an alien people we do not understand, and, if the truth must be told, do not greatly care to understand.

This sentiment has been plainly apparent to all who have followed the course of Philippine legislation this winter. Secretary Taft, who, because of his intimate personal interest in the Filipinos and his first-hand knowledge of the conditions in the archipelago, has retained his optimistic spirit, has not been able to strike fire from the dull and inert Congress in urging the Philippine tariff measures or other interests. Like a child with a new toy, Congress took the Philippines all a-tremble with eager interest, but now that it has taken the bauble apart and seen the works, it is wholly ready to discard the plaything.

This new attitude, clearly seen here, would be apparent to the country, it may be said in all fairness, if it were not for the uncompromising 'I told you so' utterances of the more advanced anti-imperialists. The sharpness and bitterness of some of the attacks of the men who foresaw the present difficulties really holds Congress together and causes it to show to the public its old front. Every one who is at all familiar with the inside history of our present relations with the archipelago knows how eagerly Congress would snap at an opportunity to let go. 'Like the man who had the infuriated bull by the tail, we dare not let go,' individual members of the Senate and House will plaintively tell you. 'We got into the greatest mess of our history when we took the islands, but now that we have got them we must hold on until we get a fair chance to slide out easily and gracefully.'

The proposal to give the Filipinos immediate independence finds absolutely no favor, save among the more courageous. The majority does not believe that the time is ripe to find such a conclusion for our difficulties. A Northwestern senator, formerly a colonial man, who has since seen the light, put it this way: 'If we retired from the Philippines to-day it would not be three months before somebody had dropped in and taken our place as managers of the country. The Filipinos are not ready for self government, and they couldn't defend themselves against any fairly strong nation that chose to take charge of them. We can not in decency and honor allow them to become the victims of any such fate.'...

An Indiana and a New York man who are in the first rank in the House talked in the same strain. They thought that the Japanese were better fitted to manage the Philippines than our own people because of a similarity of temperament and beliefs, and an ability that the Japanese would have to understand the Filipinos that our own administrators have yet to show. That

we shall ever, in the McKinley phrase, 'benevolently assimilate' the Filipinos, seems hopeless.

Our governors have never overcome the mental seclusion of the great body of the Filipinos. The white and the brown are two peoples. The Asiatics and the Western peoples have never mixed. Race-hatreds exist in the Far East as they do not anywhere else. We have recognized this in sending administrators to the Philippines. The natives of the islands will not submit to the dominion of blacks. This is why applicants for positions as teachers in the archipelago are compelled to submit their photographs before appointment. It is recognized that a negro school teacher would incite trouble, and have no sort of influence over native pupils. Students of colonial problems unite in saying that the one great blessing we have given the East is the establishment of civil justice. The gain and the reduction of human misery from this one act has been great.

Many, perhaps it would be safe to say a majority, of the senators and members of the House who have been in the Philippines have come away with the conviction that we have no business there. Most of them went out avowed imperialists and strong believers in an enlarged colonial policy. Since their return they have usually avoided the topic, and have not come forward to acknowledge their error. It is only in the cloakroom talk and in conversation with friends that they show the bitterness they feel over our mistakes. They all sit helplessly now, apparently waiting for the arrival of some power, or chance condition, that will extricate us from the scrape we got into through ignorance and the flamboyant national spirit created by the war with Spain. Congress enacts doggedly what legislation it must for the Filipinos, but with a dragging spirit and no heart in the enterprise."

If there were any gratification in indulging in the "I-told-you-so spirit," the REVIEW might join in the chorus of the triumphant anti-imperialist prophets.

But what about the poor Filipinos?

FREEMASONRY AND THE BIBLE.

2. The number and fulness of my quotations, will, I think, clearly demonstrate that I have no desire in any way to minimize the prominence that is given the Bible in American Masonry or the constant use that is made of it.

With the square and compasses upon it, or, in the Masonic phrase, "covering it," it rests open upon the altar (Ritualist, p. 11); it is essential to every assemblage of Masons (p. 47); no

lodge is just, i. e. "regular and orderly" without it (p. 48); it is carried solemnly in every Masonic procession and usually by a Mason venerable for his years (pp. 202, 217, etc.); it accompanies the Master Mason to his final resting place (p. 231); at Masonic functions in public buildings it is placed on a pedestal before the Grand Master (p. 240); it is not a dead letter with the craft, for "it is given to us as the rule and guide of our faith, enlightening the path of our duty to God" (p. 34); it is "dedicated to God because it is the inestimable gift of God to man" (p. 54); it is "the sacred scroll of God's revealed will" (p. 60); it is "the rule and guide of the faith of a worshipful master elect," which will enable him "to lay up a crown of rejoicing which will continue when time will be no more" (p. 159); it is put into the hands of the Grand Chaplain as "the great light of Masonry" (p. 190); it will "guide the Mason to all truth"; it will "direct his path to the temple of happiness, and point out to him the whole duty of man" (p. 307); "Moses at the burning bush receives the divine commission, the fulfilment of which was realized in the Pentateuch" (p. 361); and more than this, Bible texts are scattered profusely throughout the Ritualist, an appropriate passage being read in each degree.

No one will accuse this presentation of Masonry's claim that it respects and reveres the Bible, as an unfair one. It is, on the contrary, one which at first sight seems unanswerable, so many and public are the facts, so many and seemingly orthodox are the sentiments. Doubtless an expression here and there strikes the Christian ear as strange. "The Bible is given to us as the rule and guide of our faith; the square to square our actions";....."the Bible is the light which enlightens the path of our duty to God; the square, that which enlightens the path of duty to our fellow-men" (p. 34.) These expressions sound strange to Christian ears, for they seem to limit the sphere of Bible influence. To the Christian, the Bible is not only the rule of faith, but of action also; it enlightens the path of our duty not only to God, but that of our duty to our fellow-men and to ourselves. It is a universal, not a restricted light. Another theory that strikes the listener as strange is that the Bible should be proposed as a rule of Masonic faith when "a belief in God constitutes the sole creed of a Mason, at least the only creed that he is obliged to profess" (p. 44). But suspicions aroused are soon soothed into tranquil slumber by sentences aptly framed to produce this very effect, and had we nothing else to urge, those whom the softness of Masonic phrase has captivated, would still believe that Masonry was, in great part at least, misunderstood. Fortunately we have something else to set before our readers.

To answer therefore this apparent respect and reverence of

Masonry for the Bible, allow me to speak first of the facts asserted, and then to deal with the words of praise.

The facts taken materially, I am willing to admit: the Bible covered by the square and compasses is actually laid open on the Masonic altar; the Bible covered by the square and compasses is carried solemnly by an aged Mason in Masonic processions; the Bible covered by the square and compasses is placed on a table or pedestal at public functions. These facts I admit, but the reverence and respect for the Christian Bible that is thence deduced, I most emphatically deny. There is no respect shown for the *Christian* Bible. Here is precisely where the mistake is made.

The fact passes by unnoticed that the Bible is never found alone. The fact is therefore slurred over that it is not the Bible that is the object of Masonic reverence, but the Bible covered by the square and compasses; that it is not the Bible in itself, but the Bible in as much as by Masonic interpretation it is made to express Masonic doctrine. The Bible covered by the square and compasses is the Masonic Bible, not the Christian. The material book may be the same; but what does the material book amount to, if passages are mutilated, if parts are rejected, if a Masonic sense is made to substitute the Christian. "I came to send fire upon the earth," said the divine Savior, "and what do I wish but that it be enkindled." Read into this text the sensual sense of Masonry, make fire represent not the flames of a divine love that raises the soul above the promptings of passion, but the representative of the indulgence of our lower appetites, and you have the Bible covered, limited by the square and compass, for we have learned from Mackey's Masonic Encyclopaedia (p. 789) that "the compass represents the male generative principle, and the square the female productive principle." Is this what Christians will call respect and reverence? It was thus that the old Rosicrucians converted the very letters that stood on the cross of our Redeemer, I. N. R. I., Jesus Nazarenus Rex Iudæorum, into their infamous principle, "Igni Natura Renovatur Integra," "By fire nature is perfectly renewed"; for the letters I and J are in Latin used indiscriminately each for the other. Mackey gives us the fact in his Masonic Encyclopaedia, p. 366. He first writes the letters in the Masonic form I.·. N.·. R.·. I.·. and then supplies us with the information that these letters are "the initials of the Latin sentence which was placed upon the cross: Jesus Nazarenus Rex Iudæorum. The Rosicrucians used them as the initials of one of their hermetic secrets: 'Igni natura renovatur integra, by fire nature is perfectly renewed.'" What is there in the material letters that surmounted the cross of the Savior, what in the very cross itself, when a meaning utterly unchristian is conveyed by

them? The respect of Masonry is for "the Bible covered by the square and compasses," the Masonic Bible. For such respect no thanks.

But perhaps this union of Bible, square, and compasses, so that they form one inseparable thing, three parts of a unity which are to be taken together, is my own personal idea and is not borne out in fact! Accept the truth on the authority of Dr. Mackey in his Encyclopaedia (p. 698):

"By an ancient usage of the craft," he says, "the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open to indicate that the Lodge is not in darkness, but under the influence of illuminating power.....But the Book of the Law is not opened at random. In each degree there are appropriate passages whose allusion to the design of the degree or to some part of its ritual, makes it expedient that the book should be opened upon those passages." Then after enumerating the passages considered appropriate he continues: "In conclusion, it may be observed that to give these passages their due Masonic importance, it is essential that they should be covered by the square and compasses. The Bible, square and compasses are significant symbols of Masonry. They are said to allude to the peculiar characteristics of our Ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the square of the power of Hiram; and the compasses the skill of the Chief Builder. Some Masonic writers have further spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Grand Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic ritual which, to be understood, must be studied together."

Do you want anything plainer? "It is essential that the Bible be covered by the square and compasses that these passages may receive their due Masonic importance." "They are inseparably connected portions of the true Masonic Ritual and to be understood must be studied together." It is not therefore, as we said, the Bible in itself that is the object of Masonic respect, for to the Bible as Christian revelation, the square and compasses are not essential; no Christian covers them with the square and compasses; it is the inseparable three of Masonry, that is revered, a triad that meets us at every turn: "the Bible, square, compasses"; "wisdom, power, skill"; "wisdom, strength, beauty"; "the Master, Senior Warden, Junior Warden," all expressing the same as the point within the circle (p. 63)—the phallic worship of the ancients.

THE FABLED MOUND BUILDERS.[1])

The early voyageurs and explorers of the Mississippi valley found scattered along the rivers a vast number of tumiform protuberances, for the existence of which they could not account, except upon the hypothesis that these mounds were the remains of fortifications, temples or mausoleums, built by an extinct race. Subsequent travelers, geographers, and antiquaries have adopted this view, and have fortified themselves by theories and suppositions, until they imagine that their position is sustained by irrefragible proof. Around these tumuli, dreamy archæologists have woven fanciful stories and written eloquent funereal essays. Imagination has conjured up great hosts of the lost nations which peopled the wilderness of America with a numerous and enterprising population, organized into empires, which rose, flourished, built these wonderful remains, fell into decay, and utterly perished from the face of the earth, far back in the departed ages.

Nevertheless, a careful examination of more than a hundred of these mounds, between the mouth of the Illinois River and the last mound found on the banks of the Mississippi, fifty-eight miles from its mouth at Point à la Hache, convinces the writer, at least, that the labor of man had no more to do with the building of these mounds than it had in creating the peaks of the Alleghany mountains.

According to writers on "Our Antiquities," St. Louis is situated in the very midst of the "Nile region of the ancient civilization of the American continent," whatever that may be.

The title, Mound City, has been conferred upon St. Louis, in consequence of the large number of tumuli found on its site and in its immediate vicinity. The "American Bottom," and especially that portion of it between East St. Louis and Caseyville, must have been more populous than the region of the Upper Nile in ancient time, or the kingdom of Belgium at the present day, if we are to attribute the origin of these mounds to the labors of an extinct race.

What was once known as the "Big Mound," in this city, has been cut away, and streets made where it once stood. But in this work of demolition no "winged elephants, human-faced lions, or sculptured stones were found." It presented the same characteristics found in all these tumuli which have been demolished. It is a noteworthy fact that the few rudely contrived implements,

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1) This highly interesting paper is an extract from Vol. IV, No. 9 of the Hesperian, a western quarterly magazine published in St. Louis by Alexander N. De Menil, which we take this opportunity to recommend to our literary readers. (Address: 7th & Pine Str. Price 50 cts. per annum.)

and the rough pieces of pottery found in these mounds, were not imbedded in the central parts of the tumulus, but were found about the edges and at no great depth, which facts leave a strong presumption on the mind that these arrow heads, pieces of clay vessels, and other articles were placed there long after the mounds had assumed their present shape. Another fact which seems to have escaped "our antiquaries," is the regular stratification of the clay of which they are composed. If these tumuli had been thrown up by human labor—if they are indeed the product of human toil, it is manifest that the elements of which they are composed would present a homogeneous appearance. But such is not the case. The composition and stratification of the mounds is precisely like that of the neighboring hills, of which it is more than probable that they once, far back in the past, formed a part. The group of mounds found in the "American Bottom," which extends from Alton to Chester, has attracted a large share of attention. Within the limits of this territory, which on an average is about ten miles wide, lying between the banks of the river and the base of the bluffs, there are about one hundred and twenty of these tumuli. The most remarkable, as well as the largest in this group, is what is known as Monks' Mound, so named from the circumstance that, in the pioneer times in the history of the country, a community of Trappist fathers had their monastery on its summit [?]. No particular description of this tumulus is necessary as its appearance and size and general characteristics are well known to a very large portion of our readers.

All of these mounds are located in the midst of a level alluvial plain, the soil of which is composed entirely of silt, which has been in the progress of ages left by the river. In this black soil there is no clay found. The character of the geological formation is well known. The soil in this section, to a depth of forty feet, is composed of the silt deposited by the river. But the mounds present an entirely distinct geological formation. They are composed of a tough siliceous clay, of the earlier formation, and present geological features differing in no respect from the jutting points of the neighboring bluffs. The Collinsville Avenue Mound in East St. Louis, which has been cut down and carted away to fill miasmatic ponds, presented a regular stratification, corresponding in every respect with the strata of the bluffs, seven miles away. Another mound was "graded" down on the property of the Union Stock Yards company of East St. Louis, which presented the same structural characteristics as were observed in the first mound. And so of Monks' Mound, the sides of which reveal the same natural strataic formation of siliceous clay. In the two mounds which were cut away, there were human remains found

embedded in their sides or near the summits. But the remains of popular coffins, round-headed iron nails, wisps of auburn hair, and particularly bone buttons and horn "ridding combs," leave room for a grave suspicion that these remains were deposited there at a comparatively recent date by the pioneers of old Cahokia or Cantine village.

In the progress of the work of demolition of the mound in the stock yards, the laborers discovered a considerable deposit of human bones, some stone arrow-heads and a few pieces of broken pottery of the most primitive manufacture. But neither the remains of the defunct human beings, nor the rude implements and vessels found mingled with them, indicated a very high antiquity for their entombment.

But the chief ground for rejecting the belief in the artificial origination of these tumuli, is based upon the character of the geological formation of which they are composed. It is clearly evident that the clay used in building them was not taken from their immediate neighborhood, and if built by men, the material must have been brought from a distance of from three to six miles; since the peculiar kind of clay of which they are composed is not found in the region where they are located. It is evident that the alluvial deposits, which in the "American Bottom" are very thick, furnished the builders—if any such builders ever had an existence—no material used in rearing the structures which have excited so much attention from American antiquaries.

An examination of the position of a number of the mounds in Illinois reveals a noteworthy fact: That is, that they are on a line with some projecting spur of the bluff hills, which fact goes to strengthen the probability that they are but the spared monuments left by the great floods of the Mississippi. In truth, it seems that once the whole of the "American Bottom" formed a channel for the waters of the Mississippi, and probability almost assumes the positiveness of demonstration that the mounds were once islets surrounded by water.

If we felt called upon to account for the presence of the mounds in the "American Bottom," we should certainly proceed upon the hypothesis, that at some remote time the Mississippi River flowed along the base of the bluffs in Illinois, and that the current of the river gradually cut a channel further toward the west, and in process of time flowed along the rocky bluffs of Missouri. Several such changes from the east to the west and from the west to the east side of the valley may have taken place during the vast periods of time which have elapsed. There are an immense number of lumps located along the foot of the bluffs, separated from the adjacent hills only by narrow chasms. No antiquary ever thought

of assigning any other origin for these lumps than the action of the water. Many of these bluff mounds are much larger than Monk's or any of the supposed artificial mounds. In structure, stratification and general characteristics these mounds, which have never been supposed to have any other than a natural origin, are identical with the "monumental mounds," so called. In the various changes of the channel which must have occurred, portions of the hills were separated from the main chain, and the water eventually surrounded and wore them to their present shape. As the water receded and the deposits of silt and decayed vegetable matter rose above the surface of the river, the mud-lumps, which had once formed islets in the river, were left standing high above the surrounding lowlands. A growth of forest trees soon covered both the mounds and the lowlands, and when in the course of events the learned savants of the old world came to hunt ancient remains in the new world, they found these tumuli, and from the "ancient island" created "ancient monuments." This seems to us the most rational explanation of the origin of the mounds.

It has been observed and recorded that the greatest number of these mounds are found on and near water-courses. The valleys of the Mississippi and its tributaries are full of them.

A WORD ON OUR CATHOLIC MUTUALS.

Why do so many of the Catholic mutual insurance concerns persist in "going it blind" in the question of rates, instead of securing the assistance of an expert for the adjustment of this important matter, the very foundation of the business? Admitting that twenty years ago the system of assessment insurance was still an experiment and little understood by the masses, since then so many such companies have disastrously failed, so many others have gone out of business, a still larger number have had the subject of rates investigated, the results published, and rates increased all along the line, that even the dullest manager of such societies to-day has not the excuse of ignorance any more. At the 18th annual session of the National Fraternal Congress held in St. Louis it was plainly stated by the president that "the actuary's aid and advice in the specific case of a society needing expert and technical information of their condition is indispensable."

In Ohio e. g. we have 6000 Catholic men trusting to the order of "Catholic Knights of Ohio" for an average of $1,460 life insurance. They are paying their hard-earned money for that protection,

which, if it is not enough, is all the order asks for, and are certainly entitled to some consideration on the part of the managers, who either should tell the members plainly what must be done for a safe conduct of the business or resign their positions. It is high time that men claiming to be Catholics, and standing well enough in the community to be elected to such positions of trust, as the management of a fraternal insurance company, should either learn that business and conduct it on business principles, or refuse to serve. At present most of these organizations are practically engaged in a "bunco game" on a more or less gigantic scale, and while the families of those members who die early, may be benefited, the surviving members will sooner or later regret the day when they joined the society in good faith. What effect that will have on Catholic society life and on the affairs of the Church itself, is more easily imagined than described.

It is unfortunate that the clergy, including some high dignitaries of the Church, pay no attention to the business side of these organizations. Many of them, conducted in a haphazard way, "guessing" instead of "figuring" rates, enjoy the hearty recommendation of priests and bishops. When the crash comes, as come it must, what excuse will these reverend gentlemen make for thus misleading their trusting followers?

Life insurance is based on the law of averages, which shows itself best by groups of large members. The different Catholic fraternal insurance organizations have practically all the same objects in view, and it should not cost any more for a man in Ohio than in New York, Pennsylvania or any other State in the Union, (with few exceptions), other circumstances being equal, to carry $1,000 of insurance. One well managed company could supply all the life insurance needed by the Catholic population of the United States and could do it better, cheaper, and on more advantageous terms, than numerous small concerns, each one anxious to "beat" its neighbor. There would be less chance for office holding, it is true, but the members would be benefited more, and the safety of such a concern, properly incorporated, would be looked after by the different State insurance departments and the agents of rival regular companies, all of which would prove an invaluable safeguard.

Consolidation, federation, combination is the order of the day. Why not for our Catholic mutuals?

ULTRA-CONSERVATISM IN OUR TEXT-BOOKS OF SCHOLASTIC PHILOSOPHY.

Reviewing a recently published text-book of Scholastic philosophy, a scholarly critic in the *Bombay Catholic Examiner* (lvi, 1) points out a defect common to nearly all these compendia, even the best and latest. The author reviewed, for instance, maintains the existence of color *formaliter in rebus ipsis*. His proof is threefold, viz.: 1. that a faculty is infallible concerning its formal object, and that the formal object of the eye is color *formaliter in rebus;* 2. the argument *ad absurdum*, that the contrary view leads to universal scepticism ; 3. that modern discoveries have not produced anything disproving the old theory.

"The votary of science," observes our critic, "would dispute all three arguments in their very foundation. He would deny that the formal object of the eye is color *formaliter in rebus;* he would deny that the modern view leads to universal scepticism, and would maintain that inductive science has established knowledge on a correct basis ; he would maintain that experiments have positively precluded the old theory by making it absolutely unthinkable. We do not imply that the author would have nothing to say against these claims ; but what we do say is that a pupil, resting implicitly on these arguments, would soon find himself bogged in a discussion with a really well-informed and thoughtful scientist, and would leave the dispute with a conviction that he had better begin to think the matter out a little deeper down."

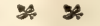
And he adds :

"This disadvantage, however, is incidental to all text-book knowledge ; and we find it recurring in such questions as Kantianism, Atomism, Dynamism, etc. The fact is, no man can really understand the philosophy of other systems without studying them for himself, from the point of view of their own exponents ; nor can a student be competent in philosophical questions bearing on science, without a grasp of the scientific position from the point of view of science itself. We can not help wondering what would be the state of mind of a thoughtful pupil attending lectures on this text-book at 9 A. M., and then listening to his professor of physics on the same theme at 11:30. Unless his mind was divided into watertight compartments, one for metaphysics, the other for physics, he would feel that, whatever the merits of the case, he could not synthesize the one course of study with the other, so long as the philosophy presented for his acceptance showed itself so uncompromisingly and categorically opposed to the accumulating products of scientific investigation."

"At least in matters of pure science," he concludes, "where no

theological issue is involved, a more sympathetic treatment would, we fancy, be the more convincing. We believe that there is a great deal more reason in Scholastic thought—even in the department of strictly modern subjects—than appears on the surface; and that the way in which this underlying truth is to be brought out is not by unconcessive polemics starting from the *a priori* plane, but by working in the other direction—by first imbuing the mind with science, and then proceeding backwards till the ultimate metaphysics are reached. Personally we have often dealt with modern questions in this way, and found ourselves coming back after all to old Scholastic ideas which we never expected would be the outcome of the process. 'So the old Scholastic idea is right after all, in spite of the surface appearance against it'—is an ejaculation we have made more than once at the close of such enquiries. But it was the old Scholastic idea stated as the conclusion of the argument, not as its premises. The main difference lay in the spirit and method of presentment."

This is a suggestion worthy of serious consideration,—if for no other reason than that carrying it out would "prevent young students from imagining that there is an essential antagonism between the system patronised by the Church and the best efforts of thought in modern times—an idea which is far too rife both within and without the fold, and one which our best endeavors should be directed to eliminate."



THE TREATMENT OF RELIGION IN OUR EARLY STATE CONSTITUTIONS.

Professor C. W. A. Veditz and Dr. Bartlett Burleigh James, in their volume on 'The Revolution,' which forms the fifth of the syndicated 'History of North America' edited by Guy Carleton Lee of Johns Hopkins University and published by George Barrie and Sons, devote the concluding chapter to the treatment of religion in the several State constitutions. We extract therefrom the following interesting notes:

The Church of England, to which the majority of the Loyalists belonged, lost by the Revolution the official establishment which it had possessed in the Southern colonies, and the official countenance and privileges which had been accorded to it in New York and New Jersey.

The second constitution of South Carolina made the "Christian Protestant religion" the established religion of the State. All persons professing faith in God and a future life were tolerated,

while if in addition they held Christianity to be the one inspired religion they might form churches of their own, which would be entitled to be admitted as parts of the establishment.

The constitution of Maryland authorized the Assembly of that State to levy a "general and equal tax" for the support of the Christian religion.

The constitutions of New Jersey, Pennsylvania, Delaware, North Carolina, South Carolina, and Georgia provided that no man should be required to attend any church or to pay an ecclesiastical tax against his will.

The constitution of Virginia ignored the subject of religion, but it came up in the first meeting of the Assembly. The Episcopalians were in the ascendancy in that body, although they had become a minority of the people. It was therefore only after a warm contest that the advocates of doing away with the old disabling acts succeeded in legalizing all forms of worship, and in releasing the Dissenters from paying parish rates and in having their collection suspended until the next session. In 1779 such rates were entirely abrogated by the Assembly. The religious freedom act of 1785 did away with all religious tests in Virginia.

The constitutions of New York, Delaware, and Maryland disqualified priests and ministers from holding civil office. Georgia would not permit them to be members of the Assembly. The constitution of Maryland prohibited gifts for pious purposes, excepting grants of land not exceeding two acres each as sites for churches and churchyards.

We observe, lastly, that the prejudice against the Catholic religion cropped out in the constitutions of New Hampshire, New Jersey, North Carolina, South Carolina, and Georgia, which required the chief State officials to be Protestants. Massachusetts and Maryland required all office-holders to profess their belief in the Christian religion. South Carolina prescribed belief in a future state of rewards and punishments; North Carolina and Pennsylvania, acknowledgment of the inspiration of the Old and New Testaments; Delaware, belief in the doctrine of the Trinity.

The French alliance had much to do with lessening prejudice against Catholicism. In 1784, Rhode Island set an example of liberality in this particular by repealing its law withholding the suffrage from Catholics. In all the States the colonial laws for the preservation of the sanctity of the Sabbath were continued.

EARLY PLANS TO FOUND A NEW GERMANY IN THE UNITED STATES.

While the plan of a new Germany on this side of the Atlantic exists to-day only in the overheated imaginations of a few anti-Cahenslyites, it appears that there was a time when it was harbored in all seriousness by German immigrants. In his scholarly account of "The German Political Refugees in the United States During the Period From 1815-1860," printed in the second and third volumes of the *Deutsch-Amerikanische Geschichtsblätter*[1]), Mr. Ernest Bruncken gives some valuable information on this head, hitherto hidden away in inaccessible places.

The new political emigration from Germany, which set in about 1815, he tells us, did not readily disappear in the native population. They came in more or less closely organized groups and bodies and almost always settled on lands beyond the Alleghenies. The organizing of colonization societies is a characteristic of this period. Scores of them sprang up all over Germany. Many had no political end in view. Some had a strong religious tinge. But some were of a decidedly political character. "They intended"—he says—"to be the nucleus of a new Germany in the Mississippi Valley. They wanted to form German states, which might or might not be parts of the North American Union, but in which the German nationality should be predominant, where German should be the language of business, school, and government, where a purely German culture should flourish under the beneficent protection of free institutions, such as these men despaired of ever seeing established in the Fatherland."

"The plans, more or less thoroughly digested, which were usually proposed for accomplishing these projects, did not lack plausibility, especially to people in Germany who had no knowledge of local conditions. They were, in brief, the concentration of German immigrants in one or more of the Western states. The large measure of self-government which American political principles guaranteed to states and minor civil divisions, was to be used to further these ends. After the Germans should have obtained a voting majority in a state, what constitutional power could prevent that majority from making German the official language of its government and otherwise remodeling its institutions to suit German notions? The bolder ones among these dreamers did not stop there. They would have the government of the

1) For a brief description of this interesting periodical, published quarterly by the German American Historical Society of Illinois, at 401 Schiller Building, Chicago ,see number 2, page 36, of this volume of the CATHOLIC FORTNIGHTLY REVIEW. The article of Mr. Bruncken is written in English.

United States itself bilingual, in the manner in which you may use either German or French in the Swiss Republic, or English or French in some parts of Canada; and if the Americans would not grant this—why then the German states would secede and set up a national government of their own. Anyway, in Europe it was taken for granted, at that time, that the North American Union would sooner or later split up into a number of separate confederacies."

No support was given to these ideas by government authority. "The shadowy central government at Frankfurt never concerned itself about these affairs, except that early in its career it sanctioned the publication of a report by Baron Fürtenwärther, who had been sent by Herr von Gagern, the representative of the Netherlands at the Bundesrath, to investigate the condition of German immigrants to the United States. The smaller states had no means to do anything; and the two great powers had no desire to engage in adventure across the sea. All the governments disliked emigration, and occasionally threw some slight obstacles in its way. In Prussia, the minister v. Eichhorn, in 1845, proposed that it should be made the duty of Prussian consuls to see that emigrants settled in continuous bodies, and that the home government should aid in the establishment of German churches and schools. Nothing came of this proposal, and this is about the whole extent to which the German governments concerned themselves with their expatriated citizens in the United States."

These desires for a German state—Mr. B. tells us—"were found exclusively among the educated minority. The great mass of the German immigrants never interested themselves in things of this sort. But a very large proportion of the educated Germans coming to this country during the period before 1848, came distinctly with such objects in view."

It is not so strange that this dream of a German state or group of states in America should have haunted the imagination of many educated Germans for a generation. True, to us of the present day it seems an absurdity which appears to prove an utter lack of political insight in those who entertained it. But—as Mr. Bruncken justly says—"our latter-day wisdom largely comes from an experience which these German dreamers necessarily lacked. They can not be blamed for underestimating the assimilative capacity of the American people and the solving force of American institutions. Americans themselves were very far from knowing their strength in this regard. When the number of Germans and other foreigners flocking to our shores increased to many thousands, year after year; when large districts were almost exclusively settled by Germans, in the manner in which

large districts in New York, Pennsylvania, and other colonies had been German a century before, not a few Americans began to fear that there was a danger of such German states springing up, and they had good excuse for their apprehensions. Next to their pardonable underestimate of American assimilative strength, these German patriots made their most serious mistake in imagining that by mere private enterprise, without the support of a strong home government, a German colony could be established, especially on territory which, though still unsettled, was nevertheless under the undisputed dominion of a strong and jealous government."

BOOK REVIEWS AND LITERARY NOTES

AN ENGLISH CATHOLIC ENCYCLOPEDIA.

We gladly give space to the subjoined circular from Dr. Condé B. Pallen :

English speaking Catholics the world over will hail with delight the news that a great Catholic encyclopedia in the English language is soon to become an actuality. The publication of such a work has long been talked about. Its needs and advantages are an old story long discussed and long wished for. It has at last got beyond that stage and is about to become a realization. Arrangements have now been completed in New York city for that purpose, its board of editors formed, and a publishing company established and incorporated to undertake it.

The Catholic Encyclopedia is designed to meet the needs of all classes of readers and students, Catholic and non-Catholic. It will present, in concise form, authentic statements of the doctrine and discipline of the Church, historical facts, correct accounts of individuals, equitable judgments on events, situations, and controversies.

Among the subjects to be treated in the Encyclopedia are : The Bible : Biblical Criticism, Geography, Antiquities, and Languages. Catholic Theology, doctrinal, moral, ascetical, mystical, and pastoral. The Fathers of the Church and ecclesiastical writers. Christian Apologetics. Canon Law; Civil Law affecting the Church. The Papacy, the Hierarchy and the Priesthood. Religious Orders and Associations. The Catholic Laity : religious, scientific, and philanthropic work of individuals and organizations. Relations of Church and State. Church History ; Christian Archaeology. Biography : the Saints ; distinguished Churchmen and laymen. Religious Art ; architecture, sculpture, painting,

music. Philosophy and education. Comparative religion, literature, science, political economy, sociology and civil history, so far as they relate to the Catholic Church, will receive adequate treatment.

Special attention will be paid to those subjects which are of interest to Catholics in English-speaking countries. The growth and present status of the Church in the United States and Canada, in England, Scotland, Ireland, and Australia, will be exhibited with full historical and statistical details. Similar information regarding the Church in other countries will be brought within the reach of English-speaking peoples.

The subjects indicated above, and other subjects that may fall within the scope of the Encyclopedia, will be treated in accordance with the latest results of scientific investigation. In addition, whenever it is called for, a carefully selected list of the best authorities will be given. The bibliography will be an important feature of the Encyclopedia, and will make it especially valuable as a work of reference.

The Encyclopedia will comprise 15 volumes, quarto, each containing 832 pages, 100 text illustrations, 10 half-tones, 3 colored plates and several maps. The plates, topography, paper, and binding will be of superior quality. The first volume will appear in one year, and the entire work will be finished in five years from the appearance of the first volume.

The need of a Catholic encyclopedia is obvious. It becomes more urgent as the work of the Church develops and compels the attention of thoughtful men. The space which can be allowed to Catholic subjects in a general encyclopedia is too limited to permit their proper treatment. On the other hand, Catholic sources of information are not always accessible. The most effectual means of placing them at the disposal of all readers is an encyclopedia of the character described above.

To the clergy, to every Catholic home, to schools, colleges, and libraries, a work of this nature is indispensable. It must appeal also to many non-Catholics whose profession or interest obliges them to have an accurate knowledge of the nature, history, and aims of the Church.

So far, we possess nothing in English that corresponds to the Catholic encyclopedias in German and French. The benefits accruing from these publications are a strong argument in favor of the production of a similar work for the English-speaking world.

The editors are confident that the Catholic Encyclopedia, when completed, will be a literary monument to Catholicism wherever the English tongue prevails.

The Board of Editors of the Catholic Encyclopedia consists of:

Charles George Herbermann, Ph. D., LL. D., Professor of the Latin Language in the College of the City of New York, Editor-in-Chief. Edward Aloysius Pace, Ph. D., D. D., Professor of Philosophy in the Catholic University of America. Condé Benoist Pallen, Ph. D., LL. D., Managing Editor. Thomas Joseph Shahan, J. U. L., D. D., Professor of Church History in the Catholic Unisity of America. John J. Wynne, S. J., Editor of the *Messenger*.

The editor will be assisted by eminent scholars, who will lend to the enterprise the weight of their learning and authority in their several departments.

Articles will be contributed by Catholic writers of distinction, not only in English-speaking countries, but in every part of the world.

The Catholic Encyclopedia will profit by the labors of Catholic scholars as presented in foreign encyclopedias and other publications. It will be, however, neither a translation nor a mere adaptation, but an entirely original work in keeping with actual requirements.

The publishers of the Encyclopedia are the Robert Appleton Company of New York, organized and directed by men of business ability and experience.

The Board of Directors consists of: Robert Appleton, Hugh Kelly, Edward Eyre, Charles G. Herbermann, and Wm. J. Crowley.

The editors and publishers have opened an office at No. 1 Union Square, New York City.

* * *

Thus far our friend Dr. Pallen. We need not say that we hail 'The Catholic Encyclopedia' with delight. Scarcely any periodical in America has dwelled on the urgent need of such a work oftener and more insistently than this REVIEW. And there is no doubt in our mind to-day that the undertaking will meet with financial success if the conservative influence of Dr. Pallen and Fr. Wynne will keep it free from the deadly taint of "Americanism."

Brother and Sister. By Jean Charruau, S. J. Translated by S. T. Otten. B. Herder. $1.25.

Readers of the *Dolphin* are familiar with this story as it appeared serially in that magazine during 1904. The opening pages take us back to the stressful days of the French uprising of 1848, in which the gallant Colonel Leclère is slain. The shock of these sad tidings causes the death of his devoted wife. Thus, with one blow are their three children orphaned. Two, Paul and Marguerite, are the brother and sister of the story. Marguerite swears in the presence of her dying mother that she will ever watch

over her younger brother; a promise which she nobly fulfills The story of the brilliant military career of Aunt Dumoulin, who receives the two orphans into her home, forms a most interesting episode. The story is really the autobiography of Paul. Young and innocent he comes to Paris to read law. Fresh from a provincial town, he forgets in the gay metropolis the wise counsels of his sister, the prayers and religious practices of his youth, and through the work of evil comrades is dragged into vice. The account of his gradual moral decline as well as of his awakening to a sense of shame and duty, and of his recovery to a life of Christian virtue through the prayers and influence of his devoted sister, impresses one above all with its psychologic truth. The translation is well done.

O'er Oceans and Continents. By Fiscar Marison. First Series: Chicago, San Francisco, Hawaiian Islands, Japan, China, the Philippines. Chicago, Calumet Publishing Co. $1.

At the request of some friends, the author (Rev. George Blatter) who had visited some of the most interesting places in the East, consented to publish this narrative of his travels. It presents an excellent descriptive account of the scenes and sights which he witnessed from day to day on the extensive trip. The lights and shadows of life on board ship, scenes in San Francisco's Chinatown, from Honolulu, Yokohama, Canton, Manila, etc., pass before us in rapid succession. Descriptions of the characters he met on his travels, notably of the Boston missionary who was bound for China with his wife, three children and a bundle of "yellow tracts," add a pleasing variety to the narrative. The illustrations are certainly excellent. The "Practical Hints" at the end of each chapter will be of service to those who may have occasion of traveling over the same route. Three further series, describing scenes and incidents in other countries of the Orient and in Europe, are promised by the reverend author.

Why I Became A Catholic. By Hon. Henry C. Dillon, Los Angeles, Cal. Catholic Truth Society, Flood Bldg., San Francisco. 10 cts.

A brief presentation in thirteen pages of the reasons that prompted a lawyer to embrace the Catholic faith. He tells of his hopeless quest for light among the many dissenting sects, who have no ultimate, infallible guide to truth. "I saw Protestantism disintegrated and hopelessly divided." For a while he was captivated by the glittering watchwords of many irreligious societies: "The Fatherhood of God, the Brotherhood of Man," etc. But he soon found this god was "a mere abstraction, an oversoul, etc." The true worship of God, true regard for the brotherhood of man, he did not find, until he "searched for it in the Catholic Church. There I found the brotherhood kneeling side by side on

the same hard floor." Catholics, whose love for their holy religion has grown cold, would profit by a perusal of this brief yet eloquent apology of their faith.

A Simple Dictionary of Catholic Terms. By Rev. Thomas Brennan, S. T. L. 80 pp. 10 cts. Catholic Truth Society, Flood Bldg., San Francisco. 25 cts.

Catholics are frequently at a loss to explain some doctrine or ceremony of the Church to non-Catholics. Their inability is sometimes due not so much to complete ignorance as rather to a misunderstanding of the terms in which the Church conveys her teachings. This little dictionary will therefore prove serviceable to those who need a ready guide to the meaning of the terms used in Catholic worship, liturgy, theology, etc. "Brevity and clearness," says the author, "were aimed at in its compilation." We recommend it unreservedly to the Catholic public.

The Cadillac Papers. Published by the Michigan Historical Society of Lansing, Mich. Collected, compiled, translated, and edited from the Marine Archives of Paris by Clarence M. Burton of Detroit.

The transcripts bear exclusively on Western history, particularly the doings of that Robin Hood of American wildwoods—La Motte Cadillac—when he was at Detroit and Michilimackinac. They have been carefully translated at Mr. Burton's expense. To the translations are added explanatory notes after the style of Coues and Thwaites. The only places where these notes err are where they accept the data given by the pseudo-historians, who—as Sulte says—"captured our errors."

A thorough index enhances the value of the book for reference.

Mary Glorifying God. Translated from the Italian of Ven. Paul Segneri, by Rev. B. Calzia, S. J. San Francisco, Cal.

Though not intended to be so, we may look upon this booklet as a late echo of the glorious Jubilee of our Immaculate Mother. It is a commentary on the Magnificat, from the works of the famous Italian pulpit orator, the Venerable Father Paul Segneri, S. J. Those who have heard or read of the fervent eloquence and of the great devotion to Mary of this servant of God, know the unction that is found in his writings. This little treatise breathes the same fervor and piety.

——We have received this letter: "In reply to a correspondent's query as to a large and good history of the world from a Catholic point of view, you write in your valuable REVIEW (p. 137): 'Nor are we aware that there is any adequate presentation of the subject in preparation.' Allow me to state that Rev. Reuben Parsons,

author of 'Studies in Church History,' has a work of this kind in preparation, entitled 'Universal History' and published by Pustet & Co., New York. It is to be completed in six or eight volumes, of which two have thus far been published. Although it can not compare with Weiss' or Cantu's great works, it might be safely recommended to Catholics. A reviewer in the *Messenger*, commenting on Parsons' history, bestows unstinted praise upon the author and recommends his work warmly. (*Messenger*, July, 1902, p. 138 and May, 1904, p. 603.) But perhaps you wish to intimate that Parsons' history is no *adequate* presentation, etc. As your judgments of books are most reliable, a comment in your REVIEW upon this 'Universal History' would be highly appreciated by a constant reader."

We did not think of Parsons' history when we wrote the item referred to by our correspondent. Nor are we able to pronounce any opinion upon its merits, because we have never examined it. The point was that we have no universal history that can compare with Weiss or Cantù.

——F. Pustet & Co. recently sent us a copy of Fr. Noldin's (S. J.) treatise 'De Poenis Ecclesiasticis' for review. It is a separate reprint of what was originally an appendix to the author's moral theology, which we shall soon review in these pages. The fact that it has reached its third and fourth edition as a separate booklet, is recommendation enough. It must be noted, however, that the treatise is destined "in usum scholarum" and its greatly condensed passages frequently require the explanation of a teacher.

BOOKS RECEIVED

Socialism: Its Economic Aspect By Wm. Poland, S. J. B. Herder: St. Louis. 1905. Price 5 cts. (Pamphlet.)

History of the German People at the Close of the Middle Ages. By Johannes Janssen. Translated by A. M. Christie. Volumes vii and viii. B. Herder. 1905. Price $6.25 net.

The Immaculate Conception and the Order of the Preachers. By S. E. Anastasi, O. P. (Pamphlet.)

1905 Directory of the Cathedral Parish of Duluth, Minn.

Universal Handbook for the Study of the English, Spanish, French, German, Portuguese, and Italian Languages. By A. E. Mueller. St. Louis. Price 50 cts. (Pamphlet.)

Rev. P. Chilian, O. M. Cap., writes to us from Victoria, Kans.: "We are in great need of a good Catholic doctor, who would be able to speak German. There are nearly 300 families belonging to our congregation who all speak German, and there are over 300 families belonging to neighboring congregations. There is only one Catholic doctor at Hays, 10 miles west from our place. A good doctor would certainly have a large field of practice. I would consider myself under great obligation to you, if you would procure a doctor for us."

PARERGA AND PARALIPOMENA

Splendid Work of the Landmarks Club.—The Landmarks Club, which was organized at Los Angeles in 1895 "to conserve the missions and other historic landmarks of Southern California," is devoting its energies chiefly to restoring and preserving the old Franciscan missions of California, twenty-one in number, which were built by that order for converting to the true faith the Indians of California, then a part of the Spanish possessions. The missions were not only churches and schools—primary, religious, and industrial for the Indians—they were walled towers in which dwelt communities of as many as three thousand souls —all Indians (save perhaps a dozen missionaries)—who had been converted, taught to read and write, to sing, to play musical instruments, to spin, weave, and make clothing, to be good carpenters, masons, tanners, gilders, wagon makers, blacksmiths, soapmakers, candlemakers, shoemakers, farmers, nurserymen, vintners, and makers of olive oil; who had been taught the use of domestic animals, to dwell in houses rather than in brush hovels, and to have a knowledge of all the handicrafts necessary to a self-supporting community in a country then more remote from civilization than any corner of Africa is to-day.

At the larger of these establishments the ruins of the buildings and enclosures may now be traced for miles. It is doubtful if the mission buildings of San Luis Rey as they existed in Father Peyri's time could be replaced to-day for a quarter of a million dollars. The stone church of San Juan Capistrano, built by crude Indian labor, could not be rebuilt to-day with a railroad at its doors for one hundred thousand dollars.

It is buildings of this magnitude, of this historical and architectural importance that the Landmarks Club seeks to preserve, not by ignorant and absurd "restorations," but by reroofing where roofs have fallen in, by shoring up the walls, and otherwise strengthening them. Some of the missions are still occupied by the Catholic Church—notably San Gabriel, Santa Barbara, and San Luis Rey. The Church cares for the repair of these. But San Diego, the mother mission founded in 1769 by Fray Junipero Serra, the Apostle of California; San Juan Capistrano, San Fernando, and Pala were practically deserted and in ruins when the Club began its work, nine years ago. If it had not taken them in hand when it did, probably nothing would now be left of them, as in this climate decay when once started is rapid.

In a pamphlet issued in July, 1903, the Club gives engravings from photographs of the condition of the buildings when it began, and of the repairs that have been made.

The Club has no grant of public moneys with which to carry on its work, but depends wholly on public subscriptions either as fees and dues or in contributions. Its annual membership fee is $1, and life membership $25. It has members in every State of the Union, and contributions have come to it from every civilized country.

The True History of the American Revolution.—It has for years been our contention that, until a recent period, the study of the history

of the United States, as distinguished from that of the thirteen British colonies, has been hampered by the clogs fastened upon impartial investigation by conventional patriotism.

It is cause for rejoicing that these clogs are being removed more and more. "For a century," says that eminent critic, M. W. Hazeltine, in the New York *Sun* (Dec. 11th, 1904), "the myths of history have been allowed to obscure the facts, and from childhood until old age the average person has imbibed erroneous ideas concerning not only the causes and events of the uprising for independence, but also the conditions existing in the patriotic party. For many years the general reader has been imbued with the assumption that the American colonists, so far as freedom under the colonial governments was concerned, were nearly on a level with the Israelites in their bondage to the lords of the two Egypts, and that the movement against the continuance of British control was a great and spontaneous one, in which all the colonists took part, except a very few of the less worthy members of certain communities. This false opinion of the cause and force of the outbreak that developed into the Revolution, has been fostered by well-nigh every popular historian of the nineteenth century. Throughout that period hatred for the 'redcoat' and for the 'minions of the tyrant King,' was sedulously inculcated, and a self-glorification that misplaced the credit for the happy ending of the struggle between Great Britain and the United States was strongly encouraged. It is true, of course, that a correct view of the Revolution has been at all times attainable, and certain scholars have learned the truth from the right sources of history, but their voices were not loudly raised during the hundred years next following the recognition of the independence of the United States by Great Britain. Only within the last decade, indeed, has any perceptible impression been made upon the long prevailing ignorance concerning the true history of the Revolution."

It may be argued that, when the whole truth is told concerning the Revolution, the struggle is stripped of all romance, and patriotism finds nothing in which to glory. But we prefer to think, with Mr. Hazeltine, that "we rather promote than impair patriotic enthusiasm by demolishing the historical myths that had long prevented a just appreciation of the merits of the participants in the Revolution."

The Most Hopeful Feature in American Historic Work to-day is the amount of original research being done, says the *Nation*. "A rehash of Parkman no longer entitles to the reputation of the historian. Day was—and not so long ago—when the student went unblushingly to Abbé Casgrain, or Faillon, or Sulte, translated word for word the labors of these burrowers of Americana, then boldly issued the results without so much as a word of acknowledgment for the men whose labors had been stolen; still less so much as a single glance at the original sources from which these men had drawn their data. 'We wouldn't have minded so much,' said Benjamin Sulte, the dean of Americans, speaking of historic research recently, 'we wouldn't have minded if they hadn't captured our errors along with the genuine goods.' Such methods in history don't go any more. The student will have to look round for some other way to obtain an honorary degree on the

cheap. The true sources of Americana are becoming too well known for a reputation to be built up on second-rate authority. Men like Thwaites of Madison, Sulte of Ottawa, Robinson of Dakota, and Clarence Burton of Detroit have been putting the original data of early history in shape for presentation directly to the public. Much has been done, notably by New York State, Massachusetts, Michigan, Minnesota, Wisconsin, and Dakota; but much more remains to be done. There is in Texas a cartload of documents bearing on Spanish occupation of the Southwest, which have not as yet been unfolded by an American hand. There is in Madrid a roomful of the famous Wilkinson papers, which have as yet been seen by only two Americans, and these two men, just out of college, whose enthusiasm carried them to Spain last summer. To be sure, that enthusiasm costs more than rehashing another man's work; but it is putting American history on a sounder basis. And there are in St. Petersburg thirty thousand folios bearing on the exploration of Northwestern America. If it were not that German and French students have exploited these, their very contents would be unknown to the American public."

Catholic Priests at Protestant Funerals.—In reply to a query addressed to us recently on this subject, we quote the following remarks made in February, 1892, by Rev. Dr. Heuser in the *American Ecclesiastical Review*:

"For a priest to participate in a Protestant function, such as the funeral service of a minister, would be equivalent to saying openly there is no distinction of religious worship which binds us in conscience. It would be a practical denial of the truth that Christ established but one church as the means of salvation, open to all, and which no authority of man can alter to make it agreeable to the larger number under the plea of charity. If we failed to insist upon the prerogatives of that Church, men would cease to examine the claims of the Catholic Church as the sole heir of that grand inheritance the neglect of which bears such awful consequences to the thoughtless and indifferent On the other hand the absence of a priest under the circumstances as given above, is a direct assertion of that claim, and whilst it may wound for the time the feelings of those who consider themselves slighted, it may cause them to think seriously of the reason, especially where a priest shows in every other way that he is kindly disposed and generous in his judgment of others."

As to the mind of the Church on the subject it is well expressed by the following answer of the S. Congregation in a similar case, at least so far as the principle involved is the same.

"*Dubium.*—An sacerdos Catholicus in locis, quibus hæretici proprios non habent ministros, possit comitari cadaver hæretici a domo ad cœmeterium, etsi cadaver in ecclesiam non deferatur, neque campanæ pulsentur? Et quatenus affirmative, an ejusmodi praxis permittatur aut toleretur aliquibus in locis specialibus tantum, aut extendi possit etiam ad Italiam nostram? Et quatenus affirmative, quibusnam sacris indumentis uti valet sacerdos hoc in comitatu, si præcedi debeat a Cruce?

"*Resp.* Ad primum: Negative. Ad secundum et tertium: Provisum in primo. S. I. C., 19 Jan. 1886 ad Archiep. Utinens."

Our Catholic Deaf-Mutes.—A strong paper on this subject was read by Rev. P. M. Whelan, of Philadelphia, before the International Congress of the St. Vincent de Paul Society, recently held in this city. Father Whelan showed that it was Christianity that first offered a helping hand to the deaf-mutes, and that the first systematic attempt at the instruction of the deaf and dumb was made by Pedro Ponce de Leon, a Spanish Benedictine, in the year 1570. The author of the modern sign-language is a French priest, the Abbé de l'Epée, justly called "the intellectual father of the deaf-mutes," who established the first school for these unfortunates in Paris in 1760.

The *American Annals for the Deaf* for January, 1903, give fifty-seven public schools for deaf-mutes in the United States, not including day schools. These fifty-seven institutions contain 11,091 pupils. There are fifty public day schools in our country, with 872 pupils, making a total of 11,963 pupils in 107 public schools. About 50,000 are said to have received instructions. All these institutions are supported by public funds. Nevertheless, a wholesale system of proselytism was and is now to a great extent being carried on. Investigation into this subject has led Father Whelan to the conviction that in many instances 95 out of every 100 Catholics educated in these schools lost their faith. This appalling state of affairs is owing to bigotry on the one hand and to apathy on the other. In these public schools for deaf-mutes supported by public money, Protestantism has been exclusively taught. Every influence is exerted to wean the pupils away from their faith. One cause of all this is apathy on our own part. We most assuredly have neglected our deaf-mutes.

Catholic institutions for deaf-mutes in the United States are: Our Lady of Good Counsel School for the Deaf, 1849 Cass Avenue, St. Louis; St. John's Catholic Deaf-Mute School, St. Francis, Wis.; Epheta School for the Deaf, 409 South May street, Chicago, Ill.; St. Joseph's Institute for Deaf-Mute Boys, Longwood Place, South St. Louis, Mo.; Notre Dame School for the Deaf, East Sixth Street, Cincinnati, Ohio; St. Joseph's Institute, Oakland, Cal.; Le Couteulx St. Mary's Institute, 125 Edward Street, Buffalo, N. Y.; St. Joseph's Institute for Deaf-Mutes, Fordham, N. Y.; Convent of Mission Helpers, 813 North Calvert Street, Baltimore, Md.; Deaf-Mute Institution of the Holy Rosary, Chinchuba, Mandeville P. O., La.

The Buried Treasures of Pompeii and Herculaneum.—From an interesting interview with Professor Charles Waldstein of Cambridge, printed in one of the New York newspapers, we gather that there is on foot an ingenious plan for international cooperation in excavating the buried treasures of Pompeii and Herculaneum. Prof. Waldstein expects greater results from the latter than the former site. The difference between the cities, he says, is that Pompeii was never a real centre of Greek civilization, whereas Herculaneum, a distinctly Hellenic foundation, ever was a representative home of Greek art and literature. Pompeii was a purely commercial town; not a single manuscript has been found there; while at Herculaneum the unsystematic excavations of the past have yielded from one villa alone 1,750 papyri. Besides this intrinsic difference between the two places, the eruption of 79 A. D. affected

them very differently. Pompeii standing on an eminence was destroyed, but not completely covered by hot ashes, cinders, and pumice stone. The objects of art as a result have either been modified, damaged, or destroyed. As the tops of the houses were visible after eruption, the inhabitants of the surrounding country returned to dig after treasures. Herculaneum, on the other hand, was covered by a torrent of liquid mud, a mixture of ashes and cinders with water. Almost instantaneously it was completely buried, and to a depth so great that its ancient works remained untouched. It is a widespread misapprehension that Herculaneum is covered by solid lava. Geologists and archæologists are now agreed that the so-called lava fangosa is a friable material which can be worked by the excavator, and something that preserves exceptionally well the objects buried in it. The marble is not calcined, the wood not burned, the glass not melted, and the manuscripts are not destroyed.

The Confusion of Babel.—To the closing heft of the second volume of Herder's *Biblische Zeitschrift*, Dr. Otto Happel of Passau contributes a profound paper on Gen. xi, 1—9, the account of the building of the city and tower of Babel. He takes the ground that the popular theory, that the entire human race had up to this time been one nation with one religion and one language, and that new languages arose from the confusion wrought by God, needs revision. The sacred text, he points out, contains nothing which might indicate that new languages were created. The confusion was merely temporary, extended only to those things connected with the building of the city and the tower, and was due chiefly to noisy quarreling and bickering among the would-be builders. Among others he quotes St. Augustine in favor of this explanation. In a future paper he intends to consider the question of the relation of the Babel of Genesis xi to the Babylon of history, and of the probable date of the confusion related in the Bible.

We improve the opportunity to renew our cordial recommendation of the *Biblische Zeitschrift*, which is beyond peradventure of a doubt the most scholarly Catholic Biblical review published anywhere and in any language. It is a publication of the great house of Herder and costs $3.50 per annum.

Benedick or Benedict?—The New York *Evening Post* recently used the word benedict to designate a newly married man. Thereupon a correspondent addressed to its editor the following note of correction: "Let me call your attention to Dr. Furness's variorum Shakespeare, volume xii, page 3; 'the whole world of German commentators, almost without exception, change Benedick to Benedict, a venial error into which the first folio itself and many an English writer has inadvertantly fallen.' Even Coleridge fell into it, the uneducated universally persist in it; but it seems a pity that it should not be pointed out in a newspaper of high literary standards."

It is true that benedict, in the sense of a newly married man, especially an apparently confirmed bachelor who marries, is derived from the character of Benedick (originally Benedicke) in Shakespeare's Much Ado About Nothing. Dr. Murray traces it to Walter Scott, who is seemingly to blame for the prevarica-

tion, which has now become so firmly rooted in good English usage that the great Oxford English Dictionary does not even record the original form Benedicke. We presume even "a newspaper of high literary standards" may safely follow the usage of Scott and Coleridge.

NOTES AND REMARKS

It was stated in this REVIEW (xii, 4, 112) on the authority of the Fall River *Indépendant* (Feb. 1st), that the Governor of Vermont was led to grant a four years' stay of execution to Mrs. Mary Rogers, sentenced to death for murder, by a petition signed by eleven thousand Freemasons.

Gov. Bell has since denied the allegation, stating (*Burlington Banner*, Feb. 18th) that he received only three petitions in favor of Mrs. Rogers, one from her home with about 800 and two others from other localities with some seventy-five signatures. A subscriber of the CATHOLIC FORTNIGHTLY REVIEW in Vermont writes to us on the subject: "The strongest influence brought to bear in favor of Mrs. Rogers was that of the Hon. T. W. Molony of Rutland and Rev. C. C. Delany, parish priest of Windsor, who met the woman at the State prison, where he says mass. Her father is a Protestant, her mother was a poor Catholic. Masons get too much credit from us. The neglect and indifference of our Catholic men in standing up for their own rights and the rights of their Church, are too often the means used by Masons and non-Catholics to secure their ends."

We have received this letter from the Collegio S. Antonio, Rome: In No. 2 (vol. xii) page 46 of your esteemed REVIEW you quoted from the *Intermountain Catholic* (vi, 15,) as follows: "In his learned review at the Marian Congress, in Rome, of the work of the Franciscans in connection with the assertion and the defense of the doctrine of the Immaculate Conception, Father David Fleming spoke of Duns Scotus as an Irishman." Allow me to state: 1. The Most Rev. Father David Fleming, O. F. M., in his discourse at the late International Marian Congress, purposely did not even allude to the nationality of the Ven. Duns Scotus. 2. Although the question regarding the nationality of the "Doctor Subtilis" has not been definitely solved, still the opinion holding that the "Doctor Marianus" was a son of the "Green Isle," according to recent publications, seems to deserve a better predicate than "not well founded." (Cfr. Pauwels, 'Les Franciscains et l'Immaculée Conception,' Malines, 1904; and especially 'Vita D. Joh. D. Scoti a Mariano Florentino concripta circa 1480,' Genuae, 1904.) Respectfully, P. Conradine Wallbraun, O. F. M.

The *Appeal to Reason* of Girard, Kas., is perhaps the most widely circulated and influential Socialist paper on this continent. We are informed by its neighbors the Wichita *Catholic Advance*

(v, 44), that it has been in the business about nine years and losing money. "It is now crying out for more money, besides suffering from internal disorders which money will hardly cure. The editor-in-chief has been squeezing work out of the other editors while the printers went on a strike for shorter hours and higher wages, just like any other paper that does not advocate Socialism. The last number is almost entirely devoted to exposing the Bedlam reigning over the employés for the past two years. 'Graft' seems to be the trouble and threatens the existence of the paper. The goslins who have been inhaling nourishment at this dainty crib will have to put up more money or hunt for another howling machine."

A reverend subscriber writes to the REVIEW:

"Regarding Antinatal Infanticide, I may tell you that I found it necessary to be very emphatic on the subject—chiefly because there are no Catholic physicians here. I make use of the 'Self and Sex Series,' published by the Vir Publishing Co., of Philadelphia, whenever I have to instruct nupturients in English. Though these books need the correction of Catholic moral theology in many points, yet I regret that Father Färber (whose book I use in German) did not read these volums, which contain invaluable and most vital information the use of which would make his useful work still more to the point in regard to sex-relations in the married state, care of the foetus, etc."

The CATHOLIC FORTNIGHTLY REVIEW has lost a long-time subscriber and zealous advocate in the death of Rev. Fr. Aloysius van der Eerden, S. J., who departed this life at St. Louis University the other week. The *Western Watchman* says of this sturdy Dutch missioner that "he had the get-up for a thousand men and caused it to percolate through the people after the second day's appeal;" and that "he has given some of the most brilliant and successful missions ever known since the days of Fathers Damien and Smarius." The REVIEW is indebted to him for many a kind recommendation to priests and people on his missionary tours, and prays that his noble soul may rest in peace.

The "Tuxedo Methodist Episcopal Church" of this city lately gave a "sock party." Tiny chambray socks, made by the ladies of the church, were sent out as invitations, with the request that each guest bring for the benefit of the church a sum of money amounting in cents to twice the number of the size of socks he wears.

It's a brand new idea in church socials, as the *Globe-Democrat* observes, and we expect to see it adopted by some "progressive" Catholic congregation.

"The vulgate version of the Bible"—says the *Pittsburg Observer* (vi, 40) "would be greatly improved if its translation of the beatitude which has given rise to many misconceptions—'Blessed are

those who are poor in spirit'—were changed to read thus, instead of standing as it now does, 'Blessed are the poor in spirit.' "

What is the *Observer* twaddling about? What difference is there between the text as it stands and the suggested "emendation"?

Mr. Martin I. J. Griffin, editor and publisher of the *American Catholic Historical Researches*, writes us under date of March 4th: "Since my article in the *Researches* relating to the marriage of Charles Carroll and Harriet Chew [referred to in No. 5 of the CATHOLIC FORTNIGHTLY REVIEW] I have obtained the record of the marriage from the register of old St. Joseph's Church that it took place July 17th, 1800."

The Supreme Court of New Hampshire, in a recent opinion, has held that while "Christian Science healers" may set up their religious teachings, practices or beliefs as a defence to charges of infraction of the criminal laws, yet, on the other hand, persons who knowingly submit themselves to the practices of the "healers," must not expect to recover money damages for any injurious consequences that may arise.

We feel impelled to remark that the Rev. Edwin Drury's account of "The Historic Divorce of Napoleon from Josephine" in the February number of *Men and Women* is not in accord with the most enlightened judgment of Catholic authorities. We respectfully refer him and all who may desire to inform themselves more fully on the subject, to the appendix of Schnitzler's 'Katholisches Eherecht,' pp. 646–671.

Msgr. Falconio, Apostolic Delegate to this country, has undertaken to secure the Vatican exhibit for the Lewis and Clark Exposition at Portland, Oregon, this summer. He proposes to bring to bear what influence he has at Rome and feels quite sure that the exhibit will be sent West.

The *Musical Courier* (New York) is authority for the statement that "the Pope has denied a large number of petitions from American prelates, soliciting dispensations from the pontifical decree prohibiting women from singing in church choirs."

According to *Medical Talk* (vi, 5) the Connecticut Mutual Life Insurance Co. has recently removed the questions concerning vaccination from its application blanks, and abolished the extra charge for non-vaccination.

A teacher (not organist) wanted in a country place in central Kansas. Must know the German language. Address communications to the CATHOLIC FORTNIGHTLY REVIEW.

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WHAT ATHEISTIC SCIENCE LEADS TO.

A few months ago the following startling piece of news was found in the daily press: "Quincy, Ill., Oct. 20th. Before the National Prison Congress, which is holding its annual convention in this city, Dr. Henry G. Hatch of Quincy advocated inflicting death upon degenerates as a means of preventing the spread of degeneracy. Dr. Hatch asserted the right of a diseased person to take his own life when he is found to be incurable, and the propriety of permitting it. He said he also would have the State dispose of the permanently insane and incurable by putting such persons to an easy death."

Soon after the Boston *Evening Transcript* (of January 30th) credited Dr. Brown of the New York Board of Health with the declaration that "idiot children should be drowned."

To some, such statements may appear as erratic utterances of a few misguided individuals; but in reality they are conclusions from the principles largely inculcated in modern universities.

Proof of this is furnished by the latest book of Prof. Haeckel (The Wonders of Life. New York, 1905.)

In this volume the foremost apostle of Monism frankly draws some of the practical conclusions of his system, particularly such as affect practical medicine and jurisprudence. We quote the following:

"The destruction of abnormal newborn infants—as the Spartans practised it, for instance, in selecting the bravest—can not rationally be classed as 'murder,' as is done in even modern legal works. We ought rather to look upon it as a practice of advantage both to the infants destroyed and to the community" (p. 21).

In another passage he censures the laws extending legal protection to the life of the embryo and punishing abortion as a crime. These laws, he says, came mostly from the canons of the Catholic Church, which he abhors as the embodiment of all superstition.

The attitude of "modern scientists" he states as follows: The mother has full right of control over the ovum, as forming part of her body, and over the embryo which develops from this ovum. Nor has the child any right, because it is quite unconscious and possesses no mind whatever, which appears only after the first year of the child's life (pp. 323 sq.)

In regard to the "care" of incurables, Haeckel's words leave nothing to be desired in point of clearness and frankness. The incurable himself has the right to put an end to his life: "If the circumstances of life come to press too hard on the poor being who has thus developed without any fault of his from the fertilized ovum,—if instead of the hoped-for good there come only care and need, sickness and misery of every kind—he has the unquestionable right to put an end to his suffering by death." The condemnation of suicide by "conventional morality is full of contradictions and rests on ridiculously slight reasons" (pp. 112 sq).

Now as to the rights and duties of the physician in regard to incurables who are looking forward to and sighing for relief from their misery, "the important question arises whether as compassionate men we should be justified in carrying out their wish and ending their sufferings by a painless death." Here is the answer:

"The question is of great importance, both in practical philosophy and in juridical and medical practice, and, as opinions differ very much on the subject, it seems advisable to deal with it here. I start from my own personal opinion that sympathy is not only one of the noblest and finest functions of the human brain, but also one of the first conditions of the social life of the higher animals. The precepts of Christian charity which the gospels rightly place in the very foreground of morality, were not first discovered by Christ, but they were successfully urged by him and his followers at a time when refined selfishness threatened the Roman civilization with decay.....It is just in its insistence on sympathy that the Christian teaching is most valuable, and this part of its system will survive long after its dogmas have sunk into oblivion. However this lofty duty must not be confined to men, but extended to 'our relations,' the higher vertebrates, and, in fact, to all animals whose brain-organization seems to point to the possession of sensation and a consciousness of pleasure and pain. Thus, for instance, in the case of the domestic animals which we use daily in our service, and which have an undoubted affinity to ourselves, we must take care to increase their pleasure and mitigate their sufferings. Faithful dogs and noble horses, with which we have lived for years and which we love, are rightly put to death and relieved from pain when they fall hopelessly ill in old age. In the same way we have the right, if not the duty, to put an end to the

sufferings of our fellow-men. Some severe and incurable disease makes life unbearable for them, and they ask for redemption from evil. However, medical men hold very different opinions on the matter.... Many experienced physicians who practice their profession in a spirit of sympathy and without dogmatic prejudice, have no scruple about cutting short the sufferings of the incurable by a dose of morphia or cyanide of potassium, when they desire it; very often this painless end is a blessing to the invalids and their families. However, other physicians and most jurists are of opinion that this act of sympathy is not right, or is even a crime; that it is the duty of the physician to maintain the life of his patients as long as he can in all circumstances. I should like to know why."

About the "desire" of incurables to have their sufferings ended by a speedy death, we shall say a few words later. Here we note that last year (in No. 130 of the *Beilage zur Allgemeinen Zeitung*, Munich, 1904), a doctor of the "modern" school extended this "right" of the physician even to cases where the relatives demand "relief" of the incurable!

"There are few experienced and thoughtful physicians who retain the conventional belief in the immortality of the soul and God..... *Ubi tres medici, duo sunt athei* (of three doctors two are sure to be atheists)..... However, we do still find here and there informed and intelligent physicians who adhere to the three central dogmas of metaphysics—a proof of the immense power of dogmatic tradition and religious prejudice. We must class as a traditional dogma the widespread belief that a man is bound under all circumstances to maintain and prolong life, even when it has become utterly useless—a source of pain to the incurable and of endless trouble to his friends. Hundreds of thousands of incurables—lunatics, lepers, people with cancer, etc.—are artificially kept alive in modern communities and their sufferings are carefully prolonged without the slightest profit to themselves and the general body. We have strong proof of this in the statistics of lunacy and the growth of asylums and nerve-sanatoria" (p. 118.)

After having again praised the custom of the Spartans, and indirectly that of "some savage races of this day who do away with new-born children that are born weakly or crippled," Haeckel rails at the "pious indignation of religious journals" against such theories. He consoles himself with the thought that such opposition always arises "when pure reason ventures to oppose the current prejudices and traditional beliefs. "But I say," he continues, "what good does it do to humanity to maintain artificially and rear the thousands of cripples, deaf-mutes, idiots, etc?" The "pious morality" which objects to such practices, he unhesitatingly terms the "deepest immorality."

Shocking as such principles may appear, we can understand how they are deducted from the philosophy largely taught in modern seats of learning. If man is nothing but a somewhat more highly developed brute. why should he be treated differently than the brute? Why should mothers scruple more about casting away a new-born child than about drowning a litter of kittens? The only important difference is that Haeckel is more outspoken and frank, brutally frank, in expressing the conclusions of "modern science." For this frankness we should not censure but rather thank him. We have heard it in thousands of variations that modern science, as understood by agnostics and atheists, will "advance the progress of the world and civilization in a marvelous degree." Too often these people do not tell us exactly in which way progress is advanced. We are glad to hear it stated so fearlessly by their chief, that it is the advance toward the jungle, a "progress" toward primeval savagery. Hitherto the old-fashioned notion prevailed that the degree of consideration and care shown to the weak, the afflicted, the suffering, is a measure of advancing civilization. The modern scientist knows better. He deplores the fact that we have given up those "compassionate" practices of savage races who carried the weaklings and incurables to some lonely spot and left them there to die; or more compassionately still, put an end to their sufferings by a gentle blow with a club. And for centuries missionaries with ill-guided zeal tried to persuade the savages of Africa and Polynesia to accept the teachings and practices of Christianity in this regard, whereas these very savages really carried out the demands of science.

Setting aside for a moment all supernatural and strictly Christian principles, even the fundamental notions of the spirituality and immortality of the soul, we must still say that the practice advocated by these modern scientists is horrible. As regards the "desire" of the incurables to find redemption from evil by a speedy death, we would ask: How many are they who seriously ask a physician to administer a deadly drug to them? There are a few who make such a request, but almost invariably in moments of lessened consciousness, or their supposed desire is merely an expression of their great pain. That this is the case would quickly appear if the physician should feign to yield to their wish and express his willingness to end their sufferings by a painless death. If all those who, on some occasion or other, have expressed a desire to die, had been helped to the realization of their wish, a good many millions of people would long since have disappeared from this world. Besides, if such wishes were really meant seriously, most of the poor sufferers would find means of putting an end to their lives. The fact that relatively few commit suicide is sufficient

proof that the incurables tenaciously cling to life, notwithstanding their sighs for death. Among those mercilessly condemned to a speedy destruction are mentioned deaf-mutes and crippled infants. Have not many of them under proper and charitable care become very useful members of society? Is it not a well-known fact that among the greatest minds and geniuses of the world there was a very large percentage of such as were in early childhood exceedingly weak or even crippled? What loss to the world if the principles of the monistic philosophy had been applied to them? Furthermore, does not human affection constitute one of the most powerful and most refining factors in the civilization of the world? As has rightly been said, "ideals of civilization consist in great part of consideration for the weak and afflicted, and though in practice they fall far short of the imagination, yet society is all the while making efforts to realize them. That is what asylums and hospitals mean, and that is what years of devotion to an incurable invalid of the family means." (New Bedford *Standard*, quoted in the Boston *Evening Transcript*, December 24th, 1904). Thus even from a merely natural point of view the application of the principles advocated by the Monist are not only shocking, but most detrimental to the higher life of society. But human reason, when, blinded by passion, it places itself in direct opposition to revealed religion, is ever prone to err grievously, even within its own sphere.

The readers of Haeckel's works are many. Of his 'Riddle of the Universe' more than 100,000 copies were sold in the original German edition, and as many in the English translation, not to mention the translations in various other languages. His books are exceedingly hard reading, and few will understand the hundreds of obscure technical terms, such as archiplasm, hyaloplasm, trophoplasts, bioplasts, caryokinesis, caryotheca, caryoplasm, caryolymph, calloid catalysator, diosmosis, desmidiacea, etc., etc.; but his practical conclusions concerning suicide, abortion, killing of incurables, divorce[1]) are very easy to understand and will appeal to many who are looking for a "scientific" justification of what they wish to practice. Moreover, these principles are to be introduced into education. "The monistic system will only gain solid ground in education when the school is divorced from the Church, and scientific knowledge is made the foundation of the curriculum" (p. 466), of course the "scientific knowledge" of Haeckel and his followers. This study, as the author confidently expects, will create "a perfect ethic, free from all religious dogma." We know

1) This too is advocated by Haeckel, "when the contracting parties find that hey have m istaken each other's character."

now what this "perfect ethic" is. If the attitude of the Catholic Church in regard to education, in particular her objections to the frequentation of non-Catholic higher schools, needed any vindication, it would be abundantly provided by the conclusions drawn from Monism for "practical medicine and jurisprudence."

Another conclusion which must be drawn from the facts adduced, has been well expressed in two timely articles of this REVIEW, Nos. 1 and 3, 1905, on "Ante-Natal Infanticide." There it is stated that Catholics should entrust themselves to Catholic physicians only, whenever possible; and in order to make it possible we must have many more Catholic physicians, who know and follow the principles of their Church, who will see in the unborn child a being endowed with an immortal soul, and in the idiot, the incurable, the leper, the cripple, an image of God, though dwelling in a dilapidated and disfigured body.

RESTITUTION TO WEALTHY CORPORATIONS.

Titius, a traveling salesman, is more or less intimately acquainted with a number of conductors on the several railroads over which he travels on his business trips. Now, whenever he rides with one of these conductors, he does not pay the usual fare for the distance he travels, but instead he hands the conductor a dollar bill, which is much less than the fare, for which the conductor gives him no receipt, in order not to be obliged to turn it in to the company, but to keep it for himself. In this way Titius has defrauded the several railroads in the last few years, to the extent of several hundreds of dollars.

Now it is asked:

1. What constitutes *materia gravis*, when stealing from a corporation?

2. When do small thefts coalesce and create a grave obligation to restore?

3. Did Titius commit a mortal sin from the start, or only after he had, *de facto*, taken a considerable sum?

4. Was he also responsible for what the conductor stole?

* * *

1. The good of society at large, as well as the good of the individual, require that the members of society shall enjoy complete security in the possession of their earthly goods. Unless peace and concord reign among the individual members of a state, civilized life would become impossible. But the peace and concord required to make life tolerable would be impossible were the individual members of society free to steal from one another. And

all human society would fail of its purpose were property rights not inviolable, because the greatest if not the only inducement held out by society to its members to promote industry and to encourage sustained labor and effort is precisely the security that the state guarantees to its citizens in the possession of the fruits of their labor.

The stealing, therefore, from a private individual of a sum sufficient to jeopardize the peace and concord that should reign among private members of society in the possession of their property, which would therefore cause grievous injury to the individual, will constitute a *materia gravis*, and be forbidden under pain of mortal sin.

Now, although the amount stolen from very rich persons and from great corporations may not do the said persons or corporations a grave damage, and therefore might seem to be a venial sin only, nevertheless the security of property which must necessarily obtain in every civilized state, requires that the stealing of a considerable sum, even from a corporation, shall constitute a grave transgression. For if the stealing of a considerable sum from very rich persons or from large corporations were only a minor misdemeanor and a venial sin, these thefts would multiply rapidly, as, for instance, the adulteration of goods, the falsification of weights and measures, the defrauding of insurance companies, railroad corporations, State treasuries, etc., and thus incalculable injury would be done to society at large by destroying the confidence and trust and good faith on which commerce and trade and business enterprise of every kind depend. An amount must be fixed, therefore, to exceed which will be always and in all cases a grave transgression and a mortal sin, no matter from whom it is stolen, because a grave injury is thereby done to the security of the State and the interests of its citizens.

To fix this amount in dollars and cents is one of the difficult tasks of moralists. To say, in a general way, that whenever the amount stolen, although not inflicting a serious injury on the individual owners of, say, a railroad, still is sufficient to place in jeopardy the peaceful possession of property and render the State insecure, it is a *materia gravis* and a mortal sin, does not help much to a solution of the difficulty. For when we come to estimate in money the amount of damage that constitutes a *materia gravis*, we discover an *ingens auctorum dissensio.* The authorities on this matter are agreed that when the sum stolen belonged to a number of owners, all constituting one moral body, as, for example, a railroad company, the sum must be *absolute gravis*, that is, the sum taken must not necessarily inflict a grievous injury on the individual holders of stock in any particular company directly, but only

on the State directly by rendering property insecure, and through the State indirectly on the stockholders.

But what the *materia gravis* amounts to, when estimated in money, is difficult to determine with precision. One reason for this difficulty is the fluctuating value of money or the varying purchasing power of money throughout any given period of time, as is apparent from the history of money in the United States and Europe for the last century. It is estimated by skilful economists that the purchasing power of money has suffered a decline of from 30 to 40% in the last one hundred years. Another reason for this same difficulty is the difference in purchasing value of money in different countries at the same time. Thus the same amount of money will purchase less in the United States than it will in Europe, as American tourists know to their comfort. Thus the estimates given by moralists, as to what constitutes *materia gravis* in this matter, depend largely on the time and the country in which they live. Father Konings, C.SS.R., who understood American conditions well, thinks that $10 constitutes a *materia gravis* when taken from very rich persons or great corporations. Father Tanquerey, S.S., thinks that $7 or $8 is a *materia gravis.* Fathers Sabetti, S. J., and Lehmkuhl, S. J., think that $5 is a *materia gravis.* Palmieri, S. J., thinks that even for Europe 100 francs, or over $19, is required to constitute a *materia gravis.* His words are: "Audivi alios viros doctos, qui ob valde in dies imminutum pecuniae pretium, vellent nunc materiam absolute gravem eam esse, quae centum plus minus francos exaequet, quibus haud aegre assentimus." (Ball Pal., vol. 1, n. 607.)

From this opinion of Palmieri Father Genicot, S. J., dissents and thinks that Palmieri exaggerates the decline in the purchasing power of money, and prefers to adhere to the generally accepted opinion of contemporaneous writers. We are inclined to think that Father Konings' opinion is just and reasonable, and that it is safe to say that $10 constitutes a *materia gravis* when stealing from a large corporation, like a railroad company.

2. Small sums stolen by the same person, but at different times, may coalesce, either by reason of the thief's intention, from the very start, of stealing small sums until he acquires a large amount, or else, where there is no intention from the start of repeating the small thefts, but still they are repeated, as occasion offers, then the short space of time intervening between one small theft and another will bring them so closely together as to make them really one moral act, and that grievously injurious. If a sufficiently long interval elapse between one small theft and another, then the victim of them has ample time to recover from the injury done by one before another is inflicted, and therefore is not in the long

run injured grievously. What this time limit in which these small thefts must follow one another in order to coalesce is, theologians are not agreed. Roncaglia thinks that these small thefts should not be separated by more than two months in order to coalesce; if they occur at intervals longer than two months, they can not be said to coalesce and to inflict a grievous injury. St. Alphonsus indorses Roncaglia's opinion. Sometimes an interval of one month, or even less, is sufficient to prevent very small thefts from coalescing. This is the opinion of Ball. Palmieri (n. 78.)

A distinction must be made, however, between small thefts committed against individuals and small thefts committed against large corporations. When small thefts are committed against a corporation, they must amount to a sum half again as large as required to constitute a mortal sin if taken at one time from a corporation. Because a corporation is less injured by ten small thefts, done at considerable intervals of time, even though they amount to a considerable sum, than by the single theft of a considerable sum. Therefore, if $10 constitute a *materia gravis* if taken at one time from a corporation, $15 will be required to constitute a *materia gravis* if taken in small sums and at different times.

3. Now, in regard to Titius, there seems to have been an intention from the very start of stealing a considerable sum. If there was, then he committed a mortal sin when he first formed this intention, because the intention was *graviter peccaminosa*. A grave obligation to restore, however, did not arise for Titius until he had accumulated about $15. Although Titius, over and above the mortal sin he committed, when he formed the intention to defraud the railroad company, committed a new mortal sin each time that he stole a small sum, because he put into effective execution an intention that was mortally sinful, still *in ordine ad confessionem* he commits one mortal sin by all these small thefts.

4. Titius is also guilty of the sin of cooperation, being a party to the thefts that the conductors committed. He would be bound also, *ex hoc capite*, to make restitution of the sum the conductors stole, but only *secundo loco*. Practically speaking, however, Titius will not only be quite ignorant of his duty in this respect, but it would be difficult to convince him of it, and still more difficult to persuade him to perform it. Therefore, it will be more prudent for the confessor to say nothing about this latter obligation, and simply to urge Titius to make restitution to the railroad company for what he himself took, leaving him in good faith as regards the rest.—*Homiletic Monthly*, v. 6.

AMERICAN FREEMASONRY AND THE BIBLE.

3. Understanding therefore the object of Masonic reverence, which is the Masonic and not the Christian Bible, we could easily pass over its presence in solemn Masonic processions, if its very place in the procession, and the character of its bearer, did not throw new light upon the subject.

And first as to its place. The Bible does not occupy the place of honor; this is reserved for the "Book of Constitutions" of Masonry. The Bible invariably comes earlier in the procession and if at all in the Grand Lodge, it is near the beginning; the Book of Constitutions is in the Grand Lodge at the end of the procession, and immediately precedes the Grand Master. That this latter is the position of honor, Mackey's Ritualist (p. 240) clearly informs us: "The post of honor in a Masonic procession is always in the rear." Neither be caught by the venerable aspect of him who carries the Bible, for he is not the type of perfection in Masonry. The idol of the craft is the strong, vigorous man in the prime of life, in whom the reproductive faculties of the race assert their sway; old age, in which the sensual passions are virtually dead or hastening to decay, is not the symbol of human dignity to Masonry, but of human decrepitude. Masonry therefore makes quite other provisions for the bearer of its Book of Constitutions; for instead of being "the oldest member of the lodge" (p. 200); "an aged Mason" (p. 217); "an aged Master Mason" (217) etc., as for the Bible; it is the "Master of the oldest lodge" (p. 202, 204, 216) who is *its* bearer. This makes all the difference in the world, for no man is eligible to be "Master" in a lodge who is beyond life's prime and incapable of Masonic work. The "Master" of the oldest lodge is the person of honor in Masonry, as the rear is the place of honor. The Bible, even covered by the square and compasses, has the worst of it in both respects.

But what will the friends of Masonry say when they learn that the Bible is no more sacred to Masonry than are the Koran, the Vedas, the Zendavesta or any sacred book of any other religion, be that religion what it may? What becomes of all of those fair phrases about "the Bible, the inestimable gift of God to man"; the rule and guide of faith enlightening the path of our duty to God"; "the sacred scroll of God's revealed will"; that which will enable us "to lay up a crown of rejoicing which will continue when time will be no more," etc., etc., etc.? What, I ask, becomes of all these?

And yet this is the plain Masonic theory; the Bible, the Koran, the Vedas, the Zendavesta, are all equal in its eyes, are to it "Books of the Law," are all to it objects of equal reverence. This

Mr. Mackey tells us in explicit terms in his Encyclopaedia of Freemasonry (p. 124) when dealing with "The Book of the Law."

This is, he says, "the Holy Bible which is always open in a lodge as a symbol that its light should be diffused among the brethren ..... Masonically, the Book of the Law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although technically among the Jews, the Torah, or Book of the Law, means only the Pentateuch, or five books of Moses. Thus to the Christian Mason, the Book of the Law is the Old and New Testaments; to the Jew, the Old Testament; to the Mussulman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta."

The same thing is taught in the Masonic Ritualist (p. 59): "To every Mason, whatsoever may be his peculiar religious creed, that revelation of the Deity which is recognized by his religion becomes his trestle board. Thus the trestle board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." The "trestle board" is a symbol taken from operative masonry and signifies the board on which the architect draws his designs. "By the trestle board," says our author, "we are reminded that, as the operative workman" [the stone mason] "erects his temporal building agreeably to rules and designs laid down by the master on his trestle board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle board." Then follows the passage we have quoted, putting Koran, Bible, Vedas, Zendavesta, and all other so-called sacred books, on a perfect equality as manifestations of the Deity to man. What it says of the Bible, it says of each in turn; the respect it professes for the Bible it professes for each; the reverence it manifests for the Bible, it manifests for all.

Each in turn is "a rule for the Mason's faith"; each "the inestimable gift of God to man"; each "will light the path of the Mason's duty to God"; each "is the scroll of God's revealed will," etc., etc., equally applied to all. Such praise and reverence for the Bible is mockery.

Imagine a critic who would bestow equal praise on every writer from Shakespeare to the most obscure penny-a-liner in one of our great dailies; a panegyrist who has the same eulogies for every human being, no matter how different in mind and achievements; an artist who is equally in raptures and discovers equal artistic merit in a masterpiece by Raphael and in a rude charcoal sketch by a country bumpkin; and tell me what value you would set upon

their praise and respect, when they examine, and criticise, and eulogize, and revere your work! Apply the same plain common-sense rule to Masonry, which pretends to revere the Christian Bible as the revelation of God, and yet puts it on the same level as every other so-called sacred book, and you will form a just estimate of what Masonic praise and reverence are worth.

* * *

"HOW SUCCESSFUL ARE THE PUBLIC SCHOOLS?"

is the title of a paper in the *World's Work* magazine (Nov. 1904) by Adele Marie Shaw. The magazine is friendly to the public schools, as is also the writer, herself a school teacher. Now what is her judgment as to the success of our public schools? We quote a few significant paragraphs:

"The majority of public school children pass through from four to six school grades. In some large cities, four grades is the limit of attainment before the child reaches the age at which he may go to work. By these children after they have left school, and by the high school children who are graduates of the grammar schools, we must make our estimate of public school efficiency. Physically, the results are meagre. A carful of people in city or country will prove it. One needs no physician's certificate to see the signs of disease due to ignorance. They are depressingly, even offensively, frequent. One sound, firm, well-proportioned, clean-skinned, genuinely graceful human being rivets the eyes of a whole crowd."

* * *

"Mentally, the showing is hardly less meagre. The measure of mental training is the power to reason. If the graduates of public schools had learned to reason, they would not be gulled over and over by the same lying advertisements, they would not be the readiest dupes of yellow journalism, there would be more conversation and less drivel; imagination would make simple and inexpensive pleasures more acceptable. The final touchstone of decision would not be immediate personal pleasure, and there would be less living from hand to mouth, more thought of the future."

* * *

"Morally, the school showing is poorer still. There are, of course, in great cities, many influences that suggest the getting of money without work. The schools do not counteract these influences as they might."

* * *

"The moral and social average of twenty-five years ago, when children of small New England cities and country neighborhoods

all went to school together, and regarded private schools as devices for the feeble, has dropped to a lower level."

* * *

"Compared with other nations, we are not a race of weak-bodied, weak-minded, pagan people, but, compared with what we might be, we are all these things! Our public school graduates make the bulk of the educated population; and, if the schools were everywhere and in all ways what they are in some ways in certain places in the United States, we should be truly great."

* * *

"One of the principal and important causes that retard the full development of the schools, is the careless selection of teachers. No one who knows the public school denies that the teachers are overworked and underpaid. They should receive higher salaries. At the same time, some normal schools that I have visited should put less into note-books and more into trained intellect and character, and neither bribery, 'pull,' nor mere 'marks' should elect any man or woman to a teaching position. All these things have been efficacious in the past, and one or the other is still a power in most places."

* * *

"Public ignorance surrenders money for the trial of criminals and the finding of lost jewels, but it groans at any increase in school expenses. Consequently, there are too few teachers for too many tasks, wooden methods because teachers can not afford to learn better ones, and everywhere illiterate school graduates without resources. A well-conducted national campaign of education, showing to the tax-payers of each school centre results obtained elsewhere, would make the beginning of a revolution. As it is, educational meetings are frequently dreary; often only the opportunity for petty educational lights to glorify themselves. Schools are in many cases not even closed to allow teachers to attend great school meetings. The fine-print circular, the bombast of the inventor of a 'system,' the smug self-congratulation of school managers—these things are not enough to enlighten the ignorance of Americans about their schools."

* * *

"It is an ignorant man who is satisfied with the public-school system of the United States . . . Our devotion to our public schools is too much like the devotion of the mother who thinks that to see the faults of her children indicates a lack of love."

FORBIDDEN SOCIETIES.

The question is frequently asked, what societies are forbidden by the Church, and who are affected by such prohibition? Father Noldin, S. J., in his treatise 'De Poenis Ecclesiasticis' (pages 57 to 61) gives a lucid and practical explanation of the fourth (ordinarily reserved) excommunication contained in the Bull Apostolicae Sedis, which reads:

"Nomen dantes sectae masonicae aut carbonariae aut aliis ejusdem generis sectis, quae contra ecclesiam vel legitimas potestates seu palam seu clandestine machinantur, necnon eis sectis favorem qualemcumque praestantes earumque occultos coryphaeos ac duces non denuntiantes, donec non denuntiaverint." (Those [are excommunicated] who apply for admission among the Masonic or Carbonarian sects, or any other sects of the same kind, which either publicly or secretly strive to subvert or injure the Church or any legitimate power, as also those who in any way show favor to these sects or do not denounce their secret coryphaei and leaders, so long as they have not denounced them.)

To understand this excommunication, says Father Noldin, two questions must be answered: 1. Which are the sects forbidden under censure? 2. Who incurs this censure?

As to sects forbidden under censure, we have to distinguish between societies forbidden under pain of mortal sin, but not of censure, and societies forbidden under censure.

1. Societies forbidden under pain of mortal sin are: (a.) the Bible Societies, which have been repeatedly condemned by the popes. (b.) The three American societies called Odd Fellows, Sons of Temperance, and Knights of Pythias. (c.) The Independent Order of Good Templars.[1]) (d.) Societies which promote the cremation of human bodies.

To the societies forbidden under pain of mortal sin belong also all those which oblige their members under oath to keep secrets and to obey blindly the commands of unknown leaders. Such an oath is sinful because by it men oblige themselves to conceal the ritual and doings of the society even from those who may make legitimate enquiries, and because they at least implicitly promise obedience even to illicit commands. Where such an oath is not required, a society can not be condemned by private judg-

1) Founded in 1851 as an offshoot of the Sons of Temperance Cadets, the Good Templars soon found their way into Norway, Switzerland, France, and other European countries, numbering in 1899 about 600,000 members, of whom 350,000 were in the U. S. Their main object is to promote abstinence from alcoholic drinks, but being entirely imbued with sectarian principles, they are a forbidden society for Catholics. (S. Offic., Aug. 19th, 1899.)

ment, but only by the Holy See (in the U. S. by the archbishops in conference.)

2. A society is forbidden under penalty of excommunication if it is 1. a sect, i. e. if its members are by a certain close bond united to profess the same sectarian principles; 2. if it strives to injure or overthrow the Church or legitimate government, though it may profess to aim at other ends.

Such sects are:

(a.) The Freemasons. Freemasonry was condemned by Clement XII. (In eminenti, 28. April, 1738), Benedict XIV. (Providas, 18. May, 1751), Leo XII. (Quo graviora, 13. March, 1825), Pius VIII. (Enc. Traditi, 24. May, 1829), Pius IX. (Apostolicae sedis), and Leo XIII. (Humanum genus, 20 April, 1884.)

(b.) The Carbonari, a specifically Italian society.

(c.) The Fenians, in Ireland and America. (S. Officium, Jan. 12th, 1870.)

(d.) Nihilistic and anarchistic societies.

Whether the Socialists are forbidden under censure or under mortal sin only, is disputed. Theoretically, says Father Noldin, there can scarcely be a doubt that they are comprised among the sects that try to overthrow or injure the Church and legitimate government; hence Leo XIII., in his encyclical of Dec. 28th, 1878, puts Socialists on the same level with Nihilists and Anarchists. But since Vermeersch and Hollweck think they are not excommunicated, and as the Church has not yet pronounced an authentic judgment on the matter, they may practically be treated as not under censure.

Because it does not belong to the censure here explained, Father Noldin says nothing about societies which have their own chaplain and use a ritual, thereby practically becoming schismatics or heretics. Yet as we want to give a complete list of societies forbidden under censure, we insert here by way of elucidation a paragraph from the decrees of the II. Diocesan Synod of Belleville (page 55, no. 3):

1. "Societies that pretend to have as chaplain either a priest or a preacher who makes use of a ritual or proper ceremonies in such a manner as to render the society by the bad end which it has in view either schismatic or heretic; (cfr. Pl. Balt. III, no. 249.)

2. Who incur the censure? It is evident that, unless one knows that these societies are forbidden under censure, i. e., unless one knows that they aim at the subversion of the Church and legitimate government with the penalty attached to such actions, he does not incur excommunication. But where there is such a knowledge, excommunication is incurred by:

a. Nomen dantes, i. e., those who become members of such a forbidden society;

b. Favorem praestantes, i. e., abettors who in any way favor or assist it. However, one does not incur excommunication unless the favor have its effect and the action be such as to constitute a mortal sin.

Hence, all are excommunicated who endeavor to propagate the sect; who without a serious reason allow them to assemble in their own house; who entice others to join or attend the meetings; who spread literature and periodicals in order to propagate the society. But those are not excommunicated who from curiosity once or twice attend a meeting, unless such attendance, from special circumstances, would mean a commendation of the sect; nor those who for a serious reason sell or rent a house to a sect for holding its meetings.

Besides the categories mentioned, we have an innumerable class of secular societies which are not forbidden under pain of excommunication or mortal sin, but whose tendency is such as to endanger the faith or morals of any Catholic who joins them. In all such cases the greater or less danger must be the criterion by which to decide whether a man may or may not retain membership if he has already joined, or whether it be lawful for him to join. In such matters a loyal Catholic will seek the counsel of his confessor or his pastor and follow their advice, ever mindful of the fact that it is better for a man to save his soul than to gain the whole world.

JESUIT ASTRONOMY.

"The Society of Jesus in particular presents a magnificent record. Even if the Catholic Church had nothing to show in the investigation of nature for the last three centuries, beyond the labors of this great Society, she might still be proud of her work." Of these words from Hogan's Clerical Studies (p. 17) we were repeatedly reminded, when we read the article on Jesuit Astronomy by J. Schreiber, S. J. [Part I. The Old Society] and Wm. F. Rigge, S. J. [Part II. The Restored Society], which appeared some time ago in *Popular Astronomy* and now lies before us in pamphlet form. Father Schreiber tells us: "Poggendorff's Biographical Dictionary of the Exact Sciences contains in its first two volumes the names of 8847 savants from remote antiquity up to 1863. Amongst these names... we find that a little more than ten per cent. are Catholic clergymen,....and amongst the Catholic clergymen....the Jesuits again number over forty-five per cent."

Turning more directly to astronomy, the same author writes: "It appears from De Backer's Bibliothèque des Ecrivains de la

Compagnie de Jésus (1876) .....that 217 authors have done literary work in astronomy specifically."

We can not here enumerate all these Jesuit astronomers, nor the observatories erected by them, their inventions, discoveries, and publications. Of the more than twenty-three observatories in the old Society, and of the more famous astronomers, we mention: Pekin with Fathers Verbiest and Ricci; Vienna with Father Hell; Marseilles; Lisbon; Milan with Father Boscovich; Rome with Fathers Scheiner and Clavius.

In 1824 the latter observatory was given back to the Society and became prominent under de Vico, Sestini, and especially Secchi. Among the twenty-eight observatories of the restored Society we note: Kalocsa with Fathers Braun, Tenyi, and Schreiber; Stonyhurst with Fathers Perry, Carlie, and Sidgreaves; Georgetown with Father Hagen; Manila with Fathers Faura and Algue; Zi-ka-wei (China) with Fathers Dechevrens and Chevalier; Tananariva (Madagascar) with Father Colin. Our summary would be too incomplete were we not to mention Riccioli, Grimaldi, Mayer, Cysatus, Roblet, Epping, and Kugler.

The Jesuits have indeed done stupendous work in astronomy, although—we quote from Father Rigge's conclusion—"the cultivation of this field is only secondarily an object of the order, and is the work rather of individual members or colleges than of the whole Society."

Equally interesting articles could be written—and, we hope, will soon be written—on the Jesuit mathematicians, geographers, meteorologists, physicists, and the many other eminent scholars whom the Society has furnished in the large field of natural sciences.

ARCHBISHOP GLENNON AND THE THANKSGIVING EXERCISES AT THE WORLD'S FAIR.

Much ado has been made in the past few months in certain newspapers about the participation of His Grace the Most Reverend Archbishop of St. Louis in what is alleged to have been "a sort of miniature Parliament of Religions" held at our World's Fair last Thanksgiving Day.

In reply to several anxious enquiries we publish the following correct and authorized statement of the facts which apparently gave rise to the sensational and mendacious reports in question.

The Protestant Ministers' Alliance at their October meeting proposed to hold religious services in Festival Hall on the exposition grounds on Thanksgiving Day, and invited Archbishop

Glennon to join. The Archbishop refused. They then requested him to appoint a priest to participate; he again refused.

When one of the ministers, Dr. Niccolls, visited His Grace soon after to consult with him about the matter, he was very politely but firmly informed that "a Catholic bishop could not join in any non-Catholic religious services anywhere."

Thereupon the Ministers' Alliance relinquished their plan, and the directorate of the World's Fair took up the question how fittingly to celebrate Thanksgiving Day. A committee of three gentlemen was appointed for the purpose, one of whom, a Catholic, called upon Archbishop Glennon to ask how his cooperation could be secured. The Archbishop suggested that they let the various denominations have their own religious exercises in their own churches in the morning, and then hold an afternoon meeting of a purely secular character with appropriate speeches in Festival Hall.

This was done. President Francis was in the chair when the afternoon meeting opened, and Archbishop Glennon occupied a place on the platform. A minister was invited to say a prayer or make an invocation—he said the Our Father—; then Mr. Francis made a speech and concluded it by requesting the Archbishop to preside There were two or three more speeches, and the affair closed with a blessing or benediction pronounced by His Grace.

The speeches dealt with the World's Fair, the Peace Parliament, the progress of the nation, etc. The Archbishop in his brief address thanked the directorate for preserving a reasonable amount of cleanness about the Fair.

The point to be considered is: Does an opening prayer and one at the end constitute a religious gathering? or has a priest or bishop a right to be present and pronounce a blessing? The meeting was under secular control; the hymns were patriotic songs, and the announcement in the daily papers (as the Archbishop had expressly stipulated) was not "Religious Services," but "Thanksgiving Exercises."

Of course, the Archbishop could not control the after discussion or the newspaper comments thereon. Indeed he does not take much interest in newspaper comments, as they are generally inaccurate and he would have to sacrifice a goodly portion of his most valuable time, fully occupied with the administration of a large and populous diocese, were he to make it his practice to rectify the lies and misstatements which newspapers publish about him, his diocese, and Catholic affairs generally.

OUR SLAVIC IMMIGRATION.

Charities published in a recent number the results of a detailed study of Slavic immigration into the United States, which reached 230,000 last year. For good or ill the Slavic strain promises to mix largely in the blood of the future composite American. In the daily arrivals at Ellis Island, it is outnumbered only by the Italian, and possibly the Jewish.

The N. Y. *Evening Post* thinks that Slavic immigrants should not be classed as a single group. They are really a congeries of some twenty-one peoples, differing in race, language, and frequently in religion. They range all the way from the highly civilized Bohemian, almost invariably literate and skilled of labor, to the ignorant Ruthene of Galicia, economically and educationally on the lowest plane. Practically all religions are represented—Catholic, Orthodox Greek, Protestant, and Lutheran, with such eccentricities as the Doukhobors and regularly organized sects of Freethinkers. They thus form a much more complex element than the comparatively homogeneous Italians and the Jews.

The largest Slavic immigration comes from Austria-Hungary, which gave us 160,000 last year; practically all the rest came from Russia, whose contribution in 1903 was about 70,000.

The Slavs are more assimilable than some other elements in the new immigration, because they do not huddle in the great cities, like the Italians and Jews; but are distributed pretty generally from the Atlantic Coast to the Mississippi River, in accordance with the demands of labor. They have one great advantage in that the part of Europe from which they come is, physically and climatically, almost identical with our own. The fertile plains of the Danube are reproduced here in those of the Mississippi; great wheat fields, forests, and mines are familiar in both the old and the new lands. The Russian Jew here takes up a new trade in the sweatshops; the Italian from the farms of Sicily and Basilicata here has to adapt himself to rough laborer's work; but the Slav, in large measure, simply resumes the occupations to which he has been bred at home. They are miners in the anthracite fields and iron mines of Pennsylvania; wheat-growers in Wisconsin and Illinois, where they are frequently proprietors; tobacco-raisers in Connecticut; "abandoned farmers" in New England. They are employed in the steel shops of Pittsburgh, the shoe factories of Lynn, the oil and sugar refineries of Greater New York, and the hat shops of Newark. They work as stevedores on the docks of Jersey City and in the packing houses of Chicago. They are found in largest numbers in Pennsylvania, where, in the iron and coal mines, there are now about 110,000—in the main Poles, Ruthenians, and Slovaks. In general, they are industrious and law-abiding; utilize educational opportunities for their children—most of them are closely attached to the parochial school—; belong equally to both the two great political parties; and constantly improve their condition.

PARERGA AND PARALIPOMENA

Religious Teaching in the Public Schools.—The idea of introducing some form of religious instruction in the public schools of Washington has been given a great impetus through the meeting, some weeks ago, of prominent citizens and clergymen who discussed the question tentatively. Several Catholic priests were present at that meeting, and they counselled deliberation and delay. Now the Mothers' Congress and the W. C. T. U. have taken up the question. These instances show the character of the forces now operating to introduce the Protestant religion into the public schools. "The movement is apparent all over the country," writes a well-known Washington correspondent, "but it is especially strong in the District of Columbia. Heretofore there has been difficulty in uniting the innumerable sects upon some form of religious instruction, and the possibility of their getting together seemed remote. Now the movement has become anti-Catholic in character, and lo and behold, the discordant elements are already presenting a formidable front. There is no risk in predicting that, if the different Protestant sects make a united appeal to Congress to permit the form of religious teaching upon which they have agreed, in the public schools of Washington, they will have their own way about it. Another meeting of the convention favoring religious education in the public schools was held March 15th. The meeting was called together to hear the report of the committee, which had been appointed at the last session. The report favored the teaching of the Ten Commandments, the reading of the Bible, and the preparation of a reader especially suited for this work. Considerable discussion followed the reading of the report, the Jewish rabbis and the Seventh Day Baptists alone opposing it. The rest of the delegates were practically a unit in favor of the report, and it was adopted by a large majority." The following are quotations in part:

"We believe that it is entirely practicable to make such a selection of readings from the Old and New Testaments as will prove acceptable alike to Protestants, Roman Catholics, and Hebrews. ... We recommend to the conference that it petition the Board of Education of our city to introduce into our schools the systematic study of morals, by making use of the Ten Commandments, which have served as a basis of morals and law for all modern civilized nations, and also by the introduction of carefully prepared text books upon morals as applied to conduct. We ask this not only in behalf of the children from homes and churches where moral and religious training is systematically given, but still more earnestly do we ask it for the sake of the great multitude of children who have no such training at home or in any church. And, of course, we ask that from such special moral and religious training any parent, who conscientiously may wish to do so, shall have the right to have his child excused."

It seems to be the opinion of some Catholic priests in Washington that there is grave danger in this movement.

Illiteracy in the United States.—Our attention was recently called to chapter xviii of the report of the United States Commissioner of Education for 1902, containing some very instructive statistics on "illiteracy of the voting population in the United States." We quote:

"The census shows that in June, 1900, there were in the United States 2,326,000 men of voting age, 21 years and upward, who were unable to read and write. This was nearly 11% of the total number, which was 21,330,000.

"In a country whose government is determined by popular suffrage, these figures can hardly be regarded with satisfaction. The voter ought to be intelligent. He should have some understanding of the government whose policy he is to shape, and of the men whom he is to assist in elevating to office. Who will argue that the man who has never read a line of American history or familiarized himself with any great question of statesmanship, or even spelled out the headlines of a newspaper, is competent to cast a ballot? Yet one ballot in every ten is probably cast by such a voter.

"At the last presidential election the total vote was 13,961,566, and the plurality of the successful candidate, 849,790. Suppose in such a case that the ignorant voters should all be on one side; or suppose that the 2,000,000 men of this class should come under the control of unscrupulous leaders who should use them for unworthy purposes. What would become of the stability of the Republic?

"Who are these illiterates and where are they? Many are of the negro race, 977,000; but more are white, 1,254,000. In 1870 the greater number were negroes, 838,000 to 748,000 white, an excess of 90,000. Thirty years have changed this and now the white illiterates outnumber the negro by 277,000.

"Of the white illiterates a large proportion are foreign born, 565,000, but the number of native born is 688,000, or 123,000 more than the foreign-born illiterates. It appears also that the per cent of illiterates among the native-born sons of native parents is nearly three times as great as among the native born of foreign parents. With the former it is 5.8%, with the latter 2%, indicating that our schools are accomplishing their purpose better for the children of immigrants than for our own American families.

"Two sources of danger are often spoken of as threatening our national life—one from the negroes, the other from foreign immigration. But these two are not all. Wherever there is incapacity for the duties of citizenship, there is danger, and the illiteracy of 688,000 native-born white Americans of voting age is no more to be disregarded than that of immigrants and negroes."

Modern Animal Psychology.—In his new book, 'The Watchers of the Trails' (Boston: L. C. Page & Co.) Mr. Charles G. D. Roberts, speaking of the charge against him of ascribing to animals "human motives and the mental processes of man," declares that fault to be one he has taken "particular pains to guard against"; and he continues: "The psychological processes of the animals are so simple, so obvious in comparison with those of man, their actions flow so directly from their springs of impulse, that it is,

as a rule, an easy matter to infer the motives which are at any one moment impelling them. In my desire to avoid alike the melodramatic, the visionary, and the sentimental, I have studied to keep well within the limits of safe inference."

These declarations amount to a thesis, which one may fairly expect to see demonstrated, or at least not discredited, in the stories that follow; and Mr. Roberts can not reasonably complain if his stories are examined from this point of view. "The Return to the Trails," for example, is a story of a bear, who, as a cub, saw his mother killed by a deadfall, and afterwards was sold by the Indian trapper to a traveling circus. This gives Mr. Roberts a chance to describe some of the "simple psychological processes of animals," as follows: "Being good-natured and inclined, through his first misunderstanding of the situation which had robbed him of his mother, to regard mankind as universally beneficent, he was selected to become a trick bear." Could any psychological process be simpler or more obvious—especially in a bear? But one day, after he had had about five years of this life, the circus came into the region where the bear was born, and he knocked down his keeper and made for freedom and his ancestral mountain. Once more in the woods, however, his "psychological processes" and his "instinct" do not get on at all well together. "Through his lack of education in the lore of the wilderness, his diet was less varied than it might have been," we are told, although "instinct and a spirit of investigation soon taught him to find beetles and grubs." But for some reason "instinct" did not teach him "the law of silence," with the result that rabbits, woodchucks, and the like, were not on his bill of fare. Nor did "instinct" guard him against eating a certain kind of fungus, "which gave him excruciating cramps." What was much worse, and what led finally to his undoing, was the failure of "instinct" to keep him asleep in the winter: "The essential lore of his kind he had not learned," says his biographer. So he wanders around, starving, until he comes across a man's trail, which he follows into a camp, where he is promptly shot.

The Power of Masonry in the United States.—There has been no denial of the reported fact (duly commented upon in a recent number of the CATHOLIC FORTNIGHTLY REVIEW) that both President Roosevelt and Vice-President Fairbanks are Freemasons, having joined the lodge apparently for no other reason than to further their political ambitions. There are many indications to show that association with the Masonic order is not only desirable, but often necessary for success in the political field. This can not occasion surprise when we consider how pervasive and powerful Masonic influence is in the United States.

A gentleman in a position to speak with authority, recently told a representative of the Boston *Republic* (XXV, 2) that "in many issues of the more widely-read magazines are the symbols of Masonry. They are seen in the illustrations of stories, in the fiction and essay work that appears, and in the advertising columns. On billboards the same signs or series of signs are recognized by the initiated. These facts indicate how widespread is the sway of Masonic influence. Public men are in much larger numbers than the public suspects actively associated with the

Masonic propaganda. This has been the case for many years, too. In a recent issue of the *Arena* is an article entitled, 'Catholicism and Freemasonry,' which is valuable because it shows very clearly certain tendencies, as well as certain facts, that the general public is not familiar with. J. L. Young-Withee, one of the authors of the article in question, is late associate editor of the *Masonic Disciple*..... In the course of the article, the pervasive quality of Masonry in America is pointed out in these words:

" 'America was frontiered and bulwarked with the spirit of Masonry. Out from its living heart sprang those sentiments and principles of true liberty and impartial laws which led to the formulation of the Declaration of Independence. Our Revolutionary Fathers held Masonry as their Egeria.... Franklin shed the luster of his glowing name upon it. It actuated the spirit of Paul Revere on his midnight ride..... The generals who commanded the Revolutionary forces were all brothers of the Mystic Tie. Of the men who affixed their names to that illustrious scroll, the immortal Declaration, four-fifths were Masons....' This glowing panegyric indicates how important a part Masonry has played in the history of the country—in the opinion of Masons. Very likely, too, they are closer to the truth than one would like them to be."

Race Suicide and the Prostitution of the Press.—We recently (xi, 48, 767) quoted from the Chicago *Chronicle* two authorities as stating that from 8,000 to 10,000 abortions are committed in Chicago every year and that a single newspaper in that city makes $50,000 per annum from the thinly disguised advertisements of abortionist doctors and midwives. The St. Louis *Mirror*, commenting on our article, declares (xiv, 45) that "unfortunately, conditions are not much better in the rest of our big cities." Our confrère calls attention to the fact that the St. Louis [daily] papers are reeking with "ads" of just such people as the Chicago physician, whom we had quoted, referred to. "The rates for such advertisements"—says the *Mirror*—"are high. The ads run daily. They are paid for. The graft is enormous. Then, too, the papers reap a harvest off 'massage parlors,' spiritualistic mediums, palmists, fortune tellers, get-rich-quick ventures, bogus labor agencies, matrimonial bureaus, snide brokerage concerns, guessing contests, etc. There is no vice to which the great dailies will not and do not pander for money. They tout openly for the race track gambling game by printing tips on the races and exploiting the winnings of gamblers. They print anything that is paid for that will draw suckers for the gentlemen or lady adventurers of industry to 'skin.' The newspaper 'ad' is the first bait necessary to start a good 'skin' game going. They are barkers for the abortionist, the green goods man, the confidence operator, the bucket-shop shark, the assignation house, the fortune telling swindler, the seller of poisoned medicine, the racing tout. It is a wonder that through the work of the press the whole public is not up against some form of graft or bilk or steal, and that nine out of ten people are not swindled every hour of their lives, in one way or another. The American is a 'sucker,' and every big paper almost is calling him up to some swindle and telling him to be a game sport and 'come clean.'..... 'There is a sucker born every minute,' used to be a

saying of the old-time 'con' man. They are born ten a minute now, and those not born suckers are made such by the papers. It's only a step from race touting by the papers to incitement to murder, and the press takes it nicely. No wonder race suicide flourishes. The advertising abortionist is supported by the moral press."

This moral press—bless the mark!—is corrupting our Catholic young people with the rest. And yet many among us can not for the life of them see the necessity of a *Catholic* daily press!

What Shall Children be Taught Regarding Alcohol?—The State Science Teachers' Association of New York some time ago appointed a committee to examine the text-books of that State relating to the subject of alcohol and its effect upon the human system. Its conclusions upon this question may be thus summarized:

In the beginning, they announce their belief that the controverted question of the food value of alcohol should have no special prominence in public school physiology. If attention was not drawn to the subject by school text-books, most children would not know that alcohol was ever thought of as a food. Whether it may be a food or is always a poison; whether it lengthens or shortens the time of digestion; how it affects certain organs of the body; whether its use in any quantity is ever permissible—these are unsettled questions and should not be made prominent in common school education. The committee rightly says it is unreasonable to expect a child or a youth to decide questions on which eminent physiologists differ; if the teacher decides them for him by teaching one view exclusively, this is unscientific and untruthful instruction.

To the ardent temperance worker the endorsement of these statements would seem like surrendering his creed, because he has settled all these points to his satisfaction and desires every child to receive the benefit of it. He should, however, be perfectly reassured by their further statement, that the committee is looking out for the interests of the child. If we admit, as we should, everything that can truthfully be said favorable to alcohol, they say, we still have ample reasons why the young should abstain from it; and it is the young with whom teachers deal. The child should be taught to avoid alcohol because it is dangerous.

To us a truer solution would seem to consist in teaching the child that both our eternal salvation and our temporal welfare require that we employ due moderation in the use of all the gifts of God, especially those which are of such a nature that their abuse is apt to prove particularly dangerous.

The Legend of the Virginal Marriage of St. Henry and St. Kunigunde.—We have already made brief mention of the fact[1]) that Professor Günter of the University of Tübingen, in his recently published life of Emperor St. Henry II.,[2]) devotes a critical chapter to the ancient legend of the virginal marriage of St. Henry and St. Kunigunde, and arrives at the conclusion that this legend is entirely apocryphal.

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1) See the CATHOLIC FORTNIGHTLY REVIEW, xii, 3, 49.
2) 'Kaiser Heinrich II., der Heilige.' Jos. Koesel. Kempten and Munich. 1904.

Almost simultaneously with Dr. Günter's, there was published another new life of the great German Saint by P. Heinrich Müller, S.V.D.,[3]) which defends the truth and authenticity of the legend referred to above, which is traced back to Leo of Ostia. fifty year's after St. Henry's death. Fr. Müller dwells with special emphasis on the fact that the legend is solemnly acknowledged in the canonization bull.[4])

The famous organ of the German Jesuits, the *Stimmen aus Maria-Laach* (1905, 2), while awarding to Günter the palm for original research and historic scholarship, is nevertheless inclined to side with Müller in favor of the legend of St. Henry's and St. Kunigunde's virginal marriage. "While any one who has a thorough knowledge of the beginning of the eleventh century, is of course perfectly free to form his own opinion with regard to this legend," says the Jesuit reviewer, "it is equally permissible to respect a tradition which reaches so far back and is based on such good authorities as this one, so long as it has not been peremptorily disproved, which, in spite of all endeavors, no one has yet succeeded in doing. Even the solution offered by Dr. Sägmüller (Theol. Quartalschrift, lxxxvii, 78 sq.), the best yet brought forward, is not much more than an ingenious hypothesis which rests upon a single passage in the writings of Radulphus Glaber, which, moreover, Looshorn, the meritorious historian of the Diocese of Bamberg, had considered rather as an argument in favor of the old tradition. (Zeitschr. f. kath. Theol. VIII, 826.)"

Our own study of the subject, as our readers will have noticed, leads us to side against Müller with Günter and Sägmüller.

Athletics as an Enemy of the Classics.—Prof. Silvanus P. Thomson, of London University, in a discussion on the waning influence of the classics in modern education, says: "It is athletics, not chemistry, or mechanics, or geology, or biology that has ousted Greek from the curriculum."

Coincident with this testimony from abroad, we find President Elliot of Harvard, in his annual report, lately issued, inveighing against the excessive development of athletics among college students. He analyzes what may be described as the business of modern football (to call it as now managed a game or sport would be a misnomer), and shows how this much vaunted exercise has become a source of moral deterioration, not only on account of its brutality, but equally in consequence of the spying and deceit to which the players are trained and the general foul play which mark every public contest. Instead of being what every game ought to be, simply a relaxation from the stress of academic study, he says that the under-graduate mind is absorbed by this subject for two months at the beginning of every scholastic year.

How largely the subject must engross the attention of the students may be judged from the balance sheet of the Yale Athletic Association, lately published, showing, as we recall, a net profit

3) 'Das heilige Kaiserpaar Heinrich und Kunigunde. In seinem tugendhaften und verdienstvollen Leben quellenmaessig dargestellt von P. Heinrich Mueller, S.V.D. Steyl, 1903.

4) On this point see Msgr. P. M. Baumgarten in the CATHOLIC FORTNIGHTLY REVIEW, xii, 3, 51,

for the year of about $50,000, most of it gate-money and other winnings from football matches!

Small wonder then that all serious study, whether of the classics or of any other subject requiring close application, should prove distasteful to young men whose minds are thus pre-occupied and who see in the successful athlete the highest type of college student. Scholars have come from our American colleges before modern football was known, but with the present rage for athletics, which is so generally tolerated and to some extent even encouraged by college authorities, the proverbial "little Latin and less Greek" is manifestly as much as can reasonably be expected from the present-day under-graduate.

The New York Catholic Home Bureau.—This institution, conducted by the St. Vincent de Paul Society, has been in operation for six years. Every effort is given to searching out openings in worthy homes. This part of the work is attended to by a traveling canvasser putting himself in thorough accord and close touch with the pastors whom he meets in his tours. This agent sends forward as full information about the proffered home as he can get. Every detail is gone into. Several other worthy citizens besides the pastor are consulted, and the clerical staff of the office send forward the proper blanks to the references. When these have all been received, it becomes necessary to weigh all the statements and correct any errors of judgment that the agent may have fallen into in suggesting a home. It now goes before a branch of the Executive Committee, called the Committee on Homes. They weigh carefully every statement, and accept or reject or call for further statements or opinions from the agent. Fully fifty per cent. are rejected. After a careful selection has been made, the child is placed in the care of an agent, to be taken to its destined home, and the agent is under instructions to bring back that child at once if he finds upon arrival some new feature which he had failed to notice previously, and which shows him that placement would be a mistake. Later on, within a very short time, frequently less than thirty days, this home is visited, and twice annually thereafter, and nobody's feelings but the child's one may say are considered for a moment if judgment directs that a change should be made in the child's interests. Since the inauguration of its work the Catholic Home Bureau has placed 937 children in family homes. With three exceptions all these children were under the age of sixteen.

The Myth of the Magna Charta.—There is a fine bit of iconoclasm in the *Independent Review* for November. In an essay on "The Myth of Magna Charta," Edward Jenks attempts to prove— and convincingly enough for the lay reader—that the opinion commonly held of that venerable document is quite the reverse of the truth; that even so careful a scholar as Dr. Stubbs was led away by sentiment when he spoke of its historical sanctity. As for its being the charter of our liberties, Mr. Jenks says:

"The third, and, perhaps, the heaviest charge against the charter is, that it was a positive stumbling-block in the path of progress. Throughout it aims at consecrating that feudal organization of society which, happily for the nation, was so soon to pass

away..... But it is not so generally realized that some of the clauses of the charter (and these not the least famous) are positively reactionary, and would, had they been observed, have hampered seriously the progress of the next generation. By abolishing the writ of Præcipe (clause 34), the barons hoped to secure that darling treasure of feudal independence, the monopoly of the manorial courts in suits concerning land. Happily, the clause was evaded, but only at the cost of cumbrous and costly fictions, which disgraced English legal procedure for six centuries. The claim to 'trial by peers' was long supposed, by a curious freak of ignorance, to guarantee that 'palladium of British liberties,' trial by jury. As a matter of fact, it delayed indefinitely the adoption of that wholesome reform.

The fact is, we have all been hoodwinked, according to Mr. Jenks, by the authority of a great legal commentator, who invented the legend for political purposes.

A Universal Alphabet.—The experiment of creating a language that could be utilized in all parts of the world has been tried, but with little or no success. Neither Volapük nor Esperanto has made much headway except among a few enthusiasts. The plan of a universal alphabet is a different matter. The Boston University has issued a circular inviting opinions as to the possibility of devising an alphabet to be used as a key to pronunciation in all dictionaries of the leading languages. The twenty-six letters of the Roman alphabet are known the world over, and for the most part they represent to all Europeans and Americans sounds not dissimilar, although the value of the letters is not quite the same in all these languages. Dictionaries vary. Almost every dictionary uses a key of its own, which is useless to the reader except for that one work. Those who turn from Webster to the Standard are confused by the changed key to the pronunciation, while the student who uses several dictionaries or language manuals has to learn as many keys.

It is thought that if to the letters of the Roman alphabet some fourteen more were added and definite sounds attached to each, a key could be provided that would serve universal use.

Whether the idea, as formulated by the Boston University, is practical or not, it may lead at least to a simplification of the various dictionary keys. It takes a level head and a great deal of precious time to translate from the key of one dictionary to that of another. A new alphabet may be impossible, but improved keys for determining the sounds of letters will be welcomed by all who have to go to the dictionary for authority in pronunciation.

Against Parish Card Parties.—Our readers know that we have always discountenanced and criticized euchres and card parties generally, if held in connection with churches or for religious purposes. Since Archbishop Glennon assumed the administration of the Diocese of St. Louis, we are glad to note, there has been an increasing sentiment against them. "A sentiment against euchres," we read in the *Globe-Democrat* of March 18th, "is gaining strength in the Catholic parishes of the city. Lenten moderation is by no means wholly responsible for the subsidence of the familiar sound, 'handsome prizes,' to lure each possible player.

There is a falling off in the number of such entertainments given in the name of the church, either in Lent or out of it. Local church papers some time before Ash Wednesday tacitly dropped the ad-advertising of euchre parties. It is hinted that Archbishop Glennon is opposed to them, that he has heard of instances of undue greed for the prizes, and of women forgetting womanly reserve in their haste to be first at the card tables. Taken all in all, the days of the parish euchre seem to be numbered. Euchres have built no churches, it is claimed; euchres have done nothing except to provide small financial adjuncts which the parishioners might just as well have raised by contributions. No pronouncement has been made against the game, and it may be that, having run its day, the euchre party in the St. Louis Diocese will die a natural death. Rumors are current, however, that all chance of its revival will be crushed by a decree which the Archbishop may promulgate at the diocesan synod next fall."

May this healthy reaction grow and spread all over the land!

The "Knights of Columbus Memorial Services."—Speaking of the so-called "memorial services" held off and on by councils of the "Knights of Columbus" (see e. g. our vol. XI, pp. 334 and 590) our confrère F. P. Kenkel queries in the *Katholisches Wochenblatt* (xlvi, 6): "What is the object of these services? What model of the Catholic past have the originators of this practice in their mind's eye? Or is it simply meant as a concession to those weakly Catholics who can apparently be gained over only by offering them practically all of the mummery with which the Masonic Lodge invests its sessions? Are these 'Knights' no longer satisfied with the requiem mass offered up at the altars of the Church in memory and for the repose of their departed friends and relatives, that they withdraw to chambres separées, in order to celebrate there the memory and the 'knightly' virtues of their dead, according to their own taste and fashion? We hardly think the underlying intention is as un-Catholic as all that; but there is no denying the fact that the final result is bound to be the same. The lodge business among Catholics is an imitation. Some think they can imitate the external forms, without being touched by the breath of the spirit which has given birth to Freemasonry. They are mistaken. The 'spirit which e'er denies' has set his seal upon it indelibly. The usages and ceremonies of the Lodge are the adequate expression of its ideas and principles. Whosoever assumes them, will, even though unwillingly, be infected by the spirit that has created them. Let not the new wine be filled into old bottles!"

"Jiu-Jitsu" is evidently not so formidable a thing as people had supposed. Gen. Mills, the Superintendent of West Point, the other day matched a Japanese expert against the Military Academy half-back, and the half-back threw him. When Gen. Mills told the story of this to the Senate Committee on Military Affairs, it immediately cut out of the Military Academy bill the $1,200 appropriated for the salary of the Japanese expert. It would have been the logical thing to insert an equal amount for a football coach, but this was not done. However, the incident is highly

significant for another reason. Fears have been expressed in a good many quarters as to what will happen when the long-guarded secrets of jiu-jitsu come into the hands of rich man, poor man, beggar man, and thief without restriction. It would make the burglar's thumb more feared than his pistol, the thug tenfold more terrible than he is now. It is an inestimable moral relief to have it shown that the Japanese wrestler is only human, after all, and that a plain American can defeat him. Football players we are used to. They go about our streets without endangering any one. A highwayman, we take it, has just as many opportunities to learn football as to learn jiu-jitsu, and if the former and more terrible art does him so little good, why should any one worry about the lesser?

Strike Violence.—Mr. Slason Thompson has prepared for the *Outlook* statistics of violence for two and a half years of strikes in this country. Mr. Thompson collected his data through the co-operation of trustworthy newspaper men in sixteen cities, who examined the files of leading papers for reports of all strikes. Where the newspaper report used the word "several," the figure 2 was entered; where it said "many," 3 were added. As the table stands, though incomplete, it shows that deaths from violence incident to strikes were four-fifths as many as in the two days' fighting at El Caney and San Juan, while the injuries were actually one-third more numerous. There were in all 180 deaths, 1,651 injuries, and 5,533 arrests. The largest number of deaths were in Colorado, Illinois, and Pennsylvania.

A further analysis establishes the fact, which hardly needs statistical proof, that the deaths and injuries are chiefly inflicted on non-union men, while most of the arrests are of union strikers. Of the 180 killed, 116 were non-union men, 51 union strikers, and 13 officers. Of the 1,651 injured, 1,366 were non-union men, 151 union strikers, and 134 officers. On the other hand, of the 5,533 arrests 5,159, or nearly fourteen-fifteenths, were of union men.

NOTES AND REMARKS

"Archbishop Farley," we are informed by the *Catholic Union and Times* (xxxiii, 39), "is no lover of clubs and does not hesitate to say so. Before he succeeded to his present office, Herman Ridder gave Msgr. Farley a dinner at the old Manhattan Club House. After dinner he was taken through the house and its artistic beauties pointed out to him. When these had all been passed in review and the party returned to the reception room and began preparations for departure, one of the members of the club asked the prelate what he thought of it all. 'Well,' answered Msgr. Farley, 'as we passed through the rooms, I could not help thinking how much better for themselves and everybody else it would be if all those men were quietly at home at their own family firesides."

We can not resist the temptation to remark, in this connection, that their love for club life is one of the chief objections that

have been urged against a prominent society which, we are told, enjoys Archbishop Farley's sincere approval,—the "Knights of Columbus." Whenever we have pressed members of this "order" for its specific *raison d'être*, they have urged the "sociability" cultivated in its councils; and on every such occasion we "could not help thinking," in the words of the distinguished Archbishop of New York, "how much better for themselves and everybody else it would be if all [members of the order of the "Knights of Columbus," instead of spending their evenings in the club room,] were quietly at home at their own family firesides."

The Archbishop and the bishops of the Province of Milwaukee have addressed a letter of fraternal sympathy to the French episcopate through Cardinal Richard of Paris. It is dated Green Bay, Feb. 22nd, 1905, and assures the Church in France of the fervent prayers of the hierarchy, clergy, and faithful people of the Milwaukee Province for the ending of the "Culturkampf" and the final triumph of justice. "The Province of Milwaukee," say the bishops, "being composed of the Archdiocese of Milwaukee, of the dioceses of La Crosse and Green Bay in Wisconsin and the Diocese of Marquette in Michigan, all the bishops of which speak your beautiful language, recognizes the obligation which it owes to the missionaries of France, who were the first to plant the cross in this part of America and who blazed the way for the magnificent development and growth of the Church and Christian civilization in this territory. It is with hearts overflowing with gratitude and admiration that we recall the names of Marquette, Allouez, André, and other saintly apostles, devoted and zealous, who were sent hither by France, the oldest daughter of the Church, to carry the Gospel of Jesus Christ to the children of this savage and pagan country."

It is a beautiful and sympathetic letter, which will doubtless carry consolation to the sorely tried hierarchy, clergy, and the faithful people of Catholic France.

Some painstaking student of the minutiæ of American history has been spending his time and strength in an effort to trace back to its source the very familiar observation, "You can fool all of the people some of the time, and some of the people all of the time, but you can not fool all of the people all of the time." After reading every obtainable work from which there appeared to be the slightest chance of obtaining a clue, he had got nothing more specific than the glib "as Lincoln said" with which he himself would have prefaced the quotation before he began his studies. Then his enquiry took a wider scope among men who had known Lincoln, but with no better results. Secretary Hay was appealed to, but confessed that in all the investigation incident to the preparation of a ten-volume biography, he had never come across the sentence. The enquiry was finally referred to the Library of Congress. There Mr. Spofford, whose own mind is a storehouse of curious and unusual information, took it in charge. He consulted John

G. Nicolay, Mr. Hay's collaborator in the Lincoln biography, who declared flatly that the saying was spurious. Mr. Spofford, however, delved further, and finally reported that its real author was the late Phineas T. Barnum.

We learn with a degree of surprise from the Boston *Republic* (xxv, 9) that Plymouth, Massachusetts, revered in the history of America as the landing place of the Pilgrims, is to-day a Catholic town. "The little township, rich in historical lore, more beautiful and inspiring to-day to the eyes of the visitor than were its shores to the eyes of the exiled Pilgrims when they first settled there in 1620, has swung over to the Catholic column and hereafter must be regarded as a notable illustration of the rapid march to ascendancy in New England of the Catholic Church. Like scores of other Massachusetts towns Plymouth has been the scene of an unnoticed change, a change from the domination of Puritan narrowness to the more healthy influences of Catholicism."

The population of Plymouth, according to the U. S. Census, is 9,592. Of this number, the *Republic* says, 1,800 are Irish Catholic; 2,000 are French-Catholic, while another 2,000 are made up of Italian and Polish Catholics. In addition there are scores of converts and men and women of other nationalities who profess the Catholic faith.

St. Patrick's Day this year brought us the usual number of patented speeches full of fine phrases and hollow bathos. But it is refreshing to note here and there signs of a healthy reaction. Thus Rev. P. W. Tallon of this city said in a toast at the sixth annual banquet of the Irish-American Society (St. Louis *Globe-Democrat*, March 17th): "Frankly, I do not like the patented speeches mostly indulged in on this blessed anniversary. They affect the liver and rouse within me the murderous spirit, which, of course, is awful: but the provocation is great. Gross flattery, rapid declamation, denunciation and complaint, these are the nostrums administered to us, until all of us are sick and tired. Some of us are demoralized by them. Yes: I hate this constant whining. It is a weakness unworthy of our forefathers and of our glorious heritage."

In the last number for 1904 of our esteemed contemporary, the quarterly *Revue Thomiste*, Fr. Pègues, O.P., in reply to the *Ami du Clergé*, which seems to claim infallibility for the encyclicals of Leo XIII., examines the value of the encyclicals in the light of the principles of St. Thomas. He restricts very carefully the exercise of infallible authority on the part of the Pope. His conclusion is that the authority of the encyclical is not at all the same as that of the solemn definition. Its authority is no doubt great; it is even, in a certain sense, sovereign; it is to be received as the teaching sovereignty accepted in the Church; but this adhesion is not the same as the adhesion demanded by the formal act of faith: "Il se pourrait, à la rigeur, que cet enseignement fût sujet à l'erreur."

According to the Milwaukee *Catholic Citizen* (Jan. 28th, 1905) there are in the United States about 950,000 Freemasons. Still more numerous are the semi-Masonic orders. The Odd-Fellows, for instance, claim 1,200,000 members in this country; the Modern Woodmen 700,000; the Knights of Pythias, 600,000; the Ancient Order of United Workmen, 400,000; the Royal Arch, the Knights Templar and the Nobles of the Mystic Shrine are other semi-Masonic bodies affiliated with Masonry.

There are 600,000 colored Freemasons in the United States. The negroes, however, appear to prefer the Odd Fellows. There are 229,000 members of the Grand Order of Odd Fellows of America, which is a distinctively colored organization.

The March *McClure's Magazine* contains a luminous and most interesting summary of the triumphs of "Modern Surgery" by Samuel Hopkins Adams. To anyone that remembers how, ten years ago, the great body of surgeons were seized with a craze for operating so boldly and radically that one of the contributors to a medical journal spoke of it as a "highway robbery of the abdomen," it is extremely comforting to learn that the operator of to-day "excises the disease instead of the organ, performing not as much as he may, but as little as he can. This is the touchstone of modern surgery: to save not life alone, but the structure of the human body. Its watchword is conservation."—*Northwest Review*, xxi, 23.

Among the resolutions passed by the Second Australasian Catholic Congress lately held at Melbourne, there is at least one which deserves more than a passing attention also in this country. It is this: "That.....a Board of Works be formed in each diocese, consisting of clergymen and laymen, the latter including two architects, all to be selected by the bishops. The powers of the Board to be purely advisory, all plans and specifications of proposed ecclesiastical works to be submitted to them, and to be returned by them with such recommendations and advice as the Board may deem fit, and that fees for inspection accompany each set of plans and specifications."

"Never since the beginning of our country's history," said President Roosevelt the other day, "has the navy been used in an unjust war." But the N. Y. *Evening Post* recalls, it was used in the Mexican war, of which it was Gen. Grant's deliberate opinion that it was "one of the most unjust ever waged by a stronger against a weaker nation." Mr. Roosevelt, of course, may dissent from that historical judgment. It may be also that he now scorns the notions of that other historian, Theodore Roosevelt, who in his Life of Benton spoke of the Mexican war as "a wrong," and recorded without disapproval Benton's denunciations of that wicked act of aggression.

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A MONUMENT TO DR. McGLYNN?

WE learn from the New York *Freeman's Journal* (April 1st) that "the efforts of Sylvester L. Malone, president-treasurer of the Dr. McGlynn Monument Association, to raise money sufficient for the erection of a suitable statue to the eloquent priest who was for more than a quarter of a century pastor of St. Stephen's [New York] thrive apace." If "the Single Taxers in New York City" who last January "celebrated the twenty-fifth anniversary of the publication of Henry George's 'Progress and Poverty,' or the fulmination of the single tax theory of economics" (St. Louis *Mirror*, Jan. 26th) had taken measures towards raising funds for the erection of a monument to the late Dr. McGlynn, we should have no difficulty in understanding from their standpoint the appropriateness of such a step. But that Catholics should form a Dr. McGlynn Monument Association in the City of New York, is more than we can comprehend.

Rev. Dr. Edward McGlynn was a man not only of local but of national reputation. It will, therefore, chiefly depend on the character of his national reputation, whether or not Catholics at large can approve the idea of thus publicly honoring the memory of the former pastor of St. Stephen's.

The New International Encyclopædia gives the following summary of the Doctor's career: "He was born in New York, September 27th, 1837, of Irish parents. He was educated at the Propaganda in Rome, was ordained there, and in 1866 became pastor of Saint Stephen's Church in New York, but in 1886 was removed by the Archbishop, on account of his opposition to parochial schools, and especially because of his persistent advocacy of Henry George's single tax theories, which were declared at variance with Roman Catholic teachings. He was soon after summoned to Rome to give an account of himself, but he refused to go. On the contrary, he boldly advocated in public the doctrine 'no poli-

tics from Rome.' In July, 1887, he was excommunicated. In December, 1892, after a hearing before the Apostolic Delegate, Msgr. Satolli, he made his submission and was restored to his priestly functions. He was in charge of a parish at Newburgh, N. Y., until his death, Jan. 7th, 1900. He aided in founding the Anti-Poverty Society, and became its president (1887)."

Certainly this public record of Dr. McGlynn does not justify the honor intended for him by the above-mentioned Association. As to his restoration by Msgr. Satolli, a serious flaw has been brought to light in the recent controversy on the Single Tax question, which was carried on in some Catholic papers, notably in the *Freeman's Journal*, and closed by a series of articles in this REVIEW, from April 14th to November 24th, 1904.

Those who followed the events that occurred soon after the arrival of the Apostolic Delegate, Msgr. Satolli, in this country, will remember what a surprise for the public was the news of Dr. McGlynn's restoration, which had taken place on Dec. 23rd, 1892. More than once had Catholic writers and lecturers stigmatized Henry George's theory of land ownership as contrary to the teachings of the Church and of Holy Writ. Dr. McGlynn had all along made the Georgean tenets his own and had chiefly on that account come in conflict with his ecclesiastical superiors. Nevertheless he was absolved from censure by Msgr. Satolli without being requested to retract his former teaching. This was and remained for many an insoluble riddle. Such, however, it is no longer.

Previous to the removal of the excommunication, the Doctor presented to the Apostolic Delegate an "explicit statement of his teaching, just as he had been teaching it from the beginning" (N. Y. *Freeman's Journal*, Dec. 5th, 1903). This statement was examined by a committee of four professors of the Catholic University at Washington, who declared "that it contained nothing contrary to the teachings of the Catholic Church." Accordingly the Apostolic Delegate, who put implicit confidence in the Catholic University, whose guest he was at that time, saw no reason why Doctor McGlynn should be asked to recant; on the contrary, he naturally rather pitied him, because for so many years he had to all appearances been wrongly supposed to hold and propagate an erroneous and even heretical doctrine. This sufficiently explains the action of the Pope's representative.

However, the supposition just mentioned was not wrong. For it has been clearly proved (see THE REVIEW, xi, pp. 631–636) that the decision of the committee of the Washington professors was false and that the economic teaching of Dr. McGlynn was in fact contrary to the teaching of the Church and of Holy Scripture. Archbishop Corrigan, therefore, and Leo XIII. did their

plain duty in dealing with the refractory priest as they did; and it was only because the Apostolic Delegate had been deceived by the wrong decision of his advisors that the restoration took place under such easy conditions.

Such was the career of Dr. Edward McGlynn. Clearly it does not justify the public distinction which is now intended for him; and for the honor of our holy Church in this country we feel obliged to protest against the design of the Dr. McGlynn Monument Association, the accomplishment of which would be an insult to the memory of the venerable predecessor of the present Archbishop of New York, as well as to that of the immortal Leo XIII.

NEW MUSIC.

Requiem ad acto voces a capella. Auctore Joseph Niedhammer. Op. 18. Score $1.25. Pustet & Co.

The oftener one reads this work, the more the desire grows of hearing it adequately performed. It is matter for keen regret, however, that there is scarcely any hope for such an event in our country in the near future. Even in those dioceses where women are retained in the choirs, there are hardly any organizations which have the necessary technique and traditions and are numerically strong enough to undertake such a task. The composition abounds in striking and beautiful passages. Great climaxes are worked up by dynamic and polyphonic means, which in turn are followed by serene repose as the text may suggest. This Requiem is, with Stehle's eight part Te Deum, one of the most remarkable creations in recent years. Let every musician study it, and he will be instructed and edified by it.

Missa Jubilæi Solemnis ad quatuor voces inaequales a capella. By the same author. Op. 17. Score 65 cts. Pustet & Co.

This mass was written on the occasion of the twenty-fifth anniversary of the consecration of the late Rt. Rev. Dr. von Ehrler, Bishop of Speyer. It is written in the author's graphic manner, and, as its title indicates, is of a festive character. A grateful task for choirs who are accustomed to singing without accompaniment.

Gradualia Festiva. For three equal voices and organ. By Peter Griesbacher. Op. 56. Score 30 cts.

These Gradualia were composed at the suggestion of Rev. Dr. Haberl, and published as supplements in the *Musica Sacra* of Ratisbon. Dr. Haberl had received many requests for settings

of the gradual texts for the great feasts of the ecclesiastical year from religious communities abroad. While few of our congregations of women will clamor for these and similar works, it is to be hoped that they will find their way into at least some chapels where it is being realized that the *Motu proprio* does not concern people in the world exclusively.

Missa XXI. in honorem Sancti Aloysii Gonzagae C. Ad duas voces aequales cum organo. Auctore Michaele Haller. Op. 87. Score 35 cts. Pustet & Co.

A rather easy mass by Maestro Haller. Suitable for women's or children's choirs.

Missa Quarta in honorem Sanctissimi Sacramenti. A choro 2 vocum virilium cantanda, comitante organo. Auctore Joseph Kreitmeyer, S. J. Pustet & Co. Score 35 cts.

This is a welcome addition to the limited number of masses for two men's voices and organ, which will be in favor with incipient men's choirs where ladies are no longer doing service. It is melodically interesting and has a decidedly modern flavor, some of the modulations being quite abrupt. The organ part requires judicious handling.

Mass in honor of St. Francis Xavier. For Men's Chorus and Organ. By F. X. Witt. Op. 8ª. Pustet & Co. Score 55 cts. Parts 20 cts.

The fact that this is the seventh edition of this mass, and that it is one of the very earliest numbers admitted to the catalog of the St. Cecilia Society, proves its staying qualities and its popularity. It is gotten out in beautiful large type, which makes the reading of it as agreeable to the eye as its performance is invigorating to the mind and heart.

The 103rd Psalm (Bless the Lord, O my soul.) Op. 68. For Soprano Solo, Mixed Chorus and Orchestra or Piano. By Louis Bonvin. Breitkopf & Haertel.

On reading over this beautiful composition, which is in the author's best vein, that is, the fruit of an inventive and luxuriant imagination, melodious in all its parts, both instrumental and vocal, one wishes for the formation of Catholic choral societies capable of performing this and similar works. What an aid they would be in forming and uplifting the taste of our singers and of people in general. Wherever women are excluded from the church

choirs an effort should be made to secure for them this new field of activity. In that way they would help to foster the principles of the *Motu proprio*, because the performance of high class works would give a foundation to the people's taste, which is now woefully lacking in most places. This work requires a soprano with a dramatic temperament and a good chorus. The orchestra is, of course, much preferable to the piano as accompaniment.

Paradise. Song for Soprano. Words by F. W. Faber. Music by L. Bonvin. Breitkopf & Haertel.

Father Bonvin's setting of Father Faber's poem is suggestive in the extreme. The opening motive is identical with that of the introit, "Exultet," for the mass in honor of the Holy Family. The psalm verse of that introit, "Quam dilecta tabernacula tua," etc., may have been lingering in the mind of both poet and composer when they penned their respective works, with the difference that the musician has a more agitated, romantic conception of the subject than seems to be latent in the text. The music is fascinating and in a high degree grateful for the singer.

The Principal Offertories of the Ecclesiastical Year. Edited by J. Gubing. Score $1. J. Fischer & Bro.

Here we have the most handy and serviceable collection of offertories for our existing conditions, (i. e., where women still form part of the choir) that has to my knowledge been published With few exceptions the authors represented in the fifty numbers which the volume contains are in the front rank of modern church composers. They are Witt, Stehle, Nekes, Greith, Piel, Haller, Gruber, Diebold, Stein, Goetze, Brosig, Löbmann, Mitterer, Hanisch, Filke, and Bonvin. Some of the works which were written originally for male chorus have been arranged for mixed voices. Others have been shortened somewhat. Wherever the choirs composed of men and women continue to do service, no more welcome collection can find its way into the organ loft.

Alma Redemptoris Mater. For four mixed voices. By Otto A. Singenberger. Price 10 cts. J. Singenberger, St. Francis, Wis.

A pleasing and well written little piece of music, which choir-singers will find agreeable and easy to sing.

JOSEPH OTTEN.

NOTES ON CLASSICAL TEACHING.

Apropos of the discussion in English university circles concerning the study of the classics, the N. Y. *Evening Post* (January 28th) dwells in an editorial upon the much debated question. True to the principles of the CATHOLIC FORTNIGHTLY REVIEW, we are glad to note that our contemporary does not join in the hue and cry sometimes raised against Latin and Greek. It is a foregone conclusion with that paper that the teaching of the classics must be retained. Nevertheless it emphatically strikes the note of reform and clearly determines its desiderata to this effect: 1. Latin and Greek are to be treated more and more as literary languages, and 2. our teaching must be purged of all philological pedantry. So far so good, and we heartily endorse the views of the *Evening Post.*

The editorial alluded to is not, however, free from bias and exaggeration; and as it possibly echoes the sentiments of hundreds that share its views, we propose to examine some of its statements and to separate the grain from the chaff. We make no pretensions beyond offering a few passing remarks on a subject so lamentably misunderstood and so largely misrepresented.[1])

The *Evening Post* says: "Between the vote to retain the present minimum of compulsory Greek at Oxford and the approaching contest on the subject at Cambridge, the whole matter of classical teaching is being variously mooted. From the discussion in the press it appears plainly that the classics as compulsory studies are more than ever on the defensive."

As compulsory studies, the classics have lost much of their former hold upon us. Especially our interest in Greek seems to wane apace. Once so triumphant, the classics are now forced to assume a defensive position. And why? Various reasons for this modern antagonism to classical teaching may be assigned. Two things are certainly beyond dispute. It is undeniable that an impartial analysis of the influences which tend to weaken the ancient prestige of the classics, would reveal to us the fact that, if Latin and Greek are on the defensive, the blame is not to be fastened upon them. It is likewise undeniable that "bad example" is working much havoc in this respect. There are among us a good many ignoramuses in classical lore who are "way on top" from a worldly point of view. And if they have reached the front, why

1) For a full and elaborate treatment of this matter, see A. J. Burrowes: 'Why Study Latin and Greek?' (Milwaukee, Wis.), and R. Schwickerath, S.J.: 'Jesuit Education,' 2nd ed., pp. 330 sqq. There the reader will find further references to the Catholic and non-Catholic literature on the subject of classical teaching

not others? Even our public men who hold authority over thousands of their fellow citizens, can not all boast of a classical education. It is true, a classical diploma is required before a student is admitted to study law or medicine. But is hurrying through a Greek or Latin primer with some little smattering of literature, to be gotten in three or four years, really calculated to impress upon our minds the necessity and the advantages of classical teaching? In European countries, to our knowledge, it is required of all who would enter upon the higher walks of life, down to the last army officer, to have finished a course of Latin and Greek of nine or at least seven years' duration. And then, this is the golden age of the "self-made man," an age which proudly points out to us men who have succeeded, in the sweat of their brow, and without any liberal culture, in working themselves up from penniless paupers to multimillionaires. Now all this is downright bad example for the unreflecting crowd. We amass wealth—they will tell you—without Latin and Greek, and once we have got the *nervus rerum*, what more do we want? What has modern progress and modern industry to do with Latin and Greek? Is it not luck and pluck and common sense and anything else, rather than Latin and Greek, that have enabled an Edison to revolutionize modern technics? This and greater success in life may be coupled with a blissful ignorance of the classics. What, then, can Latin and Greek avail us?

To be short, many a so-called great man has attained to wordly "prominence" not in the least due to any classical accomplishments on his part. It is to this fact, we believe, brought home to us by the press and in a hundred other ways, that the low appreciation of the classics in modern times must largely be ascribed.

"Nearly all advocates of the traditional education admit," continues our contemporary, "that there is pressing need of reform."

Reform has indeed become an indispensable necessity. But then let it be added: it is not Latin and Greek that need reform, but our methods of teaching them; and it is one thing to reform our teaching of Latin and Greek, and another to throw the classics overboard. Some of us seem unable to realize this simple truth. They would fain reform our teaching of Greek, for example, but only—by making Greek optional! A vain and fatal delusion! It reminds one of the way Protestants have "reformed" the Church by throwing to the winds one dogma after another.

On the other hand, can it seem strange to us, if ever and anon some improvement should be needed in our teaching of Latin and Greek? Can it even alarm us, if this need be forcibly accentuated by the press? No! We think, a frank avowal of some deficiency our methods would augur well for the future of the classics.

While we confess the need of reform, we confess our dissatisfaction with the methods we employ, and the keener this sense of dissatisfaction becomes, the sooner will action ensue. But, unfortunately, some of us can ill brook the idea of being shaken out of their lethargy of easy and comfortable ways. They will not believe you, if you tell them that, at their very doors, there is ample room for improvement and many an urgent demand for revising their methods of teaching Latin and Greek. And yet it stands to reason: had we always looked the existing abuses squarely in the face, and at once proceeded to abolish them, there would now be less calling into question the value of a classical education, and less time occupied in its defence; for its blessed results would be seen and felt on all sides.

"One hears little of the old argument from mental discipline."

May be one hears little of it. And the reason of the fact lies in our bashful way of urging its claims. Neither can we be surprised at this. If you would deal an effective blow, you must strike your opponent in his weak and vulnerable spot. An argument whose drift and force lies beyond his grasp, is lost on him, whatever its intrinsic worth may be. The argument in favor of the classics from the mental discipline which their earnest and conscientious study ensures, is alas! beyond the grasp of many of us. Mental discipline! We seem so little familiar with the very notion of it, that some of us would be at a loss to tell what it means. And then, the very term "discipline" has such a cold breath and dry ring about it. Why not get things made easy? Why not get up a scheme for rapid education, much like our "improved machinery which turns out the finest kind of work in an incredibly short space of time?" We shirk mental work whereever we can. What wonder, then, if we be reluctant to subject our mental powers to a severe and protracted training, such as a thorough classical education involves? And if the ardent admirer of the classics would inspire us with some of his own enthusiasm by holding out to us the rare inducement of mental discipline, what wonder if we should almost feel inclined to doubt his sincerity? The truth of the case is that the "old argument from mental discipline" has lost not a tittle, in our day, of its inherent force.

While the *Evening Post* does not declare for throwing the classics overboard, yet it seems to consider as their only *raison d'être* the culture that may be derived from their literature. "There is a marked tendency to admit that Greek and Latin must be really taught as literary languages. No other tongues claim sheer disciplinary primacy, and rather little would be thought of the student who, after some years of French and German, should

congratulate himself that, though he could not translate a page of Molière or Goethe, his linguistic fibre had been permanently hardened."

This is trifling in a serious matter. Mental discipline is not "a hardening of the linguistic fibre." By mental discipline such as the classics ensure, we mean the harmonious development of all the mental faculties of the pupil. His memory is exercised and strengthened by acquiring a new vocabulary—which, by reason of its kinship with one-half of the words of our own language, aids him in a more intelligent study of his mother-tongue. His budding intellect is unfolded and matured by the strict application of a system of rules which have been styled "a short and practical course of logic." His imagination is awakened and stimulated by the authors' masterly and vivid portrayal of men and deeds and scenes such as must appeal to the lively and buoyant spirits of the young. His aesthetic sense is cultivated and his literary taste developed inasmuch as an attentive and sympathetic study of the literary masterpieces of antiquity conducts him into the fellowship of the great Greek and Roman minds. Thus the pupil's memory, intellect, imagination, aesthetic sense, in a word, all his faculties are called into energetic play, and that in a manner most befitting his youthful grasp. Moreover, the daily routine, without which a mastery of the classics is not conceivable, calls for serious and persevering application on his part: this again can not but produce the most beneficial results in the development of his character.

The training to correct and orderly thinking, in particular, is most effectively secured by conscientious work connected with translation exercises. It is marvelous what processes of reasoning must be gone through, wherever strictly idiomatic translation is exacted. Slovenly and habitually careless rendering has a truly demoralizing effect upon teacher and pupil alike. On the contrary, the efforts made in grasping an author's thought down to the finest shades of meaning, and expressing it in correct and fluent English, are prëeminently instrumental in training both the mind and the character. In fact, we hardly know of any exercise in which the outlay of mental energy is so richly rewarded, as in hard and exact translation work.

Such is, in briefest outline, the mental discipline, such the rounded training we endeavor to give our pupils by teaching them the classics.

* * *

AMERICAN FREEMASONRY AND THE BIBLE.

5. We saw in a former article how Masonry mutilated the Scriptures in omitting all mention of our Lord Jesus Christ, in passages in which He was the central figure, and applied them to the craft by what it called "a slight but necessary change." As, at the time, I commented on the fact, I shall not dwell on the matter here. I advert to it merely that my readers may understand how the material text may be completely changed by an application of the square and compasses, and how in such circumstances the Christian writings may be robbed of their distinctive character.

I could not close this treatise more appropriately or conclusively, than by introducing the Masonic interpretation of the name Jehovah, that august name expressive of the one true God to Jew and Christian—but I find that it would lengthen the present article too much. Moreover, as the arguments already adduced clearly evidence my thesis, I can afford to let it bide its time. I have proved that the Christian Bible is not the object of Masonic reverence, but that such object are the Bible, square, and compasses, which are to be taken "as an inseparable whole" if we would give the passages of the Bible "their due Masonic importance." I have shown, if indeed a fact so evident needed demonstration, that such a Bible is a Masonic and not a Christian bible, for the material book is nothing when its contents are mutilated, rejected or distorted. I have shown that in solemn Masonic processions, the place of the Bible and its bearer symbolize its inferiority to the Book of Masonic Constitutions. I have shown that the praises given the Bible mean nothing on the lips of Masonry, since to Masonry the Bible is only one of the books of divine revelation, with all of which, the Koran, Vedas, Zendavesta, etc., the Sacred Scriptures stand on an exact level. I have confirmed all this by the utter indifference to religious truth manifested by the craft, which only for motives of expediency differs in its action now from that of other days when, with the broadest kind of impiety, not to say hypocrisy, it "charged its members in every country to belong to the religion of that country or nation, whatever it was."

Is true reverence and respect for the Bible consistent with all this? Evidently not. "Therefore you hold," it will be urged, "that no Mason respects the Bible; yet hundreds of Protestant Masons, men of excellent character, assert their belief in the divinity of the Bible and sincerely protest their respect."

No, I answer, I do not hold any such thing. I am not attacking individuals; I am assailing a system. What logically follows from my argument is this, and this only: No Mason, knowing the prin-

ciples of his order, can logically respect the Christian Bible as it ought to be respected; for that respect which puts the Bible on a level with the Koran, the Vedas, the Zendavesta, etc., no matter how such seeming respect may appear to the bestower, in reality is the rankest impiety. Truth is never honored by being admitted into the company of error, be the false zeal ever so great which is exercised in dragging her into it.

I have quoted from such an authoritative Masonic writer as A. G. Mackey the difference between exoteric and esoteric Masons; I have quoted the very words in which he has told us that the greater part of the brethren, ignorant of the purposes of their order, believe it to be a merely benevolent association, or nothing more than a social club, or a purely benevolent society, as the word is commonly used (Symbolism of Freemasonry, p. 301, 302.) These assertions I have not controverted, for I have reasonably supposed that Dr. Mackey knew the proportions of the two classes better than myself. That some of these exoteric members, be the numbers large or small, are perfectly loyal to the Bible, in the same sense that conscientious Protestants are loyal to it, I may readily admit. It proves ignorance on their part or a lack of logic, and that is all. Ignorance, if they are unaware of the inner principles of the organization; a want of logic, if knowing and admitting these esoteric principles, they give from their heart, if it be possible, the respect that the Scriptures claim as the true revelation of the one true God.

NEUTRAL BOOKS IN CATHOLIC SCHOOLS.

BY DR. CONDE B. PALLEN.

There are non-Catholic books used in numbers of our Catholic schools. Why is this? We make a strong effort and a long fight for Catholic education, that is, that kind of education which is permeated with Catholic teaching and the Catholic spirit. Yet in numerous instances we find our Catholic schools using non-Catholic books. This is a clear contradiction, a radical inconsistency. Catholic education means Catholic education all through, and tolerates no half-way measures. To use a non-Catholic or neutral text book is to deny Catholic education in principle and restrict it in practice. We make great sacrifices for our schools; why do we yield so easily at one of the most vital points? Is it a question of cheapness, of economy? Do our schools save a few dollars by purchasing school books from non-Catholic publishers, who urge their books upon Catholic teachers on the score that they contain nothing against the faith, that they are impartially neutral in all

questions of religion? If it be for the purpose of economy that neutral books are used in our Catholic schools, then are we sacrificing the faith in part to Mammon. Whether Catholic books cost more or not, I do not know; but this I do know, that the use of non-Catholic books in our schools is inconsistent with our declared principles and can not but result in weakening the faith in the minds and hearts of our children. Your non-Catholic book, when it is not anti-Catholic, is always neutral; its spirit is purely secular, and secularism is the great undermining influence of the age making to the destruction of religion.

Secularism reduces everything to the level of the merely human. It absolutely ignores the supernatural. It denies religion by leaving it out of count. When it does speak of religion or religions, it mentions them as it would political parties, mere phenomena of man's social life and nothing more. In the eyes of secularism, religions are mere variations of opinion, which men entertain, and count no more in his life than any other social factor. It speaks of Mahomedanism and Buddhism and Christianity as if their claims were equal, or rather as if all were mere gropings of humanity in the lower phases of the development of the race. This spirit of negation can not fail to make itself felt in the mind of the child. When his text books are dereligionized, emptied of all supernaturalism, he contracts the mental habit of ignoring religion; his intellectual attitude towards the supernatural becomes negative; religion is a thing in his mental life which is to be tabood rather than entertained. Here is the germ of indifference.

It may be urged that the Catholic teacher avails to counteract this tendency of indifference. But why, in the name of heaven, should the Catholic teacher be forced to set himself the task of battling against the sinister influence of the text books placed in the hands of his pupil? It is hard enough to instill positive religious teaching in the hearts and minds of our children against all the external social and other influences around them, without the aggravated difficulty of contending against the sure poison which the neutral text book is constantly dripping into his soul. To prepare the child for the struggle of his faith against all the tremendous influences which he will find making against that faith when he goes into the battle of life, is a hard enough task with all the most positive and thorough aids which our schools can provide. Why then make the task all the harder for the teacher by subjecting the child's mind to the subtle bane of secularism in his text books? Moreover, is it not a sin against the spirit of truth and charity to expose the innocent souls of children to the infection of secularism?

But more still shall the child's mind in such instances stand divided between the authority of the text book and that of the

teacher? A book is always a weighty authority in a child's mind. When, then, his teacher proceeds to explain away the text by his own version or conclusion different from that on the printed page, the child is not slow to realize the contradiction. The impression left in his mind is that of a conflict of authority and of truth. If there were no Catholic text books, there might be some excuse for using the others; but there are Catholic text books to be had. I am holding no brief for Catholic publishers, but I am holding a brief for Catholic children. The one way of preserving the faith in this country is to plant it deep and strong in the hearts and minds of our children. The great enemy of the faith in our age and country is secularism, and your neutral text book is one of the far reaching and treacherous means of its propagation. Take your neutral reader, history, and geography, and pour their negative contents, their de-religionized lessons, into the minds of our children and you have fertilized their souls for a crop of the noxious weeds of religious indifferentism in the future. Your neutral reader is full of inane lessons about little birdies and their nests, and little Tommy and little Johnny who are kind to the kittens and the puppies, and a lot of other sentimental fol-de-rol concocted in the shallow brains of people who believe in Humanitarianism and all the rest of the silly cant of an age which has lost its faith. And that neutral reader never mentions Jesus Christ, the Divine Child and His Blessed Mother, nor the saints, nor the Church, though it lugs in everybody and anybody whom its editor, in his sentimental vein, imagines to have contributed to the advance of the race. Christianity, the Church, our Divine Lord and His saints have contributed nothing to the advance of the race! Religion is a tabooed subject. It is sickening and disgusting to think that this emasculated rubbish is actually used in Catholic schools!

And there is your neutral history—God spare the mark! Of all the idiotic compilations of nothingness that ever fell under my eyes, it is the usual neutral school history! History is full of religion; European civilization was made by the Catholic Church. But no; it would never do to say this in your neutral history, and the child who has to feed on its watery pabulum has no more idea of history in its proper sense than your trained dog in the circus ring. Take the story of the discovery of America by Christopher Columbus, and what can your Catholic child, or any other child for that matter, get out of it, as presented in a neutral history, but the flimsiest simulacrum of the truth, if he even gets that much. Take your neutral history of the United States and you will find it a *suppressio veri* from cover to cover. What the Catholic nations did in the discovery and pioneering and civilization of

this country is scantily and grudgingly touched upon, while the Protestant or Puritanical settlement is drawn out ad nauseam with the implication that all that is great and good and virtuous came out of narrow, bigoted, intolerant, ignorant New England! And this is the stuff that is put in the hands of our Catholic children! This is the kind of history that is crammed into their innocent little minds as fact and truth! What wonder that we find so many indifferent Catholics, so many apathetic Catholics, so many ignorant Catholics in this country! What wonder we have found it so hard to rouse Catholics to a realization of their interests and their rights! Catholics, who have been fed on your neutral text books can not but be ghosts of Catholics. They can have no great and deep Catholic convictions; their souls are bleached by the acids of secularism.

Even your neutral geography is a source of bane; it can poison the mind by its emasculated impartiality. Just read your neutral geography when it comes to describe Catholic countries and people. Take South America, for instance, and the impression gathered from your neutral geographies is that the peoples of South America, who are Catholics and Latins, are degraded, superstitious, vicious, benighted. Your neutral geography does not say, because they are Catholics, but the inference is plain. Well, the supposed facts are not facts, and the plain inference is a plain lie. Yet this is the kind of geography which, in many instances, is put into the hands of our Catholic children.

Let us have done with the disgrace and the shame of it! Your neutral text book is a fool's book; its banalities and inanities swarm like microbes in a dungheap. It is usually a piece of maudlin sentimentalism with a basis in the current cant of Humanitarianism. It looks pretty; it is an easy matter to do a nice-looking job in the printing line. Pretty pictures, lots of them! Colored pictures, too! Type clear and large, paper good; everything taking to the eye. But the matter of these pretty books? Ah, there's the rub. Why, they are shams, frauds. There is no truth in them. Neutralism is as much a conspiracy against the truth as the most virulent bigotry of Protestantism, which has been accumulating falsehoods against the Church for three centuries and more. Protestantism has failed in its conspiracy, and so secularism has taken up the complot where Protestantism left off. The prejudice and bigotry and limitations of Protestantism have become too evident for it to assume the rôle of the champion of truth any longer, and the world says, "Yes, we see the failure of Protestantism and will put the matter on an entirely different basis; let us get rid of the old religious acrimony

and prejudices and look at these matters with impartial and indifferent eyes; we will offend no man in the tender susceptibilities of his religious belief, and to avoid this delicate difficulty we will eschew religion and all religious differences, and ignore creed altogether." And so secularism enters the arena, and while pretending to be friendly by its utter impartiality, is cunningly striking just as deadly a blow at religious truth as ever did Protestantism in its rebellion against the Church. When we admit the text books of secularism into our schools we are inviting the enemy into the very citadel, we are giving him access to the very wellheads of the faith in this country. It is high time to banish him. Remember the old classic adage: Beware the Greeks when they come bringing gifts.

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CO-OPERATIVE SOCIETIES IN THE U. S.

From a paper by J. M. C. Hampson in the Philadelphia *Saturday Evening Post* we cull the following facts about the growth of the co-operative movement, which is proving so beneficial to farmers and laboring-men throughout the country. These details are bound to interest every student of the social question.

A few years ago fruit-growers in many of the small towns and villages of California realized that they were getting too little for their crops and paying too much for the supplies which they needed to conduct their business and to live. They formed co-operative societies, i. e., they banded together to sell their produce as one man and to buy their supplies by the wholesale.

Last year forty-five societies on the Rochdale co-operative system, representing societies through all the California centers, did a business amounting to over $15,000,000. They have formed for themselves a wholesale society in San Francisco.

In the State of Washington there are over twenty-four co-operative societies, operating on the same lines, and in such centers as Seattle there are co-operative retail stores with branch establishments in different parts of the city.

In Kansas there are thirty-six co-operative stores now in full blast.

In Iowa there are hundreds of co-operative creameries, and attention has been already drawn all over the country to the wonderful achievement of the Rockwell Co-operative Society, formed of farmers, with a membership of a few hundred, at $10 a piece, which did a business last year of $300,000, or, as they figure it, both ways, buying and selling, a business of $600,000, at a cost of less than 1%.

A western federation of miners has run four quasi co-operative

stores at Cripple Creek, Colo.; the millmen of Monessen, Pa., have started a co-operative store; the Co-operative Creamery Association of Utica, Mich., did a business of 120,000 pounds of butter last year, bringing an average of 23 cents a pound; the labor unions of Denver have organized a co-operative store; the people of Elwood, Ind., have subscribed shares for a co-operative coal company, and have already saved 10% on their coal; Deposit, N. Y., has a co-operative store on the same lines as those of Delphi and Port Jervis. The last named has accumulated and paid in profits $800,000 in the last 25 years. Montana has a co-operative ranch with 600 shareholders scattered all over the United States, and nearly 150 of whom are women. Employés of the Chicago & Alton Railway have a co-operative society in Bloomington, Ill. The labor unions of South Omaha, Neb., have established a co-operative store. The Farmers' Supply Co. is a new co-operative society of Anita, Io. Milwaukee has now a large co-operative department store, and a great co-operative enterprise is spoken of for the establishment of branch co-operative stores in various parts of the country. The employés of the shipyards at Newport News, Va., have started a co-operative store the miners of Ohio have by unanimous vote decided to open several co-operative stores; Lansing, Mich., has a co-operative association with a capital stock of $25,000. The Central Pomona Exchange at Syracuse, N. Y., and others at Herkimer, Little Falls, and other places, are doing well. The Herkimer society was organized twelve years ago with a capital of $4,000. The stock of goods has been increased each year, and a dividend never lower than 6% has been declared right along, while at the annual meeting last January a dividend of 25% was declared. The sales for the year amounted to $60,000. The railway men at Parsons, Kan., have started a co-operative store. The farmers of Albert Lea, Minn., now have a co-operative store. The farmers of Manitowoc, Wis., have lately established a co-operative store. The unions of the Black Hills district of South Dakota have started a co-operative store at Lead. Lake Lincoln Society of Lake Lincoln, Mich., has just declared its fourth annual dividend of 7¼% on purchases and 7% on shares, to be divided among 418 members, etc., etc.

Most of the stores now being established are on the Rochdale system. Membership is obtained by purchase of shares at $5 to $10 a piece, which is used as a fund to buy supplies in quantity, and the profits made out of the saving effected by buying in quantity are divided among the members according to the amount they buy.

Many of the societies and organizations are, however, organized on what is known as the civil service plan, so named after the

Civil Service Co-operative Association and the Army and Navy Stores of London. Their object is to sell at cost price as near as possible, and a membership is not always the same as a partnership in the business, that is looked upon more or less as an investment, which receives the profits over and above the cost of running the establishment and the low price charged members for their supplies.

There are something like 50,000 co-operative societies in America at this time of various kinds. There are 5,000 "co operative" building and loan associations alone, but these societies are scarcely of the true co-operative kind; there are 400 fraternal co-operative societies, 5,000 co-operative creameries and cheese factories and about 3,000 co-operative telephone companies, the most striking of which is in Michigan, where in one county, for $3 a year, the farmers are able to have telephone conversation with all points in their county, and through their own central telephone exchange to all parts of the United States.

There are also many hundreds of co-operative elevator associations, particularly in Minnesota.

THE LOST POWER OF ATTENTION.

The "Five-Minute Series" is one of the latest titles for collected short stories. It is guaranteed that the slowest reader may get through any of them in three hundred seconds. The implication is, also, that even the hurried American ought to be willing to devote as much time as that to the pursuit of a well-rounded culture. Quick reading; quick lunch; literature while you wait. It is an inexorable tendency of the day. Even sermons have had to bow to it, and have lopped off all below "Thirdly." College commencements are cut down to one-quarter of the time customary with our heroic and leisurely ancestors. More and more people confess of being newspaper readers only in the sense that they "usually read the headlines." We seem to be on the way to a future when the news will be given in huge posters, easily legible as one shoots by on a lightning express, and when books will be printed in the form of moving pictures.

The chief intellectual mischief of the habit of mind encouraged by display type and Iliads in a nutshell, is the dissipation of the power of attention. It appears more and more difficult to induce men to apply their minds long and resolutely to any one subject. The old saying that a student of theology needed to be able to look steadily at the edge of a razor for half an hour without winking, had in it the truth that the power of concentration of the

mental faculties is the secret of all real attainment. Close attention, every teacher knows, is the road to mastery. Agassiz used to insist upon it; and if any pupil of his could not strain the mind upon any given natural phenomenon—a glacier-scratched boulder, for instance—until its significance and bearings should start out, he would be inclined to give him up as a dullard Darwin defined his own genius as lying largely in the power of attention—with the added and important proviso that he was apt to attend to facts which others passed over as negligible.

If it is true that our modern habits tend to relax the fibre of the mind, and make it more reluctant to grapple closely and persistently with a large and difficult subject, it is obvious that we have here a question which lies behind all debates about the proper material of education, about specialism, elective systems, and the like. How to cultivate a vigorous and sustained bending of the mind upon its work, is a problem which must precede discussions of what that work is to be. When Mr. Asquith, for example, urged the Oxford undergraduates to "multiply their intellectual interests," and maintained that the best use of teaching was to produce "an accessible and hospitable mind, not to hedge it in and shut it off in an isolated field," he could not have intended to countenance the kind of refined vaudeville—the subjects constantly changing as the eye grows listless—which passes with too many for discipline. Unless the mind is trained and strong, it gathers nothing from journeys into strange climates and unexplored territories. Before we can either cultivate our own little garden successfully, or become wide wanderers through many lands with anything to bring back except our own emptiness, we must strengthen the power of attending to the particular thing beneath the eye. Only so can we say with the adventurous and travel-stained Ulysses, that

> "——all experience is an arch wherethro'
> Gleams that untravell'd world, whose margin fades
> For ever and for ever when I move."

The triumph of the educated man in the whirl of life about him is the ability to use the multiplied instruments of civilization without being either bewildered or baffled by them. That they tend to daze the mind and to make it superficial, there can be no doubt. It is for the man who keeps himself well in hand to look out upon the world's rush with equanimity, while preserving jealously for himself that intellectual life which is the great resource. Mental distraction and dissipation he will regard as the chief enemy at the gate; and will prepare to meet him by cherishing delightful studies which brace the mind, and by practising that athletic grip of the attention which a hurried time would break, but which is the source of all mental conquests.

BOOK REVIEWS AND LITERARY NOTES

Das Katholische Kirchenjahr. Betrachtungen. Von P. M. Meschler, S. J. B Herder. 2 vols., 840 pp. Price $2.75.

No more fitting comment can be made upon this latest work of Father Meschler, than that in it the author has surpassed his previous productions. Those who have read his 'Life of St. Aloysius' and his 'Meditations on the Life of Christ,' will understand the significance of this tribute. The book is marked by a marvelous insight into things spiritual, is replete with practical instructions, and breathes a spirit of truly Catholic enthusiasm. It is written in the elegant, attractive style which characterizes all of Father Meschler's writings.

The central idea of the present meditations is Christ, the eternal "King of the ecclesiastical year," as the author calls Him, the central sun in the mystical heaven of the Church, around whom the saints like smaller planets circle. The author follows the ecclesiastical year, selecting in every month the principal feasts of our divine Lord, of our Lady, and of the saints. The meditations on the latter are true master-pieces in every regard. With a few clever strokes the author gives a brief but comprehensive biography of the saint, brings out into prominence his characteristic virtues, and suggests applications which are always to the point.

The purpose for which these sketches are intended is evident. Having always in view the axiom, that not so much the author who provokes thought, as he who compels to action, is master, Father Meschler endeavors to inspire his readers with the whole-souled enthusiasm of our great saints, with an untiring activity in the cause of Christ and His Church. He reveals the powerful motives and influences under which these men worked, their humility and zeal for souls, their complete submission to divine providence, and above all their "Innerlichkeit" and their true practical love of God. But the end at which the author seems to aim above all, is to instill into the hearts of his readers an earnest appreciation of the mystical grandeur of the Catholic Church. "Quam pulchra sunt tabernacula tua, Jacob." And in this the book possesses an additional value. The tendency to discontent with the teachings of the Church, and the proneness to "reform" her sacred institutions, arise primarily from ignorance and misconception of her ideals. It is in counteracting this tendency that the present work will exert a beneficial influence, by setting forth for consideration the lives of those heroes of the Church whose

deeds will ever be our pride and whose example should be the object of our emulation.

Life of Sir Thomas More, Knt., by his Son-in-law, William Roper. London: Burns and Oates. St. Louis: B. Herder. Price 55 cts.

The well known character of which this book treats, and the name of the author, give sufficient assurance of an interesting and authentic biography. "No figure," says Sir Joseph Walton, "which passes across the stage of English history has a more fascinating interest than that of Thomas More; especially to those of us who profess the ancient faith for which he died, and now revere him as blessed. His life is something more than interesting. It appears to have been set up as an example and guide to those who from his time onward were to find their way through the difficulties of these latter days of intellectual enterprise and self-confidence and of religious unrest."

The book will be prized for what it contains and for the pleasing form in which it is written. The style, though seemingly somewhat involved, has nevertheless all the charm that belonged to our language in the dawn of its literary youth. The perfect knowledge which the writer must have had of the circumstances and sentiments of his hero, the motives which inspired him to hand these down to posterity, the faithfulness with which he recounts the correspondence More had with Margaret Roper, who endeavored to persuade her father that his reluctance to obey the King was only a scruple, are peculiar attractions which this brief 'Life' has over other biographies of the same historical personage.

Das Leben Mariä. In Betrachtungen nach den Evangelien zur Erinnerung an das Jubiläum der Unbefl Empfängniss. Von Julius Müllendorff, S. J. Pustet & Co. 1904. Price 75 cts. net.

In twenty-eight considerations, the author enlarges upon the mysteries of the life of Mary as recorded in the Gospel narratives. Each consideration, though not very long, is sufficiently complete, so that nothing of importance has been omitted. In the explanation of Scripture the approved sources of Catholic exegesis are drawn upon, and the reader is not treated to legendary stories, such as are sometimes unduly exploited in our devotional literature. After all, in the dogmatic truths of our holy religion the Catholic heart finds all that it needs to satisfy its thousand and one religious aspirations. We need not resort to fiction for our spiritual entertainment and upbuilding. Of course, when we speak of fiction, we do not include what are technically called "theological opinions." These are freely taught in the Church and may be profitably used in devotional exercises.

Father Müllendorff writes in a simple and sober style. He is

evidently an enemy to florid language, and almost scrupulously avoids going into pious exaggeration.

The Chronicle of Jocelin of Brakelond. London: Burns and Oates. St. Louis: B. Herder. Price 90 cts.

This little book is, as its title imports, a chronicle. Jocelin, a monk of Edmundsbury, gives an account of the doings at his monastery under the régime of Abbot Samson, an account frequently interspersed with the chronicler's private reflections and written in the simple straightforward style of a child of his age. The period of English history in which the chronicle falls—the reigns of Richard and John Lackland; the marked characters of Abbot Samson and Jocelin himself, known to us from Carlyle's 'Past and Present'; the details presented of a typical English monastery of the twelfth century: all tend to recommend the book to the interested reader. The quaint English in which it is written, "the true counterfeit of the original Latin," as the foreword has it, adds a peculiar charm and aids not a little in carrying us back to scenes and times often misunderstood and as often misrepresented by writers of to-day.

Albrecht Dürer. Sein Leben, Schaffen und Glauben geschildert von Dr. G. Anton Weber. Mit vielen Abbildungen. Dritte, vermehrte und verbesserte Auflage. F. Pustet: Regensburg, Rom, New York und Cincinnati. 1903. xii+235 pp. Price 85 cts.

This scholarly and richly illustrated monograph, already in its third edition, though brief, is the best popular biography of the great German painter which has yet come to our notice. What makes it particularly attractive to the Catholic reader, is the detailed discussion of the controverted question of Dürer's religious faith. Dr. Weber establishes decisively, it seems to us, that the Master was a faithful Catholic—which is an important point, not as if it profited the Church, but as affording a necessary clew to the interpretation of many of Dürer's paintings.

——Paul Bourget's much-talked-of novel 'A Divorce' has been translated into English, though we regret to say, not very adequately (A Divorce. By Paul Bourget. New York: Charles Scribner's Sons.) It is a powerful plea for the sanctity of marriage. M. Bourget's thesis is: The Church is right in forbidding the marriage of divorced persons, and the civil law that permits it is wrong. In order to prove his case he takes up the story of a woman who was married, after the French custom, to a man chosen by her parents. The first husband turns out to be a drunkard, a libertine, and a brute. A son is born to them, and when this child is eleven years old, she marries again, the first

husband meanwhile securing a divorce and taking a second wife. Of course, the woman's second marriage, though to a fine and devoted man, is contracted without the sanction of the Church. But this does not trouble her until her daughter, child of her second union, is twelve and ready for her first communion. Then the child's fervent devotion and implicit faith awaken the mother's desire to make her peace with God. The alternative at this point arises of leaving the husband who for thirteen years has been devoted to her and confessing that she had sinned in living with him. At the same time her son becomes infatuated with a young woman medical student who has, a few years previously, lived for a time as the mistress of a law student and born a child as the result of the liaison. This "free union" had been entered upon by the girl in the firm belief that both ecclesiastical and civil marriage forms are mere mummeries. In heart she had never been impure, and when her lover left her she took up the study of medicine with enthusiasm. The struggle of the older woman to prevent her son from marrying the medical student, the break between the stepfather and his wife's son, and the final splitting apart of the man and woman who had lived so long in perfect happiness, make a strong story. M. Bourget has made out a convincing case for the sanctity of marriage strictly interpreted.

——We note with pleasure that our esteemed friend Rev. Dr. A. A. Lambing, of Wilkinsburg, Penn., has undertaken to write a large and complete history of the Diocese of Pittsburg, which will not merely be a revision of his earlier work, now long out of print, but entirely new and original. Father Lambing has devoted more than thirty years to the study of our religious history, especially in Western Pennsylvania, and will no doubt produce a work of great value for accuracy and scholarship, such as is for instance Msgr. Houck's History of the Diocese of Cleveland. Bishop Canevin, in a letter to the reverend historian, expresses the hope that "every one will recognize the opportunity and duty to contribute to the accuracy and completeness of the important work" undertaken by Dr. Lambing, by assisting him to obtain exact information in all matters which pertain to the history of the Pittsburg Diocese. Would that every diocese in the land had its Houck or Lambing! As it is, many valuable documents have been and are lost for lack of some interested person to gather them up and utilize them for the cause of historic truth.

——'A History of the United States and Its People,' by Elroy McKendree Avery (Burrows Brothers, Cleveland, O.) is biased against Catholicity. For proofs see the *Catholic Universe*, Apr. 7th.

PARERGA AND PARALIPOMENA

The "Catholic Columbian" on the Study of Greek.—In the *Catholic Columbian* of March 25th, we read as follows: "The parents who are out in the world, and know what the requirements of life are, do not care to have their sons waste time on Greek; and the lads themselves would be glad to be rid of the annoyance of mastering a difficult study."

It is a pity that the *Catholic Columbian*, on the whole one of our best Catholic weeklies, should have left us somewhat in the dark as to the precise meaning of his terms. In his antagonism to Greek, he appeals to the parents who are out in the world and know the requirements of life. Now, we are not sure that we understand him, but if we do, he means to say that a person who is a perfect ignoramus in Greek, may have success in life from a material point of view. True. But what is that to the purpose? Does that argue against Greek?

Evidently, when we advocate the retention of Greek, and even a more thorough study of Greek literature, we are not prompted by a desire to promote the material welfare of the country. Nevertheless we have always considered the knowledge of Greek as indispensable in a man who would lay claim to the distinction of a cultured gentleman. And in this we know, we are at one with many parents out in the world, who know the requirements of life, and who, despite this knowledge, or rather on account of it, desire their sons to enjoy a thorough classical training.

Our esteemed contemporary was bent—it would seem—upon hitting Greek as hard as he could. But what has he accomplished? Naturally, an intelligent patron, say a gallant "Knight of Columbus," in response to his generous support of the paper, might have expected to get a flood of light thrown upon a much-debated question. But now he must have reaped sad disappointment instead. On the contrary, the unreflecting reader—and for him the editorial was principally designed—is, of course, deeply convinced that Greek must go,—for so hath it the *Catholic Columbian*, who knows what he is talking about.

But this is not the worst. Is our friend aware that his editorial is an explicit plea for a rather novel standard in the mapping out of a *ratio studiorum?* Is he aware that, if he would be taken seriously, and his insinuation carried out consistently, we should live to see all higher education doomed? Imagine a college-man, who understood the hint of the *Columbian*, canvassing for a twentieth-century scheme of education! Notebook in hand, he runs from door to door, and calls on papa and mama to learn what they would not care to have their lads waste time on, and then he interviews the lads themselves to see if they wouldn't "be glad to be rid of the annoyance" of mastering this difficult thing or that; and then, with a deep bow to the "parents," and a deeper to the "lads," he returns from his educational tour and inaugurates a new era in the education of boys!

Seriously, is it consistent with the dignity of a Catholic newspaper to pass such light-hearted judgment upon a time-honored branch of

study, which has for centuries been found useful in the training of youth, and is to this day warmly advocated by the wisest men of the age? Besides, the educators and college-men of old were wont to raise the people to a higher plane of culture and refine their tastes. But if they followed the advice of our contemporary, they would have to meet the people on their humbler level, flatter their low pretensions to refinement and scholarship, and light the program of whatever study did not suit the taste of either the "parents" or their "lads."

Those who would abolish Greek, generally will have Latin left untouched. But the CATHOLIC FORTNIGHTLY REVIEW has more than once expressed a fear that, if we let Greek go, Latin will hardly be the gainer. At any rate, the arguments advanced by some antagonists of Greek for the necessity of dropping it, apply with as much show of truth to Latin. Let us see. "The parents who are out in the world, and know what the requirements of life are, do not care to have their sons waste time on Latin; and the lads themselves would be glad to be rid of the annoyance of mastering a difficult study." What does our confrère say to this? Did the possibility of a retortion of his argument ever for a moment enter his mind? Again we are told: "Only the teachers tied to pedagogical traditions and the makers of text books insist on the retention of Greek." Only the teachers and the makers of text books? Well, we will be charitable and abstain from qualifying this statement any further, beyond asking if our contemporary has never known that there are thousands of educated Catholics, both clerical and lay, who are neither teachers nor makers of text books, but advocate the retention of Greek none the less warmly.

The CATHOLIC FORTNIGHTLY REVIEW has not to this day heard even one argument which would compel it to abandon Greek. In particular, our belief in the advantages to be derived from a thorough acquaintance with Hellenic thought and expression, is too deeply fixed in our mind for a mere breath of the *Columbian* to uproot.

Protestant Church Federation.—The "Interdenominational Commission of Maine" is the first example in this country of Protestant Church federation. Professor A. W. Anthony, of Cobb Divinity School, who represents the Free Baptists in this commission, describes the novel movement at some length in the *Independent* (No. 2938), which paper says that "the success in Maine is an encouragement to the meeting in this city [New York] next November of an Inter-Church Conference for a national federation." We quote:

In Maine the leading denominations both in numbers and influence, the Congregationalist, the Methodist, the Baptist, the Free Baptist, and the Christian, have united to maintain a common federative center.

They found that, in attempting to deal with local conditions, it was inevitable that denominational agents should vie with one another in unholy rivalry for meager advantages, that denominational treasuries should be taxed for the maintenance of forlorn hopes, and that sectarian rancor should be engendered where only sweet Christian charity should prevail. A Methodist pastor was the first to suggest a practical way out. Appointed fraternal

delegate to the State Congregational Conference in 1890 and unable to attend in person, he wrote a letter frankly confessing the unhappy situation and suggesting a federative movement. A Congregational college president caught up the idea. Then it spread. By the Congregationalists a committee was appointed. Representatives of other denominations were invited. In two years' time an organization, known as the Interdenominational Commission of Maine, had been perfected and formally adopted by the five denominations.

The Commission consists of sixteen members. An executive committee of five, one from each denomination, carries the brunt of the work, hearing and adjudicating cases between denominations.

In eleven cases the executive committee has given formal hearings to interested parties respecting the right or the wisdom of one denomination, rather than another, to hold services or maintain a church in a given community. As the common law on which decision in such cases should be based, the commission has formulated the following "principles of comity":

"1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims. 2. A feeble church should be revived, if possible, rather than a new one established to become its rival. 3. The preferences of a community should always be regarded by denominational committees, missionary agents, and individual workers. 4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity. 5. In case one denomination begins gospel work in a destitute community, it should be left to develop that work without other denominational interference. 6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination."

At its last annual session, held in January, 1905, the Commission suggested: "That the denominations through their supervising representatives, such as State agents, home missionaries or presiding elders, report to the Commission the names of towns in which a union of churches may seem desirable, in order that the Commission may serve as a clearing house and bureau of reciprocity. That the Commission then shall consider the conditions in these several towns, the constituencies of the churches, and the changes which would appear desirable for the best welfare of the communities; and, when the Commission finds that an equitable exchange can be made so that in one town denomination A may surrender to denomination B its church interests, and in another town denomination B can surrender an equal interest to denomination A, then the Commission shall recommend to the two denominations such an exchange."

This is truly "ecclesiastical reciprocity." Needless to say it is possible only between sects which have no well-defined and distinctive doctrinal tenets or care very little for the integrity of the faith.

as Woman a Soul?—It is the opinion of many educated men outside the Church that in the Council of Macon this question was seriously discussed. H. Marion, Professor in the Sorbonne, writes: "We know that the Council of Macon in the fifth [?] century agitated the question whether woman has a soul, and did not resolve it in the affirmative except in favor of the Mother of God." (Psychologie de la Femme, p. 37.) Paul von Hoensbroech translates: *homines, feminæ, pecora* (Innocentius VIII. Bullarium Romanum vol. v, p. 297) by "*Menschen*," etc., although it is evident that "*homines*" here means "*Männer.*" He then asserts: "Diese verächtliche Auffassung ist Gemeingut der ultramontanischen Theologie." The same untruth is taught by Prof. Tiberghien, of Brussels; Prof. Laurentz at Ghent; Bebel (in 'Die Frau'); Jules d'Estrée, and Emile van der Velde. However, in the second edition of Van der Velde's book 'Le Socialisme en Belgique' the story is declared to be a mere fable.

The origin of the myth is as follows. A Bishop of the Council asserted that the word *homo* was not a generic name, embracing the two sexes. Far from denying that woman has a soul, and was part of the human race, he affirmed this most strongly by demanding that the word *femina* be inserted in order to have it well understood that the decrees of the Council were also intended for women. The discussion, therefore, was not about a point of theology or faith; it was purely a question of philology. It was, moreover, only an incident, and not a question formally proposed to the assembled Fathers.

A book published by Caiacius: '*Mulieres non esse homines*,' was placed on the Index by Pope Alexander VII. In 1595 there were fifty theses defended in Protestant Wittenberg, by which the human dignity of woman was denied. But such a monstrous error has never for a moment been upheld by the Catholic Church.

"Liquozone": A New Quack Nostrum.—Among the "patent medicines" most extensively advertised just at present is "Liquozone." Even Mr. W. J. Bryan, who has frequently announced his unwillingness to print any advertisement of a corporation, devotes a whole page of his *Commoner* to advertising "Liquozone"; absolutely guaranteeing the cure of over forty diseases, ranging from cancer and consumption to dysentery, dandruff, and dyspepsia, from blood poison and hay fever to scrofula and pneumonia. A $5,000 reward is offered to any one who can prove that this really notable production contains anything but gas, the liquid used to absorb it, and "a touch of color."

An analysis of this new panacea is given in a report published by the North Dakota Agricultural College—the Government Agricultural Experiment Station of that State. We quote: "One sample of Liquozone was found to contain a total acidity of 1.34%, of which 1.18% was in the form of sulphuric and sulphurous acid. The total solids of black liquid residue of acid reaction amounted to 1.82%, and the ash residue to 0.025%. The character of the solid and ash clearly indicate free acid. Other samples examined by us have shown an acid content of as high as 1 73%, indicating that the product is not by any means uniform in its composition. The free use of any product containing this amount of

uncombined sulphuric and sulphurous acid can not be looked upon as wholly without possible harmful effect upon the human system. The public will do well to use such products only upon advice of the family physician." (Vide *Collier's Weekly*, March 25th.)

This analysis was substantially confirmed by another made by E. H. S. Bailey for the Lawrence (Kans.) Medical Society. (See the Philadelphia *Medical World*, Jan. 1905)

The $5,000 guaranty of the Liquozone Company is shown to be a "bluff" in the April *Medical World.*

An Episcopal View of Female Suffrage. —Bishop Egger of St. Gall in Switzerland, one of the most scholarly and progressive prelates in Europe, was recently asked by the editor of the *Semaine Litéraire* of Geneva, what he thought of female suffrage. His reply deserves to be quoted here. It was substantially as follows: Woman is not inferior to man; but the two sexes have a different mission to perform in the history of the human race. Woman's proper place is at home in the family circle, not in public life. This appears: 1. from her physical and moral qualities; 2. from the history of society—"historia magistra vitae"—; and 3. is required by the interests of society, because participation in public activity by the gentler sex would hurt the education of youth and domestic life. These are the main objections against according the suffrage to women. We must acknowledge, however, that the social position of woman has undergone a marked change and that this altered condition of affairs may, *de facto*, lead to modifications which do not harmonize with the ideal of human society. As for the Church, she opens to the female sex all those fields of activity which correspond to woman's peculiar natural qualities, particularly education and charity. But she does not for a moment think of granting her a voice in the administration of public affairs.

Whence we may conclude that the learned Bishop of St. Gall is opposed to female suffrage in principle, but looks forward to a time when, in view of the radical changes that are gradually coming over society, it may be expedient to accord to our wives and mothers certain limited political privileges.

Our own Bishop Spalding, it may not be amiss to recall here, is heartily in favor of admitting women to the election booths.

Send in Clippings.—Many of our subscribers are in the habit of sending us clippings from newspapers and magazines. We are very glad to get these clippings. They assist us in keeping in touch with what is going on in the world. Of course, we have many magazines on our exchange list, and also have access to several hundred newspapers. Yet, in spite of all this, the clippings which we receive from our subscribers assist us very much. Our subscribers know what we are trying to do. They see something in the papers or magazines which favors or opposes our ideas, and they cut it out and send it to us.

At one time we tried to acknowledge the receipt of these clippings. Surely, any one who has taken the pains to cut out and send us a clipping is entitled to a letter of acknowledgment. But our correspondence has become so great in other particulars, that we are no longer able to give a personal acknowledgment of each one of these clippings.

We desire to take this means of expressing our thanks to our subscribers for the assistance they are rendering us by sending us clippings. We hope that they will continue to do so. We sincerely appreciate the work. Our attention has thus sometimes been called to matters that otherwise would have escaped us. Please keep it up, and if you do not receive a letter acknowledging your kindness, bear in mind that it is not want of appreciation on our part, but because our many and arduous labors make it impossible for us to write you. We thank you in spirit, whether we are able to do so by letter or not. We thank you especially if you mark each clipping with the name and date of the newspaper or magazine from which it is taken.

The Lepers of the Philippines.—Not the least important of the problems presented for solution in the Philippines, is that which concerns the separation and isolation of lepers from contact with other natives. We learn from a Manila correspondence in the *Evening Post* of New York that the authorities are in possession of the names of nearly four thousand lepers, and there are probably many more scattered about in the native villages. Some of them are cared for by charity, but the greater part live with their own people, there being not above six hundred in the leper hospitals maintained by several provinces.

For handling this problem the insular government has bought up the land on the island of Cullion, including the entire village of that name, and the former inhabitants have removed to other islands. The island of Cullion is mountainous, with an abundance of spring water and a fine climate. It is situated to the North of Paragua and to the west of the main group of the Visayan Islands, practically in the China Sea, the waters of which in that locality teem with food fishes of the finest kinds. The native diet consists in great part of fish, and the ease with which it can be supplied at Cullion adds greatly to the chances of making the unfortunates contented during the period of their living death.

It is expected that, when the natives realize that the government has made provision for the people afflicted with leprosy, many cases, heretofore concealed, will be made known. It is anticipated that the number to be provided for will be between 5,000 and 6,000.

Is "Yankee Doodle" a Hessian Tune?—In the publication *Hessenland*, 1905, No. 2, the composer Johann Lewalter gives expression to his opinion that "Yankee Doodle" was originally a country dance of a district of the former province of Kur-Hessen, called the "Schwalm." It was hitherto believed that the tune of "Yankee Doodle" was derived from a military march played by British troops during the war of the Revolution. In studying the dances of the Schwalm, Lewalter was struck by the similarity in form and rhythm of "Yankee Doodle" to the music of these dances, of which he has recorded and published several (Ries and Erler, Berlin). Last year at the kirmess of the village of Wasenberg, when "Yankee Doodle" was played, the young men and girls swung into a true "Schwalmer" dance, as though the music had been composed for it. During the war the chief recruiting office for the enlistment of the Hessian hired soldiers was Ziegenhein in Hesse. It, therefore, seems possible that the Hessian recruits

from the "Schwalm," who served in the pay of Great Britain in America during the Revolutionary war, and whose military band instruments consisted of bugles, drums, and fifes, carried over with them the tune known to them from childhood and played it as a march.

For the true-blue Yankee patriot it must prove an awful discovery!

* * *

NOTES AND REMARKS

Lately an article on "The Unknown Side of Archbishop Ryan" made the rounds of the press. It was one of a series contributed by a soi-disant Catholic garreteer to the Boston *Republic*, which are not only rot from a literary point of view, but also disedifying religiously. Our friend Griffin protests as follows against this one on the Archbishop of Philadelphia:

"It is all very well to praise the living prelates. They get plenty of that. But why do so by degrading the character of the dead? Why laud Archbishop Ryan by contrasting his acts with those of his predecessor—a born Philadelphian who [was] in the days after the Civil War, like other Philadelphians are said to have been, 'narrow' and 'not tolerant.' But yet, Philadelphian though he was, [he] could 'retaliate in some degree' upon other Philadelphians by manifesting 'one of his principles' that the G. A. R. was a secret organization and so its 'members could not be buried in the Catholic burying ground.' Archbishop Wood made no such decision. He simply refused to permit the G. A. R. to come into the church as an organization with flags, emblems, etc. Archbishop Ryan has acted differently. But think of the writer representing him within 'a month' of coming to Philadelphia not only reversing the action of his predecessor, but 'buckling on the chaplain's uniform which he wore through the Civil War and officiating at the ceremonies,' and that by 'a few more acts of that kind' he had 'captured the town.' Wasn't that a noble example to his people of respect for a dead prelate—his own predecessor, and within a few months almost after his death? Yet the writer is lauding Archbishop Ryan as a great and good man and telling his 'unknown side.' Well, Archbishop Ryan has no such 'side' as that. He made no such ridiculous exhibition of himself and if in any possible mental aberration he had done so, he wouldn't have 'captured the town,' which honored the name and memory of Archbishop Wood."—Letter to Milwaukee *Catholic Citizen*, XXXV, 24.

We read in the *Southern Messenger* (XIV, 5):

"The *Catholic Columbian* quotes a librarian in one of the larger Ohio cities as saying that 'there are two reasons why there are so few Catholic books on their shelves. One is, the Catholic pub-

lishers do not advertise, therefore "their works are comparatively unknown to us," and secondly, "there is no demand from Catholics themselves for such books." The remedy, then, is, 1. for publishers to advertise; 2. for Catholics to ask for Catholic books at the library counter, and to keep on asking until they are supplied.'"

Are we to infer that Catholic publishers, by advertising, could create a demand for Catholic books among an apathetic Catholic public? Or are they expected to advertise in secular newspapers and magazines, in order to get the great non-Catholic book-buying public interested in their publications? As far as the managers of our public libraries are concerned, we believe no amount of advertising would induce them to buy a Catholic book unless there was a demand for it among their patrons. It is the Catholic reading public and they alone who have it in their power to put Catholic books in our public libraries. The publishers can do little or nothing towards this end.

In the *Freeman's Journal* (No. 3739) some one calls public attention to the fact that there is at least one garbled edition of 'The Imitation of Christ' of Thomas à Kempis. It is the new and typographically attractive edition recently published by E. & J. B. Young & Co., Cooper Union, Fourth Ave., N. Y. It is called the "Rivington Edition" and comes from "The Edinburgh University Press, Thomas and Archibald Constable, Printers to Her Majesty." "As Protestants do not believe in purgatory," says the *Freeman's* correspondent, "they have resolved to strike out that doctrine from the 'Imitation of Christ,' as implied in its text, and substitute something else in accord with their own views on the matter. Thus, in Bk. iv, c. v, and in the last paragraph of No. 3, whereas à Kempis has it: 'Quando sacerdos celebrat.....defunctis requiem praestat,' the translator, in the edition before us, says: 'When the priest doth celebrate.....he makes mention of the departed,' by which he rejects the suffrage for the dead and the doctrine of purgatory.....It is a piece of treachery perpetrated upon Catholics."

A reviewer in the New York *Sun* is not impressed with the essays on the Bible that won Miss Helen Gould's $1,000. "The chief discovery," he says, "seems to be that the Catholic Scriptures include some books which are regarded as apocryphal by Protestants, a fact which might have been ascertained without awarding $1,000 prizes. The essays are mainly bibliographical; the one that took first prize is marked by a bigotry which fully explains the refusal of Catholics to serve on the committee of award, and justifies Catholics in their general abstention from the competition."

"That criticism from a secular journal," comments the *Catholic News* (xix, 25), from which paper we take the quotation, "is severer than has come from any Catholic source. The fact is, Catholics have regarded the whole affair as too one-sided to merit serious consideration from them."

The Archbishop of New York, on April 2nd, administered confirmation in his cathedral to 100 adults, of whom 38 were converts after a three weeks' mission given at the Cathedral by Jesuit Fathers. "This large number of converts, sufficiently well prepared to be confirmed, shows," in the opinion of the *Northwest Review* (xxi, 27), "that the time-honored Catholic mission exercises are, after all, one of the best instruments of conversion to the faith. In fact, non-Catholic missions [stupidly so-called] did not begin to make any converts at all till they began to include in their series of sermons discourses on prayer, sorrow for sin, death, judgment, hell, and heaven. Orestes A. Brownson, who had himself passed through so many phases of misbelief, used to say that the most effective way to convert Protestants is to preach to them as one would to careless Catholics."

Those interested in Esperanto, the new international language devised by Dr. Zamenhoff of Varsovia, Poland, will no doubt be pleased to learn (Boston *Pilot*, lxviii, 15) that there is an Esperanto Club in Boston, numbering twenty-five members, which meets every Thursday evening at the house of Mr. C. H. Mitchell, 12 Gardner Street, Allston, and which is ready to help all who have a desire to learn the language One of the best authorities on the subject in Boston is Miss Frances O'Donnell of Moore Street, East Boston.

We remember the time when Father Schleyer's Volapük was all the rage, but who ever speaks of it now? We still believe that the only practical international language is Latin.

A sign of the times! We read in a Chippewa Falls despatch to the Milwaukee *Journal* (April 10th):

"Forty prominent men have formed a most unique organization. Their constitution embodies the following provisions: 'Only married men, who have not reached the state of fatherhood, are eligible to become members of this organization. Should any member become a father he will be summarily expelled. Every member who has been expelled will be obliged to pay the expense of banqueting the remaining members of the organization.'"

Efforts will be made to organize lodges in other cities.

Dr. Condé B. Pallen states in a letter to the press that the use of his name by Messrs. George Barrie & Sons, of Philadelphia, in connection with their 'History of North America,' is without authority and without warrant. "I was engaged," he says, "some months ago by George Barrie & Sons to make a Catholic revision of this work and did revise the first volume and part of the volume on Canada; but as my revisions, for the most part, were not incorporated by the editor, where I deemed them essen-

tial from a Catholic standpoint, I declined to proceed with the work and distinctly refused to allow my name to be connected with the History, and so informed the publishers."

We have no means of knowing how large a proportion the German element forms among the Catholics of Australia, but the following passage from a letter addressed by Mr. H. E. Kelly of Ashfield to the Sydney *Catholic Press* (No. 481) indicates that the Germans are not only numerous there, but also highly respected:

"We have plenty of Germans here..... Our knowledge of them forces on us the admission that if not superior, they are at least equal in all good qualities to our best Australians. Our priests say they are in every parish among the very best of their Catholics. I have..... always recognized them as above the average in intelligence and good sense."

The "yellow press" is bad enough, but the "yellow pulpit" (see this REVIEW, xii, 5, 125) is worse. "It is a hard saying, but it is true," says the Chicago *Chronicle*, April 12th, that "Hearst has, by iteration and reiteration, prevailed upon a few light-headed preachers to adopt his methods and to transfer from the offices of his ribald prints to the pulpits of so-called Christian churches the slanders which he and his hired disreputables have published for personal gain. The Christian pulpit has had a good deal to answer for in all ages, but so far as we are advised it has never reached a lower depth than this."

In a newly published pamphlet, 'Immorality of Modern Dancing,' (Everett and Francis Co., and S. F. McLean and Co., New York) the round drance, whether called waltz, schottische, polka, or two-step, is very strongly condemned. In the opinion of the editors the dancing that figures so largely in the modern ballroom is little better than a revival of the bacchanalian slave dances of pre-Christian times. How it is immoral and why, is rather plainly stated and quite logically, too. There is a great array of the best authority quoted against it, headed by the late Council of Baltimore.

There is food for deep reflection in this news item, clipped from a New York daily paper: "Bishop McDonnell of Brooklyn has decided to tear down the uncompleted Cathedral of the Immaculate Conception on Clermont Avenue, Brooklyn, preserving only the Lady Chapel, which is now used as a parish church Begun in 1875 by Bishop Loughlin, the Cathedral was to have cost $1,000,000. According to Msgr. Barrett, the Bishop's secretary, the sum was too great for the Diocese."

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SYMPATHY WITH ANIMALS.

Is not this an age of extreme and most contradictory tendencies and movements? In a recent issue of the CATHOLIC FORTNIGHTLY REVIEW (xii, 7, 177) attention was called to statements of physicians and scientists of the monistic school who advocate the speedy destruction of abnormal new-born infants, incurables, cripples, etc. The Christian charity which tries to prolong the lives of these unfortunates, is characterized as false and foolish sympathy. On the other hand we see that a great deal of sympathy is now-a-days shown to animals, our "dumb fellow-creatures," our "dumb relations," as they are called. The "Society for the Prevention of Cruelty to Animals," the "American Humane Society," the "Animal Rescue League," are very active organizations, particularly in the Eastern States; their publications, such as *Our Dumb Animals*, are widely spread and their influence in the schools, through the so-called "Bands of Mercy," is extending all over the country. These bands have been introduced into many Catholic parochial schools, and on this account it may be well to point out a few features of this movement which do not seem recommendable.

We readily grant that much good is being done by the kind-hearted people who work along these lines It is of especial pedagogical importance to prevent children from practicing cruelty toward animals, because a child who treats animals cruelly will acquire habits of heartlessness which will inevitably lead to cruelty towards fellow-men. But we think that the sympathy shown to animals at the present day by the members of said societies, is largely misplaced, out of reasonable proportion with the sufferings of animals, and apt to create false ideas.

It is largely misplaced, as in many instances it turns human sympathy away from the suffering of fellow-men. On February 20th, 1905, the annual meeting of the "Animal Rescue League" of

the city of Boston was held in Park Street Church. From the report we learn: "We have received during the year 2448 dogs, 7314 cats, and 6019 kittens, making the whole number of animals cared for 15,781. Perhaps I should mention that nineteen birds, seven pigeons, two rabbits, and two rats have been brought to the League to be humanely destroyed. On some days as many as sixty animals have been brought in, and the League frequently receives from 100 to 150 visitors. The League keeps all healthy dogs from one to two weeks, and dogs that are not healthy, if they are not suffering extremely, are always kept five days. A number of lost dogs have been restored to their owners, 646 dogs and 1713 cats have been placed during the year in what seemed to be good homes. The League has rescued twenty old and disabled horses in a few months, and has kept an agent employed at the auction room watching to prevent the sale of horses that were unfit for work." The League has spent during the same year $20,673.52, but an urgent appeal was made for further contributions, as much more money is needed to carry out the work of the League. Now in Boston as well as in other large cities, there are hundreds, nay thousands of children and poor people in a condition of abject poverty, not a few on the verge of starvation. Would it not be more "humane" to spend that money and energy for the rescue of those human sufferers and to place poor children in "good homes"? "He that shall receive one such little child in my name, receiveth me."—Many poor women, widows, wives of sickly husbands or of drunkards, have to work day and night to support their starving little ones, although they are "unfit for work" through weakness and disease. Would it not be more humane to "keep an agent employed watching to prevent" such women from exhausting themselves? The "dog habit" or "dog cult" is, indeed, growing to such dimensions that secular papers are beginning to point out its anomaly, absurdity, and dangers. Says the *Saturday Evening Post*:

"It can not be disputed that the dog cult is good for dogs. But how about their masters and mistresses? How about these men and women who give to lower animals time, and thought, and care, and love— above all, love—which they deny to their fellow-men and women—and to children? Is it good for one's character, does it tend to make one better, this cogitating hours on hours about making a dog comfortable and happy, this treating it as if it were one's child? Is it elevating to nurse and caress and serve a dog?"

And the New York *Weekly* recently printed the following conversation about a "cruel nurse": Mr. De Fashion: Why did you discharge that nurse girl? Mrs. De Fashion: She kicked poor little Fido, just for biting the baby.—For this joke there is, unfortunately, much foundation in the doings of so-called "society."

But we are told that we must sympathize with those "who can not speak for themselves," since they suffer as well as men. Here we must contend that the sympathy manifested toward animals is out of proportion with their actual sufferings. It is maintained that animals suffer with the same intensity as men would in the same circumstances. Not long ago the Boston *Evening Transcript* (January 21st) contained an article under the heading: "Do Animals Suffer?" in which Mr. E. T. Brewster examined the question of the degrees of pain of animals in a thorough and sensible manner. The author advanced proofs from careful experiments which go far to show that nothing like the sensitiveness of man is present in brutes. His arguments and opinions are all the more noteworthy because he is not an adherent of the old scholastic system of philosophy, but, to all appearences, an evolutionist. We give the substance of this interesting paper.

Mr. Brewster first describes the appalling sufferings which most animals apparently have to undergo. Where, for instance, do the smaller animals get their water when the pools are dry and there is no dew for days at a time? How do the birds and squirrels feel after every brook and pond has been frozen for weeks? The insects which live above ground and many of the larger cold-blooded animals practically freeze to death and thaw out again day after day, and the salmon are known to make their long migrations without food. Somehow or other they live through these experiences. And then think of the fate of the vast majority of animals which are devoured, generally alive, by some other link in an eating and edible chain. Clearly, either the lower animals are very different beings from ourselves in regard to pain, or else this is indeed the worst of all possible worlds.

Now we know exceedingly little about "mind," and consequently about sensation of pain, in lower animals. There are plenty of animals which have no sense of sight, and plenty more with no hearing. The possession of a certain sense must not be assumed in animals, but must be proved. As there is no reason for assuming that any creature can see, hear, or smell, there is no reason for assuming that it has any sense of pain. Or if it feel pain at all, its feeling may be as blunt as its sight is dim. That any particular animal is capable of suffering is therefore a matter of evidence, not something to be assumed without argument. That couplet about the expiring fly which suffers as much as "when a giant dies," is more to the credit of the poet's heart than of either his logic or his knowledge of natural history. The presumption is against any animal's feeling any particular occurrence as painful. It by no means follows, as most people usually assume, that

because an animal struggles and cries out, it is suffering. We must, indeed, carefully distinguish between pain and fear. An animal will cry and struggle in the most distressing manner from sheer panic, when it can hardly be in any bodily discomfort. On the other hand animals often do things apparently painful from such insufficient motives that it is impossible to believe that it costs them any such price as a man would have to pay.

There can be no doubt that the pain sensation of animals is vastly different from that of man. Take for instance the wriggling worm.

"Few sights are more calculated to stir the sympathetic breast than the writhings of the cloven worm. If any creature, lacking a voice, yet proclaimed to heaven its agony, this is it. And yet I suspect that a good deal of sympathy has been wasted on the cloven worm. I am led to this opinion by the heartless conduct of the front end which usually disappears down the hole. While the hinder end is enduring the tortures of the rack, the other portion exhibits about as much discomfort or concern as the head end of a freight train which has broken a coupling. Now it may be that the one end of an earthworm is a delicate, high-strung creature and the other a calloused brute. It is, however, very much more likely that neither half has the least suspicion that anything is wrong. The front end crawls off because it is a front end and can crawl. The rear end, lacking the usual attachment, can only go through the motions of dragging itself up to the advancing front. If the plank of a 'double-runner' should break half way down the coast, the two halves would behave much like the two parts of the worm; the front end might continue to slide, the other would pretty certainly come to grief. There is really not the least evidence that the mental states of the worm, if it has any, are in the least degree altered when it is cut in two or strung on a fishhook."

Another consideration is of great importance; almost the only sure test of the presence of real pain is the attempt to avoid the repetition of a former experience. Now it is doubtful whether a case can be made out for a cold-blooded animal, still less for any invertebrate, proving that they remember any previous experience as painful.

"A single striking experiment which Romanes made, with another object in view, goes far towards supporting this opinion. Romanes took a common hermit crab, approached it slowly with a pair of scissors and snipped off the tip of a tentacle. The animal at once drew back into its shell and remained there for some time. When it protruded its tentacles again, the same thing was repeated. Each time the animal was allowed plenty of time to watch

the approaching scissors. Indeed they were held in position for the snip long enough to give ample warning. But the crab allowed all its tentacles to be cut to pieces bit by bit without ever learning to retreat in time. Now the crabs are by no means low in the animal scale. They have eyes, they are known to have memory, and they are easily alarmed. The only reasonable explanation is that the crab did not find his experience painful, and therefore simply paid no attention to the connection between the appearance of the scissors and the loss of a portion of the most sensitive portion of his body."

The higher animals, however, stand on an altogether different footing. There can be no question that very much the same experiences are painful to them as to us. Still, from this it does not follow that they are equally painful. The keenness of the sense of pain is related to the general "intelligence." The lower races of savages are much more calloused than civilized men. And it is known that idiots are often singularly obtuse.

"Mr. Francis Galton records the case of an idiot boy who, accidentally burning himself, found the sting of the new sensation so far from unpleasant that he burned himself seriously on purpose. The same author reports also two others, who were troubled by ingrowing toenails and sat quietly without being held, watching with some show of interest, while the surgeon slitted the nails from end to end, and then with pinchers tore them out of their beds! Now I suppose that very few animals ever reach the mental level of an average human idiot; so that even if we allow the more intelligent creatures much more than their proportionate sensitiveness, they are still far below normal men."

This opinion is borne out by experiments with animals. They can stand surgical operations with a patience man is incapable of. When most horribly wounded, they take their food as "stoically" as though nothing was wrong with them. There are numerous well attested cases of horses, reindeers, camels, etc., which, when their legs were broken or smashed by some accident, or shot, immediately after began to graze quietly.

Similar cases could be multiplied indefinitely. They show that even the higher animals often manifest an utter callousness to pain. From this it follows that, though they feel pain, this can not be anything to be compared with human suffering. For it is impossible to believe that they would and could act as they do if their sense of pain were at all comparable to our own. Hence, if good and weighty reasons demand it, this pain of the animals can be disregarded by man, "the lord of creation."

Mr. Brewster concludes his paper with some reflections which deserve to be quoted verbatim:

"The fact is that with our belief in evolution, the rights of ani-

mals, 'our little brothers of the air' and the rest, we are in danger of forgetting that between ourselves and the lower animals there is, after all, a great gulf fixed. Whatever may have bridged that gulf once, the gulf is there now, and we only make ourselves ridiculous when we refuse to see it. Doubtless as civilized men it is our business, along with other duties, to diminish so far as we can the amount of pain in the world. That nature has been less cruel than we sometimes fear, is the last reason of our being more cruel than we need. Yet at the same time we ought to cultivate some sense of proportion and not make more fuss over a guinea-pig jabbed in the leg with an injecting needle, than over a brakeman mashed between freight cars or a water-cured 'nigger.' Our idiotic Fourth of July probably causes more real misery than all the 'vivisection' in Christendom. The Puritans have been reproached with stopping bull-baiting, not because it gave pain to the bull, but because it gave pleasure to the spectators. This was just where the Puritans showed their customary insight. The dogs probably liked the sport. It is by no means clear that it hurt the bull and no very important matter if it did. The vice of all these things is that they cultivate impulses which are likely sooner or later to be gratified at the expense of human beings about whose feelings there can be no question. Doubtless we do well to stop teamsters from maltreating their horses; not however for the horses' sake so much as for our own. It is not a pleasant sight to see any creature in distress, and the man who begins by beating his horse which he hurts less than he thinks, may end by beating his wife whom he will hurt more than he knows."

And what is the moral of it all?

"The evil of all our sympathetic impulses is that they are pretty certain to distort our moral perspective. The amount of time, money, effort, and, I fear, sympathy at the disposal of any one of us is strictly limited. If we spend it on one object some other must go short. They had a law in England—I do not know whether they have it still—which made it an offence punishable by fine to wrap a frog in a wet towel and stretch out the web of its toes on the stage of a microscope to demonstrate the circulation of the blood; the frog all the time being about half as uncomfortable as a child on a hard chair. But to get this law passed and enforced cost somebody a good deal of trouble which might better have been bestowed elsewhere. A law nearly as foolish has lately been presented to our own General Court. In the meantime it is practically impossible to secure adequate legislation for the protection of persons in dangerous trades, who for lack of it are killed and maimed every year by thousands. The effort which

might have helped to save men and women and children is drained off to frogs and guinea-pigs."

To the foregoing we must add a few observations. There can be no doubt, according to the preceding argumentation, that the sympathy shown to animals is largely based on a misconception of their sufferings. Besides not unfrequently sympathy is solicited by fake reports of animal suffering. Thus statements have lately floated through the press that the wearing of ostrich feathers by women is an encouragement to cruelty, as these feathers were forcibly pulled from the living tissue, a process attended with "the most cruel and barbarous torture ever inflicted on a bird." The proprietor of the famous ostrich farm at Pasadena, the leading one in America, states that the "plucking" of feathers, as it is called, is in reality a cutting. The large plumes are carefully cut, leaving about an inch of the quill. As the feathers are cut at the season when they would naturally fall, the vitality of the stub is soon exhausted, and it is easily removed. Naturally this process is entirely painless to the ostrich. The only feathers "plucked" are the small ones ready to fall. Very often tender-hearted friends of the animals indulge in exaggerations. Thus we read in *Our Dumb Animals*: "Just so soon and so far as we pour into all our schools the songs, poems, and literature of mercy towards these lower creatures, just so soon and so far shall we reach the roots not only of cruelty but of crime." "Every unkind treatment of the cow poisons her milk—even talking unkindly to her." "By kind words and acts toward animals will be laid the foundations of humanity and true religion in all the relations of life;" and many similar statements. Be it said here in justice to Mr. Angell, the editor of said paper, that he is not only a kind-hearted man, but also exceedingly fair-minded toward men not of his religion, including Catholics. But this can not prevent us from regretting that in treating the question under discussion he is extreme and often steps beyond the limits of caution and sobriety of judgment.

Sympathy with animals should be taught in our parochial schools for the educational reason mentioned above; but teachers should avoid any of the exaggerations pointed out in the foregoing pages. Above all should they beware of introducing or furthering any false psychological and moral ideas. It is certainly significant that this "Protection of Animals" movement is contemporaneous with the spread of evolutionistic and Darwinistic notions, and in many instances there appears not only a coincidence of time but also of cause and motive. Some people advocate sympathy with animals because they represent them as essentially of the same nature as man. Writes one in the Boston *Transcript*, Feb.

25th, 1905: "Other animals, if harmless, have the same natural right as man to life, liberty, and the pursuit of happiness." And another (Feb. 27th) objects to the neuter pronoun "it," when applied to "highly intelligent beings," such as higher animals, and to the "use of such contemptuous terms as 'brute beasts,' 'live stock,' etc." Owing to science, he says, "man has lost his terrible 'prerogative,' and stands an equal among equals." If in the schools the essential difference between man and brute, between human intellect and animal instinct, is not clearly insisted on, then harm may be done by the so-called "humane" teaching.

Therefore care should be taken that in such instruction no confusion of ideas be caused. Otherwise the teaching of kindness to animals, particularly if enforced by certain anecdotes of intelligence, feeling, kindness, gratitude, etc., in animals, may prepare the minds of our children to accept, later on, false evolutionistic views. In this, as in many other matters, the Christian teacher may learn a precious lesson from the example of his great Model and Master. Christ loved all creatures of His Father. He spoke beautifully of the lilies of the field and the birds of the air, which sow not, neither do they reap, and are fed by God. But he adds: "How much are you more valuable than they?" The lilies and birds He holds up to our admiration, but it is the children He blesses, and tenderly presses to His bosom, and recommends to our love and solicitous care: "Suffer the little children to come to me, for of such is the kingdom of God." "And he that shall receive one such little child in my name, receiveth me." Here, indeed, is the gulf, the vast abyss which separates man from the brute. Man, possessing an immortal soul, is the image of God, the heir of heaven. For man Christ has lived, suffered, died. All other things on earth are given to man, to enable him to enter that kingdom of God which Christ has opened for him. Any teaching or practice which tends toward obliterating these truths and bridging the gulf between man and beast, is un-Christian, irreligious, irrational.

NOTES ON CLASSICAL TEACHING.

We are glad to see the N. Y. *Evening Post* emphasize the necessity of attaching more importance, in the future, to Roman and Greek literature. Here a vast field of activity lies open for reformers. We know so little of the ancient literatures, and yet we might learn so much of them, even in the limited course of five or four years of Latin and Greek respectively! But while we are fully alive to the necessity of teaching Latin and Greek as literary languages, we must, at the same time, again and again accentuate

the eminent fitness of these studies for imparting mental discipline. This is a matter which can not be too strongly insisted upon. The truth is that, if a college student had gained nothing from his classics but a thorough mental training, he might congratulate himself, not indeed, that "his linguistic fibre had been hardened," but that his mental powers were developed on lines at once the most natural and most congenial to his boyhood years.

"If it were conceivable," says K. Hildebrand,[1]) in the *Contemporary Review*, August, 1880, "that a youth should entirely forget all the facts, the pictures and ideas he has learned from the classics, together with all the rules of Latin and Greek grammar, his mind would still, as an instrument, be superior to that of one who has not passed through the same training." And we know that there is all the difference in the world between a mind that is trained and one that is not, as Edw. Thring explains in his 'Theory and Practice of Teaching': "The trained mind is like a skilled workman with his tools, the mind merely stocked with knowledge is like a ready-made furniture shop. The one needs but a small outlay to equip, and when equipped can always produce the things he wants. The other is costly to provide, and when provided is good only for the exact articles it contains."

Neither the sciences nor the modern languages can rival the classics in universal training power. It is interesting to note how many prominent men who were not philologians, have unhesitatingly ascribed to the classics the power of giving the youthful scholar such rounded mental training as can not, to the same extent, be obtained from either the sciences or modern language study. The well-known pathologist Virchow believed that "the dropping of Latin would prove most dangerous to the medical profession." This sounded like a paradox. But Virchow stated the reason for his belief when he said in the Reichstag: "Grammar has been kicked out of college, and with it logic." Mr. Bryce concluded a paper in which he pleaded for special commercial training, with this significant remark: "This paper is not designed to argue on behalf of what is called a modern or non-classical education. I am not one of those who think that either the ancient languages, or what are called "literary" or "humanistic" subjects, play too large a part in our schools, either in England or in the United States. On the contrary, I believe (basing myself on such observations as I have been able to make) that Latin and Greek, when properly taught, are superior as instruments of education to any modern language, and that 'literary' subjects, as history,

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1) This and other quotations in the present paper are taken from R. Schwickerath's Jesuit Education, pp. 331 sq. and A. J. Burrowes' pamphlet on the classics.

are on the whole more efficient stimulants to the mind (taking an average of minds) than mathematics or natural science."

We can not, therefore, be surprised at no less an authority than Lord Kelvin testifying to the need of a classical training even for those who would devote their lives to scientific investigation. In 'My Scientific Education,' speaking of his father, he observes: "Though his passion was for science, and especially mathematics and natural philosophy, he attended, during his first three sessions, and won prizes in the Latin class, then happily, as now, called humanity. It is scarcely possible to overestimate the lifelong good gift presented to a scientific student by universities in giving something of the *literae humaniores* to all who can and will take it." (*Scientific American*, Feb. 25th, 1905.)

In our own country, Mr. Edison might take his place with the foremost scientific men of the day—were it not for lack of a liberal education. "Take our own genius," says A. J. Burrowes, "Mr. Edison, the wizard in all that pertains to electricity. We have in this man a mind so well developed in his special science, as to dispense with all college training. His is an exceptional mind, but is there anyone who doubts that a liberal education would have made him a perfect man? Would have enabled him to discourse in the elegant English of Tyndal, Ruskin or Huxley? Would have shown him more clearly the relation of his own particular science to all other branches of knowledge?"

Likewise, the classics are superior as mediums of educational discipline to any modern language, and that precisely because they are "dead" languages. "They are not the language of common life," says Th. Hughes. "They are not picked up by instinct and without reflection. Everything has to be learned by system, rule, and formula. The relations of grammar and logic must be attended to with deliberation. Thought and judgment are constantly exercised in assigning the exact equivalents of the mother-tongue for every phrase of the original. The coincidence of construction is too little, the community of idiomatic thought too remote for the boy's mind to catch at the idea by force of that pre-established harmony which exists among most modern tongues. Only the law of thought and logic guides him, with the assistance of a teacher to lead the way and reassure his struggling conception."

In the Report of the Conference on English, read before the National Association of Education at Asbury Park, N. J., 1894, Mr. Nightingale, Superintendent of High Schools, Chicago, made a strong plea for Latin. "I would have children at the age of ten or eleven years commence the study of that language which in the fields of persuasion and philosophy, of literature and law, is so

largely the progenitor of the English—the incomparable Latin. If we would be strong, we must contend with something—resist something—conquer something. We can not gain muscle on a bed of eiderdown. Toying with straws will only enervate the faculties. The blacksmith's arm becomes mighty through his ponderous strokes of the hammer on the anvil. The very facility of the acquisition of the modern languages precludes the possibility of discipline. Put Latin into our common schools, and the puzzling problem of English grammar will be nearing its solution, for the *why* that meets the pupil at every step, the very laboriousness and difficulty of the task, will open the intellect, develop the powers of discrimination and adaptation, enlarge the vocabulary, enable the student to write a better English essay, use a more terse and trenchant style of speech, and grasp with more avidity and keenness any promulgated form of thought, than if he should spend quintuple the time on the study of the English grammar alone."

That well-known journalist Charles A. Dana considered the classical studies as an excellent preparation for journalism. In a lecture delivered at Union College, Schenectady, N. Y., 1893, he said: "Give the young man [who is entering upon journalism] a first-class course of general education: and if I could have my own way, every young man who is going to be a newspaper man, and who is not absolutely rebellious against it, should learn Greek and Latin after the good old fashion. I would rather take a young fellow who knows the Ajax of Sophocles, and who has read Tacitus, and who can scan every ode of Horace—I would take him to report a prize-fight, or a spelling match, for instance, than to take one who has never had these advantages."

The development of the child's aesthetic sense must begin as early as possible. Now the study of Greek has proved to be an excellent means of giving the student a taste for good literature. "The classics are inspirers of good taste," says A. J. Burrowes, "of love for literary perfection. This I draw from the fact that the masterpieces of the ancients exhibit a finished model. They cared not so much for what is startling, as for producing effect by the concurrent action of all the parts of a poem or speech. They rigorously excluded whatever might tend to lessen this effect. So well recognized is this truth that, whatsoever in our language shares this perfection, is called *classic*, a word signifying perfection in every detail, and the adaptation of all parts to produce one grand effect." And comparing the Latin and Greek grammar, in particular, Karl Hildebrand says: "Latin grammar is a course of logic presented in an almost tangible form. Greek, I might almost call a course of aesthetics, by means of which we learn to distinguish a thousand gradations of meaning, which our barbarous language will not allow us to accentuate."

AMERICAN FREEMASONRY AND THE BIBLE.

6. From what our author has said about the Christianization of Freemasonry (Mackey's Encyclopaedia of Freemasonry, p. 162), and from the fact that Oliver, Hutchinson, and the earlier English ritualists were such Christianizers, it is not hard to imagine how many sincere Protestants, English and American, may have been duped in the matter; for they went to the Bible and not to the ancient pagan mysteries, as they should have gone (Ritualist, p. 41, etc.), for the interpretation of Masonic symbols. Hence the Blazing Star of Masonry was interpreted by Webb as "the Star that led the Wise Men of the East to the place of our Savior's nativity" (Ritualist, p. 56). "But," says our author, "this, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore in 1842."

"In 1820, the Grand Lodge of Ohio resolved that 'in the first degrees of Masonry, religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and his holy word'; and in 1854, the same body adopted a resolution declaring that 'Masonry, as we received it from our fathers, teaches the divine authenticity of the Holy Scriptures.' In 1845, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Masons deny the divine authority of the Old and New Testaments; yet to require as a preliminary to initiation, such a belief, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul, as the only religious tests" (Encyclopaedia, p. 697).

On p. 97 of the same Encyclopaedia our author touches upon the same matter.

"A belief," he says, "in the authenticity of the Scriptures of the Old and New Testaments as a religious qualification of initiation. does not constitute one of the laws of Masonry, for such a regulation would destroy the universality of the institution, and under its action, none but Christians could become eligible for admission. But in 1856 the Grand Lodge of Ohio declared that 'a distinct avowal of a belief in the divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the institution, calling for exemplary discipline.' It is hardly necessary to say that the enunciation of this principle met with the al-

most universal condemnation of the Grand Lodges and Masonic jurists of the country. The Grand Lodge of Ohio subsequently repealed the regulation. In 1857, the Grand Lodge of Texas adopted a similar resolution; but the general sense of the fraternity has rejected all religious tests except a belief in God."

What sincerity there may have been in the action of these Grand Lodges, I have no means of judging. "It is hardly necessary however to say," says our author, "that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of the country." Hence the principle had to be abandoned, for it came into conflict with the universality of Masonry, which is not Christian. "For if Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination" (Encyclopaedia, p. 163). Thus the lodges, even if sincere, had to be content to drop the question of the authenticity of the Scriptures; and whether the Bible is open on their altar, whether they publicly carry the Bible in procession, or whatsoever else they do with it, whatsoever orthodox-sounding phrases they may weave into their ritual, we will not be deceived into believing that any word or action of theirs is a profession of Christian faith.

When our author tells us that "few Masons in Christendom deny the divine authority of the Old and New Testaments," he must not be understood as implying that they affirm such authority. By not denying, we do not necessarily affirm. I do not deny that I am ten thousand years old; neither do I affirm it. I say nothing about it. If others are fools enough to attribute to me such a great age, the responsibility rests with them. I, on my part, deny nothing; I am silent. I don't believe it; no. I don't affirm it; no. Neither do I deny it.

Thus I think I have set forth fairly the relations of Masonry to the Bible. Esoteric Masonry or the true Masonry taught in the standard works of Mr. Mackey, and spread among the fraternity throughout our land, is radically, fundamentally irreconcilable with Christian respect for the Christian Scriptures. Of exoteric Masons and Masonry we do not treat; it belongs to such Masons to penetrate appearances; to study principles and their logical conclusions; sincerity demands this of them if they sincerely feel what some of them profess, viz: a Christian's reverence for the Christian Bible.

THE SINGLE TAX QUESTION ONCE MORE.

Last year there appeared in THE REVIEW a series of articles on the Single Tax theory, proving its fundamental tenet, common land ownership, to be opposed to natural ethics as well as to the teaching of the Church and of Holy Scripture. Only one of the arguments advanced by us in the whole series was taken exception to. The exception is a plea for the Single Tax which, besides being, at least at first sight, very plausible in itself, abstracts from the common land ownership and has therefore the advantage of being exempt from all suspicion of unorthodoxy. Our critic thinks (although he does not dare to assert it positively) that the land values, irrespective of improvements, are earned by the community and ought therefore, as Henry George and Dr. McGlynn proposed, to be confiscated for the use of the community. In following his train of thought we shall have occasion to further develop the answer already given to the said objection and thus, as we trust, to destroy the last appearance of truth which the Single Tax may still have for some of our readers.

Before entering upon this task, however, we deem it well to summarize the above mentioned series of articles on the Single Tax question, to which the present paper forms a supplement.

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The series opened with an exposition of the theory according to Henry George. It is in substance the denial of individual and the assertion of common land ownership with the single tax on land values as its logical conclusion (THE REVIEW, xi, 15, pp. 225-228.) We next examined the teachings of the Encyclical "Rerum Novarum" (xi, 16, pp. 250-252 and 17, pp. 260-263.) There Leo XIII. explicitly maintained individual land ownership to be a natural right and demonstrated this thesis *ex professo* by arguments drawn from man's nature, the welfare of the family, and the security of society at large. Furthermore, by contrasting the main assertions of Henry George and of Leo XIII., we established the diametric opposition and utter incompatibility of their teachings (xi, 18, pp. 277-282), which we further confirmed by copious quotations from Henry George's 'The Condition of Labor. An Open Letter to Pope Leo XIII.' (xi, 19, pp. 292-296.)

In the next place we refuted the arguments advanced by Henry George against the lawfulness of individual land ownership and demonstrated the justice of it from the standpoint of the natural law (xi, 21, pp. 324-329 and 22, pp. 339-344.) Then by comparing his view of land ownership with the teachings of Revelation, we found it to be in open conflict with Holy Scripture, and therefore

heretical (xi, 23, pp. 356-360.) In another article we considered the Single Tax as a system of taxation and proved Henry George's arguments for its justification to be as empty and false as those advanced for his theory of ownership (xi, 38, pp. 593-600.)

In the remaining papers we dwelt on Dr. McGlynn's statement of the Single Tax theory and his restoration to his ecclesiastical status by Msgr. Satolli. His economic views were shown to be identical with those of Henry George and open to the same charges (xi, 40, pp. 630-836 and 41, pp. 645-649.) As to his restoration, we proved by documentary evidence that it implied no approval whatever of his teaching by ecclesiastical authority; the judgment on which it was based was that of a committee of four professors of the Catholic University at Washington, who acted merely as private theologians and whose decision was evidently wrong (xi, 44, pp. 693-696 and 45, pp. 712-716)

Only one of our arguments, as we mentioned above, was objected to. In an article headed: "Who Earns It?" in the Portland (Ore.) *Catholic Sentinel*, November 3rd, 1904, the writer finds fault with our refutation of Dr. McGlynn's assertion: the rental value of land belongs to the community, because it is produced by the community (xi, 41, pp. 647-649.] He deems our reply insufficient and superficial. No wonder, for he considered only a portion of it. Had he read the whole answer and what had been said in a previous article (xi, 38, pp. 596-598), just on the point which puzzles him so much, he would have seen that "the writer in THE REVIEW has gotten down to the real problem." He begins with the following brief statement of "the Single Tax position":

"When the first comer settles on a claim in the midst of a vast wilderness, the land has no value whatever. It is of very little difference to him whether he settles a few miles farther east or west, provided that the bounties of nature are pretty evenly distributed in the new region. But when the second settler comes, there is a decided advantage in settling in the neighborhood of the original comer, for the reason that the two settlers will be able to help one another in their work. At this stage, the land which originally had no value, receives a slight value, due merely to the fact that a settlement has been begun. As time goes on, and the numbers in the community increase, a teacher is hired to instruct the children. A new family now moving into the wilderness would have a very strong motive inducing them to locate near the new settlement, rather than to move farther on in the wilderness. Then a church, a store, a blacksmith shop, police protection, and the other accessories of a well-regulated community, are obtained. And these things and other similar causes combine to increase the value of the land. Now Henry George, and with him Dr. Mc-

Glynn, proposed that this land value due to the presence of society, this 'unearned increment' of value, should be confiscated for the use of society."

The argument contained in this passage, as we already showed elsewhere, proves too much,—a clear sign that there is a radical flaw in it. When the first comer settles in a vast wilderness, the land has indeed no exchange value whatever. But the very same is the case with everything else the settler may possess or raise or manufacture in that new region: huts, barns, horses, cattle, chickens, corn, potatoes, beans, shoes, clothes, implements, etc., etc. None of these objects has in the midst of a vast wilderness any exchange value whatever. Now let other settlers come into the same region, and not only the land, but all other property begins to have an exchange value which will, within certain limits, increase as the community grows and advances. This value is "due to the presence of society" and is, if we deduct a fair compensation for the labor expended on those objects, an "unearned increment of value," just as in the case of land. Accordingly all this "unearned increment of value" is to be "confiscated for the use of society." Thus, according to the very principles of the Single Tax men, we have not taxation on one kind only of goods, i. e., land, but on all kinds; we have not a "single" tax, but—*mirabile dictu!*—a universal tax!

To escape this absurdity, one might say: There is a difference between things produced by labor and things not so produced. The former we do not want to tax, but only the latter; the former belong to their owner with all the value that may eventually accrue to them; not so the latter. We ask: Why do the former, but not the latter, belong to their respective owners with all the value that may eventually accrue to them? This discrimination is quite arbitrary. Between things produced by labor and things not so produced, there is, of course, this difference that on the former, human labor has been expended to produce them, on the latter no labor has been expended, except, perhaps, for their improvement. But what follows from such difference? This, that the portion of the value which corresponds to the amount of labor expended is rightly considered as a compensation of that work or labor and is therefore earned by such labor; whilst the surplus of the value is not a compensation for labor and is therefore unearned. Now in society, especially in modern society with its manifold artificial means of production and communication, things produced have, as a rule, a much greater value than the mere equivalent of the labor expended on them. This surplus of value, therefore, is no less unearned by the producer than the value of a piece of unimproved land is unearned by the land owner. In this regard there is ab-

solutely no difference between the two kinds of property. Hence if the owner of things produced by labor may rightfully claim the "unearned increment" of their value, so may the owner of landed property rightfully claim the "unearned increment" of his land. The former proprietor has no better title to the said "unearned increment" of value than the land owner has to the value of his land.

Yes, he has a better title, replies Henry George; for having produced the objects in question he really owns them and consequently also that which flows from such ownership; the land owner, on the other hand, has not the producer's title—the only title from which, in the last resort, springs the right of ownership.

This answer would indeed remove the absurdity we have pointed out, but only by substituting another adsurdity, viz., that labor (production) is the original title of ownership and that land, not being produced, can not really and truly be owned.

The writer in the *Catholic Sentinel* says: "It seems to us that the real question is: Is it desirable, from the point of view of the general good, that John Smith, who owns a corner lot in a rapidly growing suburb, should be allowed to pocket the rise in value of his lot, although he has not done anything personally towards causing the rise?"

The real question is, Is it just, from the standpoint of natural right, that John Smith, the owner of a corner lot, pockets the rise in value of his lot, although he has not done anything towards causing the rise? This question, however, supposes in the mind of the enquirer a rather imperfect notion about lawful and unlawful "pocketing" In order to pocket something lawfully it is not at all necessary that one should have done something personally towards its rise or origin; he may have some other title to claim it. A few obvious examples will make this evident.

The owner of large vineyards, let us suppose, had for several years such poor crops that he was barely compensated for his work. But after the years of scarcity follow very fruitful years. With the same amount of labor the wine-grower realizes now the threefold sum of former years. Evidently two-thirds of the increased returns are "unearned increment"; nevertheless he pockets the whole with the same quiet conscience as he did formerly the poorer returns. A seamstress by working according to the old style, by hand, earned $1.50 a day, which was a fair compensation for her work and amply sufficed for her support. She purchases a sewing machine and makes now, with the same amount of labor on her part, $3 a day. In less than two months the machine is paid for. Henceforth she receives every week $9 over and above the compensation for her personal labor, accordingly as

pure gain, or, in technical parlance, as an unearned increment. Needless to say that she pockets the whole of her $18 every week without any scruple. More than that. Every month she deposits the sum of $35 in a bank at 3½% interest, and every year she draws the interest of her increasing capital, again without the least scruple, although she has done nothing personally towards causing this increase of her money. Now on what ground, we ask, will or can any one disturb the quiet conscience of that happy wine-grower and that industrious seamstress? Was not all they pocketed their legitimate gain or income, although part of it was not due to their personal labor, was not earned by them, but was for them truly an "unearned increment"? Evidently earning or labor is not the only lawful title to ownership, profit or gain. Hence John Smith may have a just claim to the increased value of his corner lot, although he did not earn it.

"The question," our critic continues, "can not really be answered in an off-hand way [!] by saying that the city did not as a corporation create the land value, and therefore it is not 'unearned increment.'" This reason shows what was to be shown in the text quoted by our critic. For it proves that the land value, if it is created at all, is not created by the city or the community as such and therefore can not be collected as a city tax. For the same reason the land value of a whole State, not being a creation of the State, can not in justice be demanded as a tax by the State.

The writer closes his article: "The rise in land value may be 'earned,' but it is essential in this connection to know whether it was earned by John Smith, who is going to get it, or by his tenants [?] who will be compelled to part with a considerable part of their incomes because they have earned this value for John Smith."

It would indeed be a revolting injustice if the fellow-citizens of John Smith were compelled to part with a portion of their legitimate earnings to let it slip into the pocket of the owner of that valuable corner lot. But in this case there is no such compulsion for any one of parting with anything he has earned. For the land value is in reality what it is called by economists, viz., an unearned increment, and that with regard not only to the individual land owner, but also to the community at large. The ignoring of this truth is the radical flaw in the reasoning of our opponents.

(*To be concluded.*)

BOOK REVIEWS AND LITERARY NOTES

Through Suffering to Happiness. By Rev. V. Van Tright, S. J. Adapted from the French by Rev. J. M. Leleu. B. Herder. Price net 30 cts.

To suffering, sorrowing souls the author of this little book points out a source of consolation. In his introduction he enumerates the manifold sufferings with which mankind is afflicted. He acknowledges the reality of crosses and shows himself able to understand the affliction of a bruised and bleeding heart—the first requisite of an effective consoler. Then follows the remedy he offers for all our numberless woes, the meditation on Christ's passion and death. He has divided his treatise into fourteen chapters, corresponding to the fourteen stations of the cross. Each chapter contains in small compass a host of reflections, portraying graphically the sufferings of the Savior, arousing our sympathy, and suggesting very aptly the lessons which each particular scene naturally teaches. A spirit of earnest conviction pervades the entire work, and no one will be able to peruse its pages without sharing the author's sentiments. It is a book which priests will find very useful in the preparation of Lenten instructions; which will supply laymen with beautiful readings on our Lord's Passion; and placed in the hands of one in affliction, it can not but prove a source of true Christian consolation.

The Sanctuary of the Faithful Soul. By the Ven. Ludovicus Blosius, O.S.B. (Louis de Blois), Abbot of Liessies. Translated from the Latin by the late Father Bertrand A. Wilberforce, O.P. B. Herder. Price net 75 cts.

The merits of the Ven. Louis de Blois as a writer of spiritual books, are well known. The present work is a translation of the first part of his 'Conclave Animae.' Divided into short chapters, which are again subdivided into sections, each preceded by a summary of its contents, the book has a very inviting appearance; and being thus separated into distinct little treatises, it can be read during such short intervals as would not suffice for the perusal of works of greater length or closer intrinsic connection. The subjects treated are those usually found in books of this kind, and the very detailed table of contents is of great assistance for reference.

The Catechist in the Infant School. By Rev. L. Nolle, O. S. B. B. Herder. Price net 60 cts.

Every one engaged in the catechizing of little children will have realized the need of assistance such as this manual is intended to convey. The task of expressing theological truths in language that a child of six can readily understand, has certainly its diffi-

culties; and these difficulties the author wishes to overcome. The first part of the book is a treatise on the importance of catechizing infants and the methods to be followed. The second part contains a series of model lessons showing how these methods are to be put into practice. A special catechism for the instruction of very young children (five to six years) is a novel idea, and the little book will be of service not only to teachers engaged in this work, but also to Catholic mothers in imparting to their little ones the great fundamental truths of our holy religion.

——The language movement in Ireland steadily produces a considerable number of publications of literary, educational or propagandist character. A recent volume of interest is 'The Book of Father Eugene' (Leabhar an Athar Eoghan) by Miss Agnes O'Farrelly, compiled in memory of the late Father Eugene O'Growney, who died in Los Angeles in 1899. It may be obtained from Mr. David Nutt in London. Father O'Growney gave the best part of his short life to the teaching of Gaelic and to the struggle for its restoration, and an account of his work necessarily contains much of the history of the movement in which he took an important part. Miss O'Farrelly has made a very substantial volume, including biographical material and appreciative notices of Father O'Growney in both English and Irish, and a number of his own articles in both languages which she has collected and reprinted.

——In the opinion of the esteemed *Casket* (liii, 14) "Jules Verne is scarcely receiving the credit he deserves. He was really a thinker in advance of his time. When he wrote 'Around the World in Eighty Days,' he described a feat then regarded as impossible; 'Five Weeks in a Balloon' was a long anticipation of the dirigibility of air-ships; 'Twenty Thousand Leagues Under the Sea' appeared when submarine boats were only a romantic dream. In his own opinion he counted for nothing in French literature, but he will de gratefully remembered by many grown men as a wizard who delighted their boyhood and gave them a vast deal of valuable information in connection with an exciting story."

We may add, on the authority of *La Vérité Française* (No. 4206), that Jules Verne was a practical Catholic in his later life and died a pious death.

——A new edition of Kaegi-Kleist's Short Grammar of Classical Greek is to appear next fall. As the book was published in 1902, the 2,000 copies of the first edition have been disposed of in the short space of three years. We are told that the second edition is being carefully prepared, and to be enlarged by

an English translation of all the Greek quotations that are used in the syntactical part of the grammar to illustrate the rules of syntax. No doubt, this new feature of the book will greaty enhance its usefulness, and, we hope, win for it many friends. Also the Exercise Books of the same authors will before long have a second edition.

——'What Doctors Think of Vaccination. Recent Opinions of Practicing Physicians. Short, Terse and to the Point. Extracted from recent Letters written to *Medical Talk*.' This booklet contains the greatest number of quotations from doctors on the subject of vaccination ever brought together in one book. All of them are regularly registered, practicing physicians, representing the different sections of the United States. Every parent who has living children, every school teacher, school director, and member of a school board, every one who cares to know what living, up-to-date doctors think of vaccination, ought to have a copy of this book. (Price 10 cents. Medical Talk Publishing Co., Columbus, Ohio.)

——Further testimony to the vigor of the language revival in Ireland is to be found in the appearance of two English-Irish dictionaries during the past year. The first was published last summer by the Celtic Association in Dublin and compiled by its secretary, Mr. E. E. Fournier. The second, by Mr. T. O'Neill Lane, has been recently published by Mr. David Nutt, in London. Both are primarily practical in aim. They are intended not so much to explain English words to speakers of Gaelic, only a small proportion of whom are ignorant of English, as to help speakers of English in the use of Gaelic. Both of them are well arranged to serve this purpose.

BOOKS RECEIVED

A Retreat at St. Andrew-on-Hudson. By Thomas Augustine Dwyer, A. M. Novitiate House of the Fathers of the Society of Jesus. Poughkeepsie, New York. (Pamphlet.)

Proceedings of the International Convention of the St. Vincent de Paul Society, St. Louis, Mo., September, 1904. Little & Becker Printing Co., St. Louis. 1905.

Die alleinseligmachende Bibel. Von Dr. Roman Rheinisch. Berlin: Verlag und Druck der Germania 1905. Price 50 pfennigs.

Das Christentum und die Einsprueche seiner Gegner. Eine Apologie fuer jeden Gebildeten von Dr Christian Hermann Vosen. Fuenfte Auflage, bearbeitet von Simon Weber. B. Herder: Freiburg und St. Louis. 1905. Price $2.75

Lehrbuch der Nationaloekonomie von Heinrich Pesch, S. J. Erster Band. Grundlegung. B. Herder: Freiburg und St. Louis. 1905. Price $3.25.

Der Papst, die Regierung und die Verwaltung der Heiligen Kirche in Rom. Mit einer ausfuehrlichen Lebensbeschreibung Papst Pius X. von Paul Maria Baumgarten. Mit 4 Farbenbildern, 52 Tafelbildern und 770 Bildern im Text. Herausgegeben von der Leo-Gesellschaft in Wien. Neubearbeitung des Werkes: Rom, das Oberhaupt, die Einrichtung und die Verwaltung der Gesamtkirche. Muenchen: Allgemeine Verlagsgesellschaft m. b. H. (Edition de luxe, superbly b ound and illustrated.) Price 30 marks.

PARERGA AND PARALIPOMENA

Concerning Pious Practices.—We have received another interesting communication, from Rome, on the subject discussed in Nos. 3 and 5 of the present volume of the CATHOLIC FORTNIGHTLY REVIEW. We give it for what it is worth :

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW.—*Sir:*

The article concerning the query of the Archbishop of Santiago, Chili, which appeared in No. 5 of your paper, induces me to add a few remarks about that much-discussed response of the S. Congregation of the Inquisition or Sacred Office.

Three kinds of meetings are held by this Congregation. The consultors meet every Monday morning in the Palace of the Sacred Office ; the cardinals without the Pope, who is the prefect of the Sacred Office, have their meeting every Wednesday, formerly in the now secularized Dominican Convent sopra Minerva, now in the Vatican itself. If matters of very grave importance are to be treated, then a special meeting, at which the Pope presides, is held on Thurday, also in the Vatican. *Sede vacante* the cardinals of the Congregations retain their power, but the "negotia quiescunt." The cardinals of the Sacred Office delegate a special commission of consultors to attend to minor affairs during the vacancy. This special commission has its sessions not on Mondays, but on Wednesdays. Leo XIII. died on Monday, July 20th, and Pius X. was elected on Tuesday, Aug. 4th ; consequently the special commission had only two sessions, Wednesday, July 2nd and Wednesday, July 29th. On July 29th this special commission of consultors gave the response in question. The decisions are ordinarily approved "in forma communi," which approbation is probably not necessary. This decision was communicated to the Archbishop of Santiago, Chili, Aug. 3rd, 1903. Pius X. was elected Aug. 4th. Hence this response did not even have the approbation "in forma communi" when published. It is, however, genuine, because this commission of consultors, "durante vacatione S. Sedis Apostolicae specialiter delegata," had the power and the right to solve matters of minor import—and such matters only. At first sight a response of the Sacred Office, the first among the Roman Congregations, certainly produces an awe-inspiring effect, but on considering the subjective circumstances under which this decision was given, the effect is somewhat diminished. If the question had been proposed for solution *sede plena*, would the cardinals of the Sacred Office, we may ask, have answered the question at all? Would they not probably have reprehended this "bizarre mode" of venerating the Blessed Virgin?

Mark well, objectively not a word can be said against this response. But what does it really say? To the question, whether it be *licit* to swallow small pictures of the Blessed Virgin in order to regain health, the Congregation answers that it is *licit* to do so, provided there be no superstition nor any danger of it. Does this contain a universal approval of this method of venerating the B. V. M.? By no means! The Sacred Office says only that it is *licit*, that is not sinful to do so under the above mentioned proviso.

Licit and foolish or bizarre are not contradictory terms, one does not exclude the other. An action may be licit and nevertheless very foolish. Nor is every devotion or method of venerating a saint to be recommended simply because it is in itself licit.

The writer in No. 5 of your REVIEW asks: "What substantial difference is there between these truly Catholic customs (the use of holy water, St. Ignatius water, water of Lourdes, and the like) and the above described [swallowing of little pictures representing the B. V. M.]? Many differences! Holy water is a sacramental, St. Ignatius water has a special benediction of the Church, and the use of Lourdes water is recommended by many miracles. The swallowing of the little pictures in question is neither a sacramental, nor have these images a special benediction of the Church. And where are the miracles to recommend this practice? Every article of devotion has its specific purpose. We wear a medal, a scapular, a little cross, and we have a picture or statue of a saint for the eye to behold and thus arouse or increase in the hearts of the faithful devotion and confidence. The very sight, even the very thought, of Lourdes water, suggests the idea of drinking the same. Does a holy picture, no matter of what size it be, by its very nature suggest a similar desire? Does a miraculous picture of the B. V. M. by its very nature suggest the idea of eating the same piecemeal? Surely there is a "substantial difference between these truly Catholic customs" and that "bizarre mode" of venerating the B. V. M.

Granting it was not "a foolish question" in itself, was it necessary to apply to Rome for a solution? Whether a practice, as described, be licit or not, is an elementary question of moral theology and one that might safely be solved without recurring to Rome. Rome is there for really difficult cases; the Congregations are in some sense supreme courts and not mere information bureaus; nor are they anything like the "Questions and Answers" column of a newspaper. It is a complaint often heard from those engaged in the Congregations that Rome is consulted in too many petty affairs and that the text books of Moral Theology and Canon Law have too much dust on them.

The writer continues: "The question had been seriously asked and had to be taken seriously by the ecclesiastical authorities." That conclusion is illogical. The Sacred Congregation of the Inquisition has a special answer for inopportune questions which may nevertheless have been asked seriously. This response is "Lectum." Had the question been discussed "sede plena," the cardinals would perhaps have answered "Lectum" or "Consulantur probati auctores."

"Henceforth no Catholic may condemn it [the practice] or declare it illicit." In the first place, the responses of the Sacred Congregation are not infallible, nor does the approbation "in forma communi" make them such. Secondly, nobody will condemn this decision objectively taken, for if "omni vana observantia et periculum in eam incidendi removeatur," then this practice is evidently licit and contains nothing sinful. But all this does not change the nature of this practice.

Even supposing that the Congregation of the Sacred Office, on account of particular circumstances, considering the Spanish temper-

ament, had desired to approve and encourage this peculiar mode of venerating the B. V. M., their response would not contain an approbation for the whole world. The dance of the Spanish boys before the Blessed Sacrament is also licit if properly conducted; but who would think of introducing that custom into other countries? We can not apply our norms to those countries, but we have also the right to demand that their norms be not applied to us. Hence the protest of the learned Bavarian canonist (REVIEW, No. 3) against the publication of responses which might scandalize people of other climes, is not without foundation, especially since there exist responses of a similar kind which have not been published even until to-day

A method of venerating a saint which can not be preached from the pulpit is not worth practicing. Now, imagine the pastor of even the best Catholic parish in America preaching to his attentive audience about Our Lady of Perpetual Help and telling the faithful to swallow holy pictures in cases of indigestion, colic, etc.! Let us retain our truly Catholic practices and our time-sanctioned methods of venerating the B. V. M. and leave these "bizarre modes" to people of warmer climes if they must have them.

SEMINAIRE FRANÇAIS; ROME. JOSEPH H. SCHLARMANN.

A Flashlight on a Dark Page of History.—For a most spirited defense of the Spanish government's conduct in New Spain, and its American possessions generally, we refer the reader to the twelfth chapter of Archbishop Salpointe's 'Soldiers of the Cross' (St. Boniface's Industrial School, Banning, Cal. 1898. Price $1.50.)

On the subject of the cruelties alleged to have been committed, and to some extent really committed, by the Spanish explorers against the American aborigines, we find a very illuminating note in 'California and Its Missions' by Mr. Bryan J. Clinch (San Francisco, Cal. 1904) of which we shall publish a review in our literary columns in the near future. The passage is on page forty-one of the first volume and reads as follows:

"Deeds of violence and wrong to the weaker races unfortunately have marked the history of European colonization almost everywhere during the years since Columbus began his first colony. If those committed by the early conquerors, who for more than a century were the only representatives of Europe in colonization enterprise, have been more widely published than others, the chief reason is because they were more vigorously condemned by their countrymen, without regard for national prejudices. In the sixteenth century the moral sense of the Spanish people revolted more keenly at cruelty and oppression of the Indians than did that of England or Holland in the seventeenth and eighteenth, when their colonizations began. The destruction of the natives of San Domingo and Cuba is familiar to all, while the like extermination of the Tasmanians, the Bojesmen and Hottentots of South Africa, and even those of the old New England tribes, are hardly spoken of. It is mainly so because the Spanish historians held justice above national vanity and interests and denounced the misdeeds of their countrymen in strong language, while those of England or Holland kept silence on the atrocities of their countrymen. Neither England nor Holland has produced a Las Casas."

Hence it is really to the credit of Spain that the misdeeds of a

few of its *conquistadores*, for which the nation as such can not be held responsible, stand forth so deeply stained on the pages of history.

Tracing Back the Practice of Confession.—It is claimed by Protestant writers such as Henry Charles Lea of Philadelphia, that auricular confession as a practice does not date back beyond the Lateran Council of 1216. Rev. Herbert Thurston, S. J., demolished this position pretty badly a year ago and now returns to the attack with fresh ammunition. The *Casket* (liii, 16) thus summarizes his recent papers in the *Tablet*:

"He quotes the eminent German Protestant, Professor Hauck, whose History of the Church in Germany is held to be a work of sober and solid learning and without a rival in all that concerns the ecclesiastical institutions of the early Middle Ages.[1]) Dr. Hauck believes that the practice of confession was already general in Ireland in the sixth century, and was thence introduced into Germany by St. Columban. The same view is taken in the new edition of that standard work, Herzog's Protestant Encyclopædia. If Columban was an Irishman, Willibrord, Boniface, and Alcuin were Englishmen, and they preached and taught in Germany the practice of confession which they had learned at home. The English practice may be learned from Cynewulf, the Northumbrian poet, who wrote about the year 750; from the Dialogues of Egbert, Archbishop of York, in the middle of the eighth century; from the Penitential ascribed to St. Bede; from the homilies of Wulfstan, Bishop of Worcester at the Conquest. 'Public penance was entirely in the hands of the bishop,' says Father Thurston, but it was laid down as a matter of ecclesiastical law that every parish priest ought to possess a 'scrift-boc,' that is a 'shrift-book' or confession-book containing a table of sins with the various penances to be assigned by the confessor for each sin. And that not merely overt acts but even the secret thoughts of the heart were considered matter of confession is sufficiently proven by the question in the Penitential above referred to, which, whether it be the work of Bede or not, is certainly not of later date than the ninth century. Thus does the huge fabric of Dr. Lea's uprearing crumble to the ground."

Indulgence Abuses at the Close of the Middle Ages.—Prof. Dr. Alois Schulte's work, which THE REVIEW announced and discussed more than a year ago (see the article "Indulgence Briefs" in vol. xi, No. 9, pp. 132 sq.) has lately appeared in two large octavo volumes.[2]) It is in a way complementary to Ehrenberg's history of the Fuggers and their time, but has an independent value in that it treats at length of ecclesiastical financiering at the close of

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1) Hauck's 'Kirchengeschichte Deutschlands' [Leipzig, 1887-1903], which already comprises four large volumes, bringing the Church history of Germany down to A. D. 1250, is no doubt a great work, but it can not be praised unqualifiedly. [Cfr. Dr. N. Paulus in the Literarische Beilage der Koelnischen Volkszeitung, No 51, Dec. 22nd, 1904.]—A. P.

2) Die Fugger in Rom 1495-1523. Mit Studien zur Geschichte des kirchlichen Finanzwesens jener Zeit. 1. Band: Darstellung Mit einer Lichtdrucktafel. [XI and 308 pp.] 2. Band: Urkunden. Mit zwei Lichtdrucktafeln. [XI and 247 pp] Leipzig: Dunker & Humblot

the Middle Ages, and particularly of indulgences as a source of income to the Roman curia. Professor Schulte is a Catholic and writes as a scholar who respects historic truth and makes no attempt to palliate or extenuate mistakes, even when made by the highest dignitaries of the Church. Pastor already called attention to, and censured the fact[1]) that the granting of indulgences was in those days frequently degraded to the level of a financial operation. Schulte shows how the business was organized and how the great banking house of the Fuggers operated in conjunction with the curia in the collection of fees and taxes of various kinds. The so-called servitia, the annates, and other ecclesiastical tithes, were collected by the Fuggers and remitted to Rome. Schulte's work is especially valuable for the new light it throws upon the history of the Reformation, and in particular the indulgence fight of 1517, which led thereto. It is a deplorable fact that such a holy institution of the Church as indulgences granted for the salvation of souls, came to be abused and made a source of revenue by greedy prelates, priests, and laymen. But we are consoled by the thought that the Church did not thereby suffer any loss of beauty or divine character, and that she is not to be blamed for the sins of her unworthy servants, any more than the Savior Himself is responsible for the crimes of Iscariot.

Lessons of a Miscarried Million Dollar Cathedral Scheme.—We mentioned in our last number that Bishop McDonnell had decided to tear down the uncompleted Cathedral of the Immaculate Conception in Brooklyn. From the *Catholic Union and Times* (xxxiv. 3) we have sinced learned a few interesting details upon a subject which, as we remarked, offers food for deep reflection. Bishop Loughlin was a man of overflowing energy and among other things started to build a million dollar cathedral. "His death interrupted the building operations and since then the uncompleted walls have stood about as he left them, except that Our Lady chapel was built on one corner of the site as a parish church, and Bishop McDonnell's residence was built. The expectation was that some day Brooklyn Catholics would demonstrate to the Bishop that they had the means for completing the splendid edifice designed by the first head of the Diocese. Recently it was found that the walls had deteriorated to such an extent that it would not be advisable to use them and so they will be torn down. Bishop McDonnell is understood to be inflexible in not permitting anything to be done toward building a cathedral of a magnificence befitting so important a Diocese as Brooklyn, unless the money to pay for it is in sight. He also believes, according to report, that many other things are needed more than such a building, and he is content to have his see at the modest pro-Cathedral on Jay Street. Perhaps he has in mind some quite wealthy congregations which have not yet built parochial schools."

Which shows that if the million dollar cathedral scheme has been a costly experience to the Diocese of Brooklyn, it has taught the diocesan authorities a very valuable lesson.

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1) Geschichte der Paepste, 3. Aufl. S. 575.

Death of J. P. Tardivel.—It is with profound grief that we chronicle the death of our long-time friend and brother-in-arms Jules Paul Tardivel of *La Vérité*, Quebec In the words of the *Northwest Review* (xxi, 29), "He was emphatically a valiant soldier of Christ, and we may truly say that he sacrificed his whole life to the sacred cause of uncompromising Catholic journalism He founded *La Vérité*, a weekly journal which has done more to spread sound Catholic principles throughout Canada and the United States than any other influence whatever. For years he not only edited that fearless paper single-handed, but he set up the type himself with the help of his children. His remarkable talents might have won him a comfortable situation, had he wished to barter his journalistic independence; but he remained poor for the sake of the undiluted truth. The good seed sown by him with unflagging toil during so many years has developed into a magnificent harvest transforming the arid waste of the liberalistic wilderness that enviroined and at first anathematized him, into a smiling growth of vigorous Catholic fruitage unconsciously witnessing to his fostering care. Before the good and faithful servant, who ever wore 'the white flower of a blameless life,' went to receive the reward of his unselfish devotion, he was consoled by the comforting assurance that his mantle had fallen on a successor worthy of him, who will, we feel sure, continue the good work."

This successor is Tardivel's son-in-law M. Omer Héroux, whom, with the rest of the family, we beg to assure of our sincere sympathy. We hope to be able to compile a biographical sketch of our deceased friend for a future issue and meanwhile solicit for the repose of his noble soul the prayers of all our readers.

"Legislative Chaplains" and Paid Hypocrisy.—Those of our readers who peruse Chicago papers have no doubt noticed therein frequent reports of the witty but irreverent "prayers" of Chaplain Bradford at the openings of the State legislature of Illinois. The facility with which he summarizes the news and hits off the leading events of the day in his addresses to the Almighty would be quite entertaining if it were not somewhat impious. Bradford talks not to high heaven, but to the rows of politicians sitting in front of him. His quips and cranks, of course, are not prayers at all, but only an agreeable formality supposed by some to add dignity and sanctity to a wholly unsanctimonious body. The Chicago *Chronicle* thinks (April 21st) if he were to offer one sincere prayer before the House, it would probably be his last, as it would be somewhat as follows: "May every member of this body be a strictly honest man in all he does and says in this House. May he scorn to accept presents from people who owe him nothing and who expect to be repaid in crooked legislation. May he never vote for any bill because some other member promises to vote for his bill or because his party demands it or for any reason except that it is a righteous and useful measure"

"Mr. Bradford and the whole herd of legislative chaplains"—adds our contemporary—"ought to be abolished. If they had any piety or any self-respect they would not occupy such a position. They know in their hearts that their performances are a piece of paid hypocrisy."

On the Subject of the Projected Catholic Encyclopaedia (see this REVIEW, xii, 6, 163 sq.) Dr. E. L. Scharf writes in one of his Washington letters: "It is..... feared by many friends of this great enterprise that the work, consisting of fifteen volumes, quarto, is too large and, consequently, too expensive to assure a general sale among the Catholic public. It is sincerely to be hoped that these fears will turn out to have been groundless."

We have been wanting to say, and improve this opportunity to say it, that the editors of the Catholic Encyclopaedia ought to model their work upon Herder's new 'Konversationslexikon,' rather than upon the famous 'Kirchenlexikon,' which is purely ecclesiastical in character and therefore not a general cyclopaedia —the thing we need most in this country. There can be no doubt that a Catholic popular cyclopaedia in four or five volumes at, say, three dollars per volume, would find a much larger sale and consequently do much more good than an extensive reference work of fifteen volumes, which will probably cost from seventy-five to one hundred dollars and consequently be beyond the means of the majority of those, both Catholics and Protestants, who need it most. But we suppose the publishers and editors of the new Catholic Encyclopaedia considered the matter well and long before drawing up their scheme and program, and besides there is no reason why a Catholic cyclopaedia on a smaller scale should not be issued by the same gentlemen later.

The Reform Movement in the Russian Church.—What is the meaning of the reform movement which is said to be under weigh in the so-called orthodox Church of Russia? Since Peter the Great the Russian Church has been governed, not by a patriarch or other ecclesiastical dignitary, but by a secular board, the "Holy Synod," headed by a layman. For the last quarter of a century this important post has been held by Dr. Pobedonoszeff, a very learned and exceedingly shrewd official, who exercised his vast powers tyrannically, being especially severe in repressing any and every movement that tended toward a greater liberty of conscience. Pobedonoszeff is now seventy-eight years old and has begged the Czar to be relieved. This circumstance serves to fan into high flame the dissatisfaction of clergy and laity alike and the keen desire especially of the former, to end the disgraceful servitude of the Church to the lay power. They demand greater liberty for the Church and the creation of a Russian patriarch as its head, and there seems to be some prospect that their demand will be gratified.

What would be the position of the Russian patriarch in relation to the ecumenical patriarch at Constantinople? Very probably he would pose as the successor of the ancient patriarchs of Moscow and claim equal rights with the patriarch of Constantinople. This would only accentuate the schism within the schism.

The Cassock With Cape.—Some time ago the *Catholic Universe* said in answer to a query that there was nothing to prevent priests from wearing capes on their cassocks and that such was the custom in Rome. The *American Ecclesiastical Review* for January stated that the cassock with cape, known in Italy as *simarra*, "is not worn by the parish clergy except as an out-door dress, when

it serves the purpose of a light overcoat. Now a Roman doctor is quoted in the *Universe* (No. 1603) as saying that the *simarra* is a house dress distinctive from and independent of the cassock, and that it is the practice of the Propaganda to give to the students at their ordination cassocks with capes attached. The *Irish Ecclesiastical Review* in answer to the question: "What priests are entitled to wear a cape to the soutane? Is there anything against its being adopted generally?" recently said: "We have consulted one who, having lived there many years, is well acquainted with the usages of Rome in this point. He writes: 'According to the Roman custom, the soutane with cape is used by all who exercise parochial and quasi-parochial authority, such as the superiors of colleges, parish priests, and curates'.....In the absence of any positive decree on this point, of the existence of which we are not aware, the custom of Rome is our best guide."

"Yellow" Journalism.—A writer in *Public Opinion*, in one of a series of articles to which he gives the title "The Confessions of a Yellow Journalist," speaking of "yellow" press reporters, whom he calls "suggestion men," says:

"An illustration of their lighter side and their ability to make the public's tongue wag lies in the so-called old-age dictum of Dr. Osler of Johns Hopkins University, which is now in the mouth of most everyone. Dr. Osler did not say that every man at the age of sixty should be chloroformed. He enunciated his views as to the efficiency of men under and up to forty. What he did say was that man generally did his best work before the age of forty, and then he added, and, I take it, in a humorous way, that he recalled a man in Anthony Trollope's 'The Stated Period,' who, at the age of sixty, considered himself useless and took the route to eternity which chloroform offers. You can see how ordinary such a statement of that kind is, but see where the suggestion man got in his work. To make Osler say that every man past forty and up to sixty was of no account and at sixty should be chloroformed was unique, and so it was ordained. Dr. Osler, of course, will be explaining until the end of his life what he did say, but the millions of yellow newspaper readers will never hear him."

NOTE-BOOK

Those who read the story of Dr. Edward Preuss' conversion, as recounted in these pages some time ago, may remember the name of Professor Hermann Baumstark, who was Dr. Preuss' colleague in the Lutheran Concordia Seminary of St. Louis and preceded him into the Catholic Church. Baumstark's conversion was the more remarkable for the fact that simultaneously with Hermann and without his knowledge, his elder brother Reinhold, who resided in Germany, had also found his way into the true fold. The brothers published their respective stories conjointly in a book called 'Unsere Wege zur katholischen Kirche' (Herder: 1871). One of Hermann Baumstark's sons, Anthony, died the other

week at a youthful age as assistant pastor of Holy Trinity Church in Cincinnati, where his father had edited the *Wahrheitsfreund*. We read about him in the *Catholic Telegraph* of April 20th:

"A particularly sad circumstance of the death of Rev. Anthony Baumstark was the fact that he was denied the pleasure of seeing his first effort at book-writing come from the press. Last January he began writing a series of reflections and meditations for Holy Week, and had just finished the work when he was stricken with his last illness. He had fondly hoped to live to see his first book in print, but he was to be disappointed. Exactly one week after his death the little book, 'A Week With Jesus,' came from the press. The work, published by Pustet & Co., is replete with appropriate and salutary thoughts, and gives evidence of the love, zeal, and devotion of the young priest in his sacred calling."

In Benziger's *Alte und Neue Welt* (xl, 13 sq.) Heinrich Federer discourses interestingly on the propriety of introducing the sacred figures of our Lord and His saints upon the theatrical stage. The dramatist, he says, elevates common things to unusual heights of sentiment and contemplation. But religious subjects are not capable of such elevation. The poet can only hope to keep them on the elevated plane on which they come to him. To do this there must be a degree of congeniality between him and his sacred theme. Else he is bound to profane it. We have a large number of theatrical plays introducing figures of the saints; but the great majority of them are sorry trash and tend to corrupt both the religious and the literary taste of our Catholic people.

The question: Are sacred subjects dramatical in character? Mr. Federer answers thus: Not always. The life of a saint is generally a psychology of grace and virtue. But psychology is not sufficient to create a drama. Besides it is exceeding difficult with our means of theatrical representation, to portray the interior action of life in which the supernatural element is such a large and important factor. The present condition of our stage is another obstacle. Untruth and immorality hold sway upon the boards. It is utterly incongruous that the sandals of a saint or the feet of the Saviour should tread a stage disgraced but yesterday and nearly every day in the year by villains and adulterers.

Even most Catholics do not know that the first attempt to found a system of public schools, in the modern sense, on this continent, or in fact anywhere, was made in 1515 under the legislation of Cardinal Ximenes of Spain, at the instigation of Las Casas. Bryan J. Clinch devotes some space to the subject in the first volume of his valuable history of 'California and Its Missions,' recently published (San Francisco, 1904.) Ximenes' code, which deserves an honorable place in history because of its emphatic proclamation of the right of the natives of America to personal freedom and the blessings of religion and civilization, provided for village schools in which the native children were to be taught reading and writing as well as such European trades as were suited to their wants. "It is worthy of note," says Mr. Clinch (l. c. I, 57-

58), "that, at the time, no system of public schools for the whole population existed in any European country. The legislation of Ximenes was enacted in 1515, more than a century before the landing of the Puritans in New England, and two years before the earliest manifestation of Luther's hostility to the papacy. The first attempt at public schools for the working classes in England only dates from the close of the eighteenth century, when John Lancaster began his work."

Speaking of the American theatre, the N. Y. *Evening Post* (Apr. 27th) says: "Unhappily, the condition of the theatre—an institution which can never be wholly suppressed—is a matter of the gravest public importance. Whatever may be its powers for good—and its devout supporters believe that it ought to be and might be, as the embodiment of all the arts, one of the most potent educational influences in a well organized state—there can be no question concerning its infinite potentialities for mischief. It is monstrous that in a country in the forefront of civilization it should be merely a speculative device for money-making, a commercial pander to the lower instincts of humanity. From year to year it is becoming more inane in its trivialities, more audacious in its indecencies, until a latter-day comedy is as unclean in spirit as some of the Restoration pieces." The *Post* attributes this sorry condition of affairs to the theatre trust, which it characterizes as "a body of men, anxious only to please the majority, uninfluenced by artistic sense or aspirations, and quite unconscious of public responsibility." But the theatre trust only furnishes the people what they demand. The fundamental trouble is that the taste of the nation has grown perverted.

In England the circulation of music in libraries is a common thing, and many years ago large music dealers in New York and other American cities maintained private musical lending libraries. The first public library in the United States to install such a department was the Brooklyn Public Library, now the Montague Branch of the Brooklyn Public Library. That was in 1882. The practice has grown, but so slowly that barely a dozen libraries in the United States have adopted it. Recently a new impetus appears to have been given to the idea, and a number of professional librarians have expressed themselves warmly in favor of it. Wherever it has been tried, the music library has been successful. Boston, Chicago, Los Angeles, Pittsburg, and Springfield, Mass., are said to have unusually flourishing music libraries.

The music is loaned on the same terms as books. A volume may be retained for two weeks and renewed on application. Each piece is bound separately, the sheet music in heavy cardboard, the larger pieces in boards with hinges of stout book muslin, and the thick volumes in leather.

Our financial world greatly needs a return to the fine old-fashioned conception of fiduciary corporations as something which

must be above suspicion, from whose solid and honorable reputation the insinuations of the malicious should glance off only to harm their authors. The trouble has been that the general public, quite as often as the institution director, has allowed admiration for quick achievement, sagacity in financial combination, and mere bigness of financial power and resource, so far to blind it to the need of the solid underlying qualities, that it has begun to talk of this rigid uprightness and spotless financial integrity as "old-fashioned" virtues which has no essential place in the hustle of modern business life. We hope the recent scandals will do something towards restoring "old-fashioned" principles to the place which they ought to occupy.

According to the *Catholic Union and Times* (xxxiv, 3), church robberies have become so frequent in New York that some of the pastors have been obliged to keep the churches closed, except during certain hours of the day, when some body is stationed to watch. No Catholic church ought to be closed, even though it should be necessary to hire a regular watchman. Our big city parishes have money for every other purpose, they should not shirk this expense where necessary. But is it necessary? Can not the poor boxes and the tabernacles be constructed thief and burglar proof? What about the suggestion of the New York diocesan consultors, mentioned by the same paper, that all tabernacles be provided with steel doors and new altars with complete steel boxes?

The late William Schwarz, for nearly a quarter of a century editor of our esteemed contemporary, the *Herold des Glaubens*, deserves a notice here for his long and faithful service in the cause of Catholic journalism and also for the fact that, for nearly a decade, though he received the CATHOLIC FORTNIGHTLY REVIEW in exchange for his own paper, he showed his sympathy for this journal and its aims by calling at this office regularly every winter and renewing his personal subscription. R. I. P.

At the Chicago fire, in 1871, a run of 172 miles in about three hours, with a light load, was made, that astonished the railroad men of the time. The other day an Erie engine on its test run reached a speed of 71 miles an hour, drawing a ten-car train. That attracts far less attention to-day.

By the death of Rev. William Faerber the Archdiocese of St. Louis has lost its most learned priest and the cause of the German Catholics in the United States one of its most valiant defenders. May he rest in peace!

A Catholic Historical Society has been founded in St. Paul? Why can't we have one in St. Louis?

Catholic Fortnightly Review

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS

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IMMORAL DAILY NEWSPAPERS A SOURCE OF OUR LEAKAGE.

WE have received this note from an inmate of a Northern seminary:

"Dear Mr. Preuss: In accordance with your wish expressed in No. 9 of the CATHOLIC FORTNIGHTLY REVIEW, I take the liberty to send you a clipping from a number of the *St. Paul Daily News* which was proffered to our seminary club as a 'sample copy.' The 'sample editorial'—the only one in the paper—speaks for itself. It contains deadly poison calculated to destroy Catholic belief in the sacredness of the marriage tie. Such a paper we, as candidates for the priesthood, can not in conscience support. —P. D."

The "sample editorial" referred to is the much-discussed plea for divorce written by Susan B. Anthony. The *St. Paul Daily News* (April 29th) parades it as an important special feature, to which it draws attention by a large red headline running across the first page above its very title. The gist of Miss Anthony's plea is that the clergy are narrow-minded, aye criminal, in insisting upon the indissolubleness of marriage, and that "the causes alleged for divorce in nine-tenths of the cases.....are legitimate, rational, and just."

A paper with such reading-matter is surely not fit to become the daily mental pabulum of young men preparing for holy orders;—not to speak of lay Catholics out in the world, who are even less able than seminarians to pierce the sophisms underlying such immoral specious pleas as that of Susan B. Anthony. And yet are not very many of our daily newspapers as bad and worse in this respect than the *St. Paul Daily News*? As we write there comes to our desk a marked copy of the *Cincinnati Enquirer*

of March 19th, with an editorial palliating the divorce evil. We quote the introductory paragraphs:

"In a recent day's session of a New York court the divorce mill ran right merrily. Sixty-two married couples presented themselves for annulment of their contracts. The judge went to work and did the best he could. In three hours and forty-seven minutes he disposed of twenty-one cases, the average time taken in the trial of each case being only a little more than ten minutes. One case required half an hour for examination, and another took only a minute. Thirteen of the couples appealing for divorce were childless. To the other eight couples there had been born eight children. 'Certainly a most shocking presentment,' exclaims a pious and sapient contemporary; 'most assuredly here is a field for moral reformers.' Why shocking? That is a matter not to be determined without some knowledge of the causes alleged in the several cases. Let us not exaggerate for the mere purpose of making a thing appear 'shocking,' though it must be admitted that there is a type of radical 'moral reformer' that likes to be shocked. This record was in a large and crowded community, and doubtless the miseries had been accumulating for a long time, waiting for a day in court. And if a question in court is plain, why waste time for the mere purpose of investing it with solemnity and the pretense or appearance of deliberation? It would be a great achievement if the good people who are addressing themselves to this subject could enforce happiness in domestic life. So far they have presented no practical solution of the so-called divorce evil. The question is still with the lawmakers and the courts, and no way has been found to take it away from legal disposition. It may have to be left there, the community doing the best it can under the circumstances, as it does in other relations in life. The person who insists that there shall be no divorce, even in cases where knives and forks are diurnally 'flying through the air,' or the ineffable cussedness of a husband or wife is making life a burden to the other party, is hardly worth considering."

Et cetera, et cetera.....

And to think that such newspapers form the intellectual food of thousands and hundreds of thousands of our poor Catholic people almost daily all their lives! Again and again we must point out—even though our voice be like one crying vainly in the desert—that *here* is a source of fearful leakage which the divinely ordained shepherds of the flock should endeavor to stop.

NEW LIGHT ON THE RELIGIOUS PERSECUTIONS IN FRANCE.

In many of the reviews which have been written of the nineteenth century, unrest is stated to have been its characteristic trait and its dominant note. Evidences of this unrest were found in almost every sphere of activity—in the religious, the so-

cial, and the political world. Many are the reasons put forth to account for this spirit which was ever active throughout the century. Some attribute it to the evolutionary theories which have gained so many adherents during the last few decades; others find its origin in the gradual decay of faith among the masses; others again say it is due to the rise of new social forces which have rapidly developed within recent years. But none of the reviews have clearly pointed out the true cause of the many evils of the day, of the ever growing dissatisfaction with the established order, and of the discontent that is spreading more and more among the various classes of society.

In the two large volumes before us,[1]) which we may at once characterize as an important contribution to sociology and to the solution of some of the most vital questions of our time, the author undertakes a study of these very maladies—religious, moral, social, and political, that now afflict the world. His work is a review of the century. But it is something more. It is a keen and thorough analysis of the tendencies of the age, of those tendencies especially, that work for the subversion of the present social order and for the enthronement of paganism and infidelity upon the ruins of Christianity. The title of the work plainly suggests the nature of the problems therein discussed, questions all-important and which now more than ever clamor for a solution.

The two civilizations now contending for supremacy are: the civilization which is based on Christianity and the observance of the law of God, and the civilization which acknowledges no God and therefore no supreme lawgiver. The former is the civilization which has everywhere grown up under the shadow of the cross of Christ and which has been the source of untold blessings to the nations among which it struck firm root. The latter is the offspring of the denial of Christ; it esteems only material advancement, and may co-exist with the greatest moral misery and depravity of the nations who have received it. The former, in the beautiful comparison quoted by the author from M. Nettement, is like a perpendicular which aspires heavenward and like the lofty spires of our cathedrals which lift man's gaze upward to their Creator. The latter is like a horizontal line which can gain in length only by creeping over a greater extent of earthly surface. Christian civilization, in one word, while fostering the development of art and science and while encouraging material progress, never allows man to lose sight of his last end—God Himself. The other civilization, which, as the author clearly shows, is the one

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1) Le Probleme de L'heure Presente; Antagonisme de Deux Civilisations, par Henri Delassus, Prelat de la Maison de sa Saintete. Deux volumes. Societe Saint Augustin, Desclee, De Brouwer et Cie. (Paper $2.65 net.)

which the secret societies, hostile to the Church, are doing their utmost to force upon the world, restricts man's aspirations to this earth and sternly forbids him to look to the life beyond.

In the first part of the treatise, which takes up about one half of the first volume, the author depicts the bitter warfare waged against Christian civilization especially by Freemasonry. The second half points out the numerous agencies that have been and are still employed by the enemies of Catholicism to upbuild "La Civilisation Maçonnique, ou le Temple," among the nations who still adhere to Christian civilization and the Church.

Those who may be inclined to think that the author takes too gloomy a view of the present condition of the Church, especially in France, should remember that no statement is advanced that is not fully proven. The world, which ever clamors for facts, will find them here in great number and variety:—official statements, authentic reports of important addresses by French political leaders, extracts from the writings of men who are intimately acquainted with the social and religious status of the French Republic. There is an "embarras de richesses" in the immense amount of material gathered by the author. But in the disposition of it all is apparent the master mind which skilfully marshals the facts, so that to the unprejudiced reader they point their own conclusions. And this is that for a long time there has been a secret, insidious, but none the less active and wide-spread warfare against Christian morality and civilization, and that men have been systematically trying to undermine the faith of nations and thus bring back the horrors of the French social upheaval of 1793.

The author does not voice mere vague presentiments of the dangers which threaten the world if the present antagonism to Christ and his Church continues. He shows from the utterances of those who are most eager to bring about a complete rupture between the Church of God and modern society, that we are on the brink of an all-destroying cataclysm, which only a return to the old faith, the old doctrines, and the Cross of Christ, can avert. Thus M. Waldeck-Rousseau himself, in a speech delivered at Toulouse on October 28th, 1900, candidly stated: "La loi des associations n'est qu'un point de départ." In other words, the unjust decrees against the religious congregations of France were but the prelude of more oppressive measures yet to come. The events of the last few years have shown that his prophecy was correct. This law, M. Waldeck-Rousseau went on to say, is "le point de départ de la plus grande et de la plus libre évolution sociale." Those who have followed the progress of religious persecution in France will readily agree with the remark of Msgr. Delassus upon this significant statement of the deceased French premier: "It would

be vain to imagine that with the suppression and utter defeat of the religious orders the Catholic faith would at once disappear from the land. Behind the congregations is the Catholic Church itself." And it is the teachings of the Church which M. Waldeck-Rousseau, in his Toulouse speech, characterized as a "substratum d'influences" which oppose the progress of the new ideals begotten of the infidelity of the nineteenth century.

This "substratum d'influences" which, in the words of M. Waldeck-Rousseau, has been exerted for eighteen centuries, is especially found in the voice of the Church which ever tells men: "Your last end is not here below; aspire to higher things!" This is the doctrine most hateful to the enemies of the religious orders and the Church. For the very presence of religious among men is a constant reminder to them that there are higher blessings than this world can give, and that their great duty is to prepare for the life to come.

M. Waldeck-Rousseau is not alone in thus openly proclaiming the object of the frantic endeavors of French legislators to do away with religion and religious teaching in the schools. In a public harangue, on January 15th, 1901, M. Viviani boldly stated: "We are not only opposed to the congregations, we are opposed to the Catholic Church. We are to determine whether in this battle one law concerning the (religious) associations is sufficient for you. The congregations and the Church not only threaten you by their work, but by their spreading of the faith." How appropriate Msgr. Delassus' brief comment,—"Voilà la question posée nettement." "In these words," continues Delassus, "we do not so much hear the personal opinion of M. Viviani, as that of the 'Contre-Église.'" This latter organization is really the church of Satan, as opposed to God. It is the "Temple Maçonnique," as opposed to the Catholic Church.

It would be easy to draw out this list of "open confessions" on the part of the declared enemies of Catholicism—confessions which have been eagerly applauded by the secret societies and which are "the expression of a thought everywhere prevalent. France, Belgium, Switzerland, Italy, Germany heard them at all the Masonic conclaves." What more appalling than the horrible war-cry uttered by Lafargue in the last session of a congress at Liège in 1865: "War against God—hatred of God—the era of progress is here."

The speeches of ex-Premier Combes, as recently edited with a venomous preface by Anatole France, show that the same hatred of God and of revealed religion have brought on the late ministerial decrees against the free exercise of Catholic worship. Last year the Chamber of Deputies, by a majority of 316 to 269, passed the

bill which forbade all teaching by religious orders, and this was spoken of at the time by the secular press as a "triumph of the government." Another "triumph" was scored more recently by Combes—a triumph which the Pontiff attributes to the Freemasons, who, as he has been informed, "are determined to bring about the separation of Church and State, in order to be freer to undertake a campaign with the object of destroying all religious feeling in France."

In the light of these facts, then, the many hostile measures passed by the French government in recent years against the Church, receive their full explanation, and the position of those Catholic journals which refused to see in the "Loi des Associations" a mere political makeshift, is fully justified.

The second part of the first volume, which describes the organized warfare of Freemasonry against the Church, will make clear to American readers especially, why it is that the Church must look upon these secret societies as her most dangerous foe. In this part, too, the many insidious methods of attack on the Church by the Masonic order are portrayed. Liberalism, Humanitarianism, such later developments as Loisyism, and even a product of our country which has also struck root in European soil, "Americanism," have become effective means for the lodges to spread their destructive teachings.

It is the exposure of this many-sided Masonic opposition to Catholic teaching that has justly caused one reviewer to speak of the work of Delassus as "un arsenal antimaçonnique."

But the object of Msgr. Delassus is not only to lay bare the manifold evils of present-day society, but also "to see whether there be hope of fewer." Hence the entire second volume is devoted to a consideration of "La Renovation et ses Conditions." Here we find what has been so often stated, that it is only a return to the ancient faith, to the conservative and time-tested theology of old, and especially to the teaching of that Church which is the source, the guardian, and the dispenser of all truth, which will bless men with the hope of better days. May the interesting and well planned work of Msgr. Delassus help to bring about this long-desired revival and aid men of good will to find their way from darkness to the full light of truth.

LIFE INSURANCE AND "FRENZIED FINANCE."

The disclosures made by Mr. Lawson regarding the business methods employed by some of the supposedly most respectable firms in the financial world, are startling enough in themselves, without the additional revelations volunteered by him about the

part the managers of some life insurance companies are alleged to have taken in fleecing the confiding public. The charge made against the New York Life, giving details of a certain transaction, has remained unanswered to date; the squabbles among the leading officials of the Equitable seem to indicate that "there is something rotten in Denmark," while the gravest complaint made against the Mutual Life so far appears to be the offer of one of its general agents to pay half the net premium for any of his subagents who may be willing to increase his life insurance in said company at this time.

That "investing" in stocks by buying such on a small margin deposited with a broker for the purpose of soon selling them again, is practically "gambling" pure and simple, is an old story; that in this game business morality, even common veracity, is generally conspicuous by its absence, most people suspected long before Mr. Lawson published the first line of his "exposures," and we have repeatedly in these columns advised our readers to leave that kind of speculation severely alone. The charges against the life insurance companies are really the most alarming part of these sensational publications.

Yet even here it is well to bear in mind that whatever Mr. Lawson may have said to date about any life insurance company, he did not question its solvency. Should all his allegations prove to be correct, the result would simply show that the management of some companies might have made more money for the policy holders, but there is no danger whatever that the outstanding policies will not be paid in full when they fall due.

Undoubtedly the business of the insurance companies thus publicly criticized will suffer. But even if it should entirely cease, if no new policies whatever were issued, if only the business now on the books remained in force, there is scarcely a doubt that every contract would be met in full when due.

Here is an important lesson for our Catholic fraternal insurance concerns. With few exceptions none of them could meet its obligations, should new members fail to join. To our knowledge only the Widows' and Orphans' Fund of the "Central Verein" and possibly the "Family Protective Society of Wisconsin" are conducted on such a safe basis that even without counting on new members outstanding obligations will be paid in full.

In the companies discussed by Mr. Lawson it is merely a question of more or less profit for the policy holders, most of them carrying contracts on the so-called "participating" plans. The rates in the Catholic companies named are considerably lower, but just and safe, and now should be the time for any Catholic who

desires reliable insurance and has lost confidence in the regular companies, to investigate the claims of "our own companies."

Such associations among us Catholics as depend upon the increase of membership for the payment of their contracts, should study carefully the effects of a possible similar experience for themselves, and act accordingly.

* * *

A MANLY PROTEST AGAINST MASONIC MUMMERY IN A CATHOLIC SOCIETY.

St. Stephen's Branch No. 22 of the C. M. B. A., in whose members the Catholic faith is evidently not yet dead, has submitted to the supreme officers of that order a strong protest against the introduction of the new ceremonial, of which mention was made in a previous issue of this REVIEW. They denounce said ceremonial —which, we believe, is modeled somewhat upon the ritual of the "Knights of Columbus"—as uncalled-for, unnecessary, detrimental, farcical, and objectionable.

Uncalled-for, because the present ritual of the society, if properly carried out, "will fill its purpose entirely and adequately."

Unnecessary, because Catholics have the most beautiful and significant ceremonies they can possibly desire in the ritual of their holy Church.

Detrimental, because "any society having its own ritual must necessarily detract from the ritual of the Church," and puts itself in the path of tearing away from the Church and incurring her prohibition.

Objectionable, "for its mockery of the religious habit." "Can any one"—the petitioners ask—"of Catholic education, be inspired to an edifying thought at the sight of an officer of a fraternal insurance association clothed in a monk's habit with a mask to hide his face?"

The petition adds that the new ceremonial "is at best a farce." "Any and every true Catholic will look upon his fellow-Catholic as a brother and treat him accordingly; .....what the ceremonies of our Holy Mother Church can not effect between us, the mimicry of Freemasons' ritual certainly will not accomplish."

The petitioners also protest against the quasi-oath provided by the new ritual, by which a member obligates himself never to reveal to any person except his confessor what may occur in the society meetings. "Our association," they justly declare, "has no need of degenerating into a secret society," and they add that it would be sad if it were compelled to resort to such means to perpetuate its existence.—

It is a manly and a Catholic protest, and in the interest of the C. M. B. A. we hope that it will be heeded by the supreme officers.

A pertinent query: Why do not the Catholic weeklies take up such matters as this and use their influence to exclude Masonic and semi-Masonic mummery from our Catholic societies? What is a sentinel good for if he fails or refuses to see the traitors in the ranks, and to raise his warning voice when the enemy's emissaries are sneaking about with poison and dagger within the sacred fortress?

THE SINGLE TAX QUESTION ONCE MORE.

(*Continued.*)

In the question whether or not the land value is earned by the community, this latter expression may stand either for the community in as much as it is one social body, or simply for the individuals that compose it In either case the question is to be answered in the negative.

We have already used the term "earned" repeatedly without dwelling on its definition. But here it is necessary to analyze and ascertain its true meaning What then does the term, taken in its proper and strict sense, mean? An alms which you give to a poor man is not earned by him; he receives it as a charity. A rich man who lives on his rents, does not live on his earnings; the property which yields to him a sufficient income to live on, may have been earned by him formerly; but he may also have received it as an inheritance from his parents, in which case it was not earned by him. The husbandman, however, who lives on the produce of his farm, in as much as that produce is the result of his labor, lives on his earnings. Again the fair wages of a workman, the salary of a clerk or a teacher, are earned by them, because they are due compensation for the work for which they have been engaged.

From these obvious examples it is plain that two conditions are essentially required in order that something may be said to be earned. First, it must be a remuneration for labor, i. e., for the exertion of one's powers. Earning and labor are correlative terms; one idea implies the other. Secondly, the remuneration must be one to which he who receives it is entitled by justice. Such is the case of the farmer who by his labor raises a crop on his farm; he can not be deprived of it by any one without injustice. Such is likewise the claim of the workingman, the clerk, the teacher, with regard to their wages or salary. A claim of justice is essential to an earning in the strict sense of the term.

This claim of justice, however, may arise in two ways, according as one works for himself, so to say as his own master, or for another who engaged him for doing certain work. He who works for himself and with his own means, can evidently claim as his own the product of his activity. Thus the produce of an independent farmer belongs to him; the work of art produced by a painter or a sculptor belongs to the artist. No one can deprive them of the fruit of their labor without injustice; and if they exchange it for an equivalent amount of another kind of property, or for an equivalent sum of money, the price they receive is in justice theirs, it is their earning in another form. If one works for another, i. e., if he hires his labor to another and for his benefit, a fair compensation for the work is to be agreed upon, and this agreement or contract constitutes in this case the claim of justice to the compensation when the work has been conscientiously done according to the agreement. Examples of this second kind are hired laborers, clerks, teachers, etc. Hence we arrive at the following definition: that and that only is earned which belongs to one as a product of labor or a compensation for labor.

This exact meaning of the term "earned" being established, the question,—Is the land value earned by the community? can now more clearly be expressed thus: Does the land value belong to the community as a product of labor or as a compensation for labor? All agree that the exchange value of a statue or a painting which has been produced by an artist working independently, is to be considered as a compensation for his work and is therefore earned by him. All agree likewise that the increase in value which is due to the improvements made by the land owner himself, is earned by him. But the question with which we are engaged at present refers to the value which land has irrespective of improvements. Is this land value earned?

Let us call to mind what exchange value is and how it originates. The exchange value, as we have mentioned elsewhere, is the capacity of an object which it has in society of being exchanged (sold) for some other good. The correctness of this definition may be made evident by its application to any particular example, be it a movable good, a piano, a horse, or an immovable one, a field, a farm, a town lot. The exchange value arises proximately from the common judgment or estimation of men, remotely from various features of the salable object and from external circumstances or conditions on account of which people attach to the objects such or such a value.[1]) The principal factor determining the exchange

1] In a former article [xi, 597] the circumstances on which the exchange value depends, were said to be mere conditions. Some, however, are rather causes, but such as produce their effect, the exchange value, not by physical, but by moral activity, hence not "by any kind of labor." This will be further explained in the course of the present argument.

value is in all cases the usefulness or fitness of the object to satisfy the wants or desires of men. But the cost of production or transportation and the abundance or scarcity of similar goods are likewise to be taken into consideration. Now in the case of landed property there can of course be no question of cost of production or transportation. Its value, therefore, will depend exclusively on the usefulness, be it for agricultural or for business purposes, of the respective portions of land and on the greater or lesser difficulty of obtaining suitable estates. How then does the value of land, irrespective of the qualities it has by nature and of the improvements which are the result of the owner's labor, arise?

Let us consider the settlement in the wilderness whose formation and development the writer in the *Catholic Sentinel* described, after it has grown to be a town of about 500 families. Land has now a considerable value, because it is much more advantageous to live in town than outside or at some distance. For is there not "a decided advantage" in living at no great distance from so many neighbors who may assist you when you need help, who may provide you with almost anything you want in time of health and sickness, as the grocer, the baker, the tailor, the carpenter, the doctor, the druggist, etc., etc.? On account of such and similar advantages people attach to land in town a greater value than to the surrounding or more distant parts.

Now do the inhabitants of the town "create," i. e. produce for one another those practical or social advantages which make the land so valuable in the eyes of all? Certainly they do, but how? They create them indirectly and incidentally with what they create directly and immediately. Take for instance the grocer, who built his store in a certain place and keeps it provided with all the kinds of groceries people may desire. The store with its provisions is the direct and immediate product of his labor or activity, it is his creation in the strict economic sense, entailing the ownership of the product, viz., of the store with its provisions. But this same building with the groceries stored up therein furnishes *ipso facto* to all the inhabitants of the place the opportunity or advantage that they can buy there whatever they wish in the line of groceries. This is an indirect and incidental effect or consequence of our grocer's enterprising activity. The advantage thus indirectly and incidentally created for the people is indeed a real advantage and a considerable one. But is it earned by the storekeeper, that is to say, does it belong to him as a product of his labor, which product since it passes to others who are benefited by it, viz., the people of the town, demands on their part a corresponding remuneration? Evidently no. Who has ever heard that

people were bound to compensation for the mere advantage of having a grocery store in their neighborhood?

For the grocer, however, it is likewise a great advantage that so many families live near him. What would become of him and his store, if there were no people in the place? Yet for this advantage, again, of having so many people living near him, the storekeeper owes them no compensation; only when they come to buy from him is he bound in justice to give them whatever they want, provided he accepts from them the fair price he has fixed for his goods. The advantages, therefore, which the grocer and the people create for one another are of such a nature as not to demand any compensation on either side; in other words, they are not earned.

But let us suppose a compensation were due for them. Are these advantages not always mutual and economically considered equal? Undoubtedly between the advantage on the part of the grocer of having a chance to sell his goods, and that on the part of the people of having an opportunity to buy what they need, there is under an economical aspect no difference; for as long as buyer and seller deal fairly with one another, each one will always receive the equivalent of what he gives. Hence it follows that the compensation due on one side would, in our supposition, be balanced by that which is due on the other. Accordingly in whatever way we may consider the economic or social advantages created by the grocer for the inhabitants of our prospering town, it is in no wise earned by him.

What has been said of the grocer, holds good of all other inhabitants of the place. Whatever material advantages for others are produced by their presence and private enterprise, they are produced indirectly and incidentally and without claim to compensation, i. e., they are not earned.

On the public improvements, i. e., those which are caused to be made by the community or town as such, e. g., public roads, public buildings, etc., and on the advantages arising from them, we need not enter here. Public improvements are brought about and supported by common expense, they belong to all and benefit all; besides their connection with the rise of land values is the same as that of private enterprises or improvements.

However, in order to make our description of the origin of land values complete, let us still consider how social advantages are produced by causes which are exterior to our town. Suppose a railroad line is built through it. At once the land values will begin to rise. Why? Because of the new advantage of easy communication with other places which helps business and traffic exceedingly. Can the railroad company claim from the town any

compensation for the new facility of communicating with distant towns and cities? Certainly not. The company owns the road which it built, the direct product of its labor and expenses. Besides, when the road is actually used, the owners can claim the actual income from traffic and transportation. But for the facility as such of communicating with other places, no compensation is due to the company for the same reasons as we have seen above.

Accordingly all the practical advantages which arise for the people from private and public improvements and which increase the land values, are unearned by those who produced the respective improvements. Can it then be that the land values themselves are earned by them?

Let us proceed to the last stage of our argument. How do the social advantages which concur in raising the value of land produce this effect? They do not act physically, like the rays of the sun which ripen the grapes or like a mechanic who produces a tool. Their activity is of a totally different order; it is what is called by philosophers a moral activity, one exerted in and through the reflecting mind. For those practical advantages are reasons on account of which the common estimation of men attaches to such or such pieces or sites of land such or such a value. The mind considers them as well as various features and circumstances of the land itself and thus after an equitable appreciation of all the objective reasons forms the judgment or decision by which the land value is finally determined. Such is the nature and the origin of that mysterious being called exchange value.

Now since the objective reasons which cause the land value, produce their effect by an activity altogether different from that which we call labor, the land value, as far as its proximate sources are concerned, is not a product of labor and consequently is not earned. Not being in itself and by its immediate origin a product of labor, the land value, and the exchange value generally, can accordingly never be earned directly. It may, however, be earned indirectly or mediately, i. e., in as much as the causes from which it arises are earned. Thus the value of a statue or a painting is earned by the artist, because the artistic perfection of the work which gives it its value, is the product of his labor and is therefore earned by him. For the same reason the increase in value which is due to improvements made by the land owner, is earned by him, viz. indirectly. But we are now dealing only with the value which land has on account of exterior social advantages. These advantages, as we have demonstrated, are unearned and consequently the rise in value of land caused by them is not earned indirectly. This land value, therefore, is absolutely unearned. It may be called, in a general sense, a product or crea-

tion of society, to signify that it springs through the estimation of men from practical advantages found only in society; but it can not be called so in the economic sense of the term. The land value, irrespective of improvements, is strictly and absolutely an unearned increment.

(*To be concluded.*)

PLAINSONG, CHANCEL CHOIR, AND THE VOICE IN RITUAL MUSIC.

For some time much has been said and written on the reform of Church music that might well lead the unwary astray. In the May issue of the *Messenger* the Rev. Ludwig Bonvin, S. J., publishes a timely article on the subject, a résumé of which will, we believe, be acceptable to the readers of the CATHOLIC FORTNIGHTLY REVIEW.

Will henceforth, in consequence of the motu proprio on Church music, only plain chant be allowed? And are chancel choirs to be introduced into our churches?

The first of the above questions calls for a negative answer. Pius X. wishes the Palestrina style "to be largely restored in ecclesiastical functions," and in express terms welcomes any modern music if it be truly ecclesiastical in character. With regard to plainsong he merely accentuates the wishes of his predecessors. He differs from them only in this, that he declares as official some other version of plain chant. Fr. Bonvin concludes: "Unless the Pope issues further positive orders, our relation to plainsong remains what it hitherto has been; . . . . . this pursuit need not be exclusive, and the measure in which we are to render plainsong relatively to the quantitative execution of other music, is as little fixed as it has been heretofore."

With respect to chancel choirs the following two questions are then examined and disposed of: 1. Does the Holy Father demand the sanctuary choir? 2. Is the sanctuary choir, in as far as it is to supplant the gallery choir, really so desirable and the better of the two, particularly under our present circumstances?

Ad 1. The motu proprio is silent on this matter, therefore it imposes no obligation of the kind. The "scholae cantorum" and the surplice befitting church singers, of which a passing mention is made in the papal document, do not refer to chancel choirs. "Schola cantorum" is a singing school. In Rome the choristers can be seen with the surplice outside the sanctuary. The very

gratings behind which, according to the Pope, the singers should be hidden, appear to argue against a sanctuary choir.

Ad 2. Boys' voices, although equally serviceable in the gallery choir, are treated in close connection with the chancel choir. Fr. Bonvin examines some of the arguments adduced for boys' singing and against female voices. Referring to an article in the *Ecclesiastical Review* he writes:

"Accordingly the boy would be fitted par excellence to sing at Church functions precisely because of his as yet less developed intelligence and his little emotional experience and because in his case 'anything like a human sentiment is altogether impossible'! But is that really an ideal singing faculty? Should we not according to St. Paul present unto God a 'rationabile obsequium,' a reasonable service and certainly also a human 'obsequium'? But is a rendition by an undeveloped person possessed of relatively little understanding and emotion such a full 'rationabile' and 'humanum obsequium'?[1]) Others find boys' voices particularly adapted to divine service, because they sound 'unearthly or angelic' Suppose it to be so, would it yet not be more conformable to reason to chant the praises of God according to our own nature, as human beings? And does it not occur to the author.....that the reasons alleged by him for the exclusion of women, militate as well and *a fortiori* against the adult male? Or, has a man less personality and emotion power than a woman? Has not also he a more developed mind and a more intense emotional life than the boy? And if the author discerns a latent passionateness in the woman, how much more must he allow it in the male person? As the latter is physically more robust, so he is also, as is well known, psychologically stronger: he has more passion, he feels deeper and more intensely than the woman. And just in the musical realm, what woman composer has ever written anything that even remotely approaches the burning, passionate effusions of that man, Richard Wagner? And those who claim that sex is more noticeable in the woman's voice, who are they but men? Did it never enter their minds that our services are attended oftener and in greater number by women, who, as regards sex in the voice, must receive just the opposite impression? After all, I think we do best to be reconciled to the fact set down in the book of Genesis (I, 27) that 'God created man to his own image: male and female he created them'; since according to the same book (I, 31) 'God saw all the things that he had made, and they were very good.'"

1] On the common misunderstanding of this Pauline phrase, see the N. Y. Freeman's Journal of May 13th, 1905.

"A woman may be weaned from 'the exaggerated emotion' no less than a man; it will also entail less labor than to impart artistic musical training to the boy. If anybody would convince himself of the perfection attainable in this respect, let him, upon occasion, listen to the productions of the Mendelssohn Choir of Toronto. And yet these 108 ladies form part of a secular choral society. I readily grant, however, that boys who can not meet the requirements of elaborate and highly expressive concert choruses, may do more satisfactory work in the line of Church music, because the latter moves within narrower emotional limits and generally contents itself with easier technicalities. If, incidentally, I have said ought in favor of the female voice, I beg to be properly understood. Let it not be construed into an opposition to the Holy Father; for the motu proprio does not exclude women from the liturgical choir on the grounds set forth in the *Ecclesiastical Review*, but because of considerations of a liturgical and historical or traditional nature."

We are persuaded that the last observation of the author was not prompted by any useless precaution. For experience nowadays bids us stand on our guard: it is a characteristic feature that those who have throughout their entire lives produced only sacred music and have conscientiously observed the rubrical regulations, incurring no little ridicule, are suddenly charged with disobedience and an anti-papal attitude, merely because they are loth to accede to peculiar and extreme demands.

Passing over to the second question proper, the author sifts the pros and cons of the chancel choir. Pros: 1. The chancel choir renders the close relation between choral music and liturgy more evident. But some explanation and the interchange of song between altar and choir suffice to bring this connection home to our minds. 2. Greater solemnity. But that is amply provided for by the presence of the celebrant, deacon, subdeacon and the often too numerous acolytes. "The Anglican church, whose practice many may here have in mind, has done away with the altar, the mass, etc., so it fills in the gap with its chancel choir; the Catholic Church, however, has no need of the same." And would not the gratings provided in the motu proprio frustrate the desired effect? 3. Avoidance of various abuses too often connected with the organ-loft, as gossiping, etc. "Abuses can be abolished. Why, despite the possibility of such abuses the Church has for centuries maintained gallery choirs in most of her temples." And again, would not the aforesaid gratings, behind which the choir is hidden, for the greater part render void this third reason?

As to the shortcomings: "First of all, our churches are not built for a chancel choir; there is not available space in our sanc-

tuaries for the organ and the choristers. Should our churches be remodeled and our organs brought down to the front in order to realize a pet notion?"

It is suggested by an advocate of the chancel choir that at least the organ console be placed in the sanctuary and the pipework stowed away in a niche or left in the organ-loft. But only a few of our instruments are endowed with an electric action that makes such a separation possible. It is then suggested, if the ideal location of the choir on both sides of the main altar be found impracticable, to array it on one side of the sanctuary, near some side altar and the communion rail. But in most cases room would also be lacking there for this unsymmetrical grouping, that is, besides, too near to the congregation and spoils the effect of the music in the adjacent parts of the church.

As almost every sentence in Father Bonvin's article contains a new argument, we must refer the reader to the *Messenger* itself to get a full idea of the powerful drawbacks from the standpoint of ecclesiastical art. Part singing, polyphonic singing is in most cases practically excluded; its accompaniment by the organ at a distance is greatly hampered, etc., etc. Imagine also polyphonic singing of a choir marshalled on both sides of the altar, and between the two divisions priests and altar-boys passing to and fro! And how disturbing for the celebrant this singing of a whole choir so close about his ears! And the distraction afforded the congregation by the choir master directing in full sight! etc.

Now if all that is to be avoided, only Gregorian plainsong remains practicable. "What a stagnation, then, in the realm of Church music! We would practically be condemned to rehearse exclusively, again and again, the same old melodies which our ancestors invented one thousand five hundred years ago, at a time when musical art—so much must be conceded—was still in its rudimentary stage and knew nothing of harmony or of the highly developed architectonic structure of our present music." .... "Create conditions such that plain chant alone remains practicable, and all the composers upon whom Pius X. has bestowed such unqualified praise, from Palestrina and his forerunners down to the present day, will have labored in vain; the Church will cease to be what the motu proprio claims her to be, the staunch patroness of the arts and their progress. We Christians of the twentieth century would lack the opportunity, no less than the stimulus, to contribute the composer's mite towards enhancing the external glory of God." The author concludes: "Instead of striving after the unpractical let us make sure of things really necessary. These essentials are briefly: Good execution of music dignified and ecclesiastical in character as well as liturgically correct and complete in text."

ENCYCLICAL LETTER OF PIUS X. ON THE TEACHING OF THE CATECHISM.

The Holy Father's new encyclical, "Acerbo nimis ac difficili tempore," is dated April 15th, 1905, and treats principally of the teaching of the Catechism.

The Pope traces the widespread moral corruption of our time to the ignorance of Christian doctrine prevailing not only among the masses, but among educated Christians as well. He insists that, to combat this corruption effectively, we must begin from the foundation and build upward. The Catechism is the foundation stone. That it be laid securely, the Supreme Shepherd enjoins upon the bishops and strictly ordains that in all dioceses these precepts be observed :

"1. On every Sunday and holyday of the year, none excepted, all parish priests and, generally speaking, all those who have the care of souls, shall with the text of the Catechism, instruct for the space of an hour the young of both sexes in what they must believe and do to be saved.

2. At stated times during the year, they shall prepare boys and girls by continued instruction, lasting several days, to receive the sacraments of penance and confirmation.

3. Every day in Lent and, if necessary, on other days after Easter, they shall likewise, by suitable instructions and reflections, carefully prepare boys and girls to receive their first communion holily.

4. In each parish the Confraternity of the Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both from a zeal for the glory of God and as a means of gaining the numerous indulgences granted by the sovereign pontiffs.

5. In large towns, and especially in those which contain universities, colleges, and grammar schools, let religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools, from which all religious teaching is banned.

6. In consideration of the fact that in our day adults no less than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall, in addition to the usual homily on the Gospel to be delivered at the parochial mass on all days of obligation, explain the Catechism to the faith-

ful in an easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles' Creed, the sacraments, the Decalogue, the Lord's Prayer, and the precepts of the Church."

ON THE CANONICAL STATUS OF PARISH PRIESTS.

The Milwaukee *Catholic Citizen* recently (May 6th) printed the following editorial note:

"Another and important reform has just been adopted by Pius X. in the interests of the Church and that is one giving the right to all bishops to remove priests from their parishes in certain defined cases without the usual canonical trial. In this respect European countries where the canon law is supposed to be rigorously enforced, will be practically reduced to the same level as the United States where nearly all the parish priests are removable and can be transferred to other parishes at the will of the bishop of the diocese."

This item, to say the least, is misleading. There has been no change made in the status of parish priests in Europe. Why does the *Catholic Citizen* not give its authority for such an assertion?

On May 13th, 1904, the S. Congregation of Bishops and Regulars decided a case appealed from the Metropolitan Court of Bamberg on complaint of a parish priest of the Diocese of Würzburg "economically" transferred. In this place the parish priest is also the government inspector of schools. The reason for the transfer was that the parish priest had serious disagreement with the civil authorities, which became greater from day to day owing to the imprudence of the pastor. It was thus morally impossible for the parish priest to fulfil his duties without grave scandal to the faithful. No crime or breach of discipline was charged. The Bishop requested the pastor's resignation and imposed on him an option of a beneficium simplex. The pastor refused—the Bishop insisted and gave him three days in which to comply under pain of removal from the parish, and he added the first canonical monition for neglecting to ask another benefice. From this decree the pastor appealed. The action of the Bishop was sustained by the Sacred Congregation of Bishops and Regulars.

But this decision made no change whatever in the canonical

status of parish priests in Europe. On the contrary it was in line with a number of previous decisions.

There are two kinds of removal: one for crime or breach of discipline, which can be effected legally only after a trial of the person to be removed. This holds also when crime is charged indirectly. The other kind of removal is called economical or administrative (Lib. III, tit. 19, cap. 5) and does not require a previous trial, but can not justly be executed without grave cause and due consideration of the merits of the pastor to be transferred. In the latter case, when the decree has been issued, the remedy is not an appeal but a recourse, which has not a suspensive but only a devolutive effect.

The causes for administrative removal from a parish, whether canonical or missionary, can be reduced to two, namely, either the incapacity of the parish priest to rule his parish profitably, or the ill-will of the people. The former is insinuated in the Council of Trent, Sess. 21, cap. 6, de Ref. The latter is taken from the Decretals, Lib. 1, tit. 9, cap. 10,5. While this chapter refers precisely to bishops, still *a fortiori* it can be applied to parish priests, since there is the same underlying reason, namely, the good of souls, which is the highest law. Hence it happens that a parish priest, sometimes even without fault, but always for causes based on the salvation of souls, is transferred to another charge, which, however should be of equivalent revenue and honor. This is the settled practice to-day of the Sacred Congregation of the Council and it is also the common teaching of canonists. It is in force throughout the world.

MARSHALL, MICH. P. A. BAART.

BOOK REVIEWS AND LITERARY NOTES

Socialism. Its Economic Aspect. By William Poland, S. J. Second Edition. B. Herder, St. Louis. 1905. Price 5 cts.; per 100, $4.

Father Poland's handy exposé of the economic aspect of Socialism is already well known for the conciseness, clearness, and fairness with which it treats the burning 'Socialist' question. In this revised edition we find the same convenient division of the matter into three parts, which helps much to a rapid and satisfactory survey of the leading tenets of Socialism. The chief improvement in this edition is in the third part, "The Theory Applied," where the author has introduced a few new examples and illustrations in keeping with the later development of the Socialistic idea. We recommend it to all who desire light and guidance

on this question, but especially to our Catholic workmen who must listen at times to the Socialistic ranting of their co-workers in the shop and in the factory.

Geschichte der katholischen Kirche. Von Professor Dr. I. P. Kirsch und Professor Dr. V. Luksch. Herausgegeben von der österr. Leo-Gesellschaft. Allgemeine Verlagsgesellschaft m. b. H. München. 1905. Lieferung 22. Preis pro Lieferung 1 Mark. Vollständing in 25 zwei- bis dreiwöchentlichen Lieferungen.

Twenty-two parts have now appeared of this splendid work, and after closely examining them all we are pleased to say that our highest expectations are being realized. We have here a superbly illustrated history of the Church, written in popular style, incorporating all the latest researches,—in a word, coming up fully to all demands that any one might reasonably make. Part 22 describes the rise of the Renaissance movement and the career of the so-called humanist popes, together with the most important events of their time. The authors, both of them eminent authorities in their chosen field, possess a gift that is rare among German savants—condensation. When completed their work will be a true *œuvre de luxe* in every sense of the word.

Holy Week Manual for the Catholic Laity. Price 10 cts.; per hundred five dollars.

Manual of the Forty Hours Adoration. Same price. Both by the Catholic Truth Society, Flood Building, San Francisco.

The Catholic Truth Society of San Francisco is setting a praiseworthy example to the Catholics of our country, in its zealous work for the apostolate of the press. Who can tell the lasting good that excellent manuals of the kind before us may accomplish! How long we have waited for such a brief, neat, and cheap manual of the solemn services of Holy Week! Let Catholics read its chapters and then they will be prepared to understand the solemn services of Holy Week and assist at them with greater devotion. The Manual of the Forty Hours gives an interesting historical sketch of this devotion, also the indulgences attached to it, and the liturgical service in Latin and English for three days of the devotion.

——The F. H. Gilson Company print for subscribers 'The Rogerenes, Some Hitherto Unpublished Annals belonging to the Colonial History of Connecticut' The book consists of two parts, "A Vindication" of the Rogerenes by John R. Bolles, and a "History of the Rogerenes" by Anna B. Williams. The Rogerenes were a local sect, having New London, Conn., for their habitat. They were Seventh-Day Baptists, but they held their opinions with more inclination to variation than to fixity of type. Ration-

alism and scripturalism made that dubious mixture of their opinions which was characteristic of a century of sects and schisms. They "declined to Quakerism," but mainly in regarding its peace principles as worthy of admiration. Clearly the Quakers were nearer the kingdom of heaven in their estimation than any of the stronger sects, but the Rogerenes were sticklers for baptism and the Lord's Supper, and they were resolved to work on Sundays if they remained idle the rest of the week. In their later manifestations they were devoted to temperance and anti-slavery and "good causes" generally. Their history is a pathetic one of devotion to ideas and ideals, of fines, whippings, imprisonments, and other persecutions.

——The Catholic Truth Society of Chicago (Address: 561 Harrison St.) has begun the publication of a 'Catholic Truth Society Library' in the form of monthly penny pamphlets. We give a list of those which have so far appeared: 1. Catholic Church and Marriage Tie by Cardinal Gibbons; 2. Socialism by Rev. Joseph Rickaby, S. J.; 3. Christian Science by Rev. T. J. Campbell, S. J.; 4. The Gospel of St. John, Six Chapters; 5. The Friars in the Philippines by Rt. Rev. B. J. McQuaid; 6. The Popes in Rome by Rev. T. E. Sherman, S. J.; 7. Agnosticism by Mt. Rev. P. J. Ryan; 8. Church or Bible by Rev. Arnold Damen, S. J. In covers, these penny pamphlets cost five cents a piece.

——The *Solanian* is the title of a new college journal the first number of which (May, 1905) reached us the other day from our Alma Mater, St. Francis Solanus College, Quincy, Illinois. Its editors and contributors are novices in the gentle art of handling the goose-quill, but their first attempt denotes a degree of literary talent and no small measure of zeal. We congratulate them upon their undertaking and hope the *Solanian* will improve with age.

BOOKS RECEIVED

The Christian Home: Pastoral Letter of the Rt. Rev. James A. McFaul, D.D., Bishop of Trenton. Second Edition. Benziger Brothers. Price 10 cts. [Pamphlet.]

Holy Obedience or Three Exhortations about the Vow of Obedience for Religious. Author and place of publication not mentioned. [Pamphlet.]

Official Year Book and Parish Guide of St. Roman's Catholic Church. 1905. Jonesboro, Ark. [Pamphlet.]

The Life of Daniel O'Connell. By Michael McDonagh. With a Portrait Frontispiece. Cassell & Co., London and New York. St. Louis: B. Herder. Price $2.50.

Geschichte der katholischen Kirche von Prof. Dr. I. P. Kirsch und Prof. Dr. V. Luksch Herausgegeben von der oesterreich. Leo-Gesellschaft Allgemeine Verlagsgesellschaft m. b. H. Muenchen. Lieferung 1-22. (Superbly illustrated.) Price each part 1 Mark. (The work is to be completed in 25 Lieferungen.)

PARERGA AND PARALIPOMENA

American Bishops in Rome.—The Papal Consistory to be held in June will find many American members of the hierarchy in Rome. The newspapers have announced the departure of Archbishop Ryan of Philadelphia, Bishop Garvey of Altoona, and Msgr. Kennedy, Rector of the American College, who sailed from Boston on May 13th. On the same day Archbishop Keane of Dubuque, Archbishop Riordan of San Francisco, and Bishop Garrigan of Sioux City sailed from New York. Bishops Janssen and Van de Ven are named as other intending visitors to Rome, and Bishop Keiley of Savannah is to go as spiritual director of a body of Catholic tourists who are advertised as "The American Catholic Pilgrimage."

Referring to the possible announcements to be made at the Consistory the *Sun* (N. Y.) of May 14th says: "Among the hierarchy, it is said, there is a strong desire to have Archbishop Ryan named as the next cardinal from the United States. If he can be named at the coming June consistory with Msgr. Braga of Brazil, representing the South American Church, it will be in accordance with recent petitions in his favor sent from this country to the Vatican. When he was in Rome eighteen years ago he met the present Pope, then an humble bishop, and became much interested in him and his work."

The *Sun's* prophecies (generally inspired) with respect to ecclesiastical events may not always be relied on, but the admission that another American cardinal may be named from among the members of the hierarchy outside of New York, coupled with its faint praise of His Grace of Philadelphia, that he met the present Pope eighteen years ago "and became much interested in him and his work"—which is no reason at all for a nomination to the Sacred College—incline us to believe that the report which came from Rome some months ago that the Holy Father contemplated honoring the distinguished Archbishop of Philadelphia, and that such honor would be conferred on the occasion of his visit to Rome in June, may be true.

Brunetiere a Catholic?—Mention has repeatedly been made in this journal of the indefinable religious status of Ferdinand Brunetière. The *Revue des Deux Mondes* does not afford sufficient evidence. In the *Katholische Kirchenzeitung* of Salzburg (xlv, 29) we find a notice of his latest book, 'Sur les Chemins de la Croyance,' which has run through four editions within a brief space. In this work Brunetière makes profession of faith as follows: "Vous cependant qui parlez ainsi—me demandera-t-on peutêtre et on me l'a souvent demandé, que croyez vous? Je répondrai très simplement—et j'appuie énergiquement sur ce mot—ce que je crois, non ce que je suppose ou ce que je comprends, mais ce que je crois—allez la demander à Rome. En matière de dogme et de morale je ne suis tenu que de prouver l'autorité de l'Église." That is a plain and commendable confession of faith.

The argument of the book seems to be: There is a morality,

but it could not be justified nor sustained unless based on religion. Brunetière deals especially with the Positivist Comte whom he tries forcibly to press into his own system. "How the picture would change," says the *Kirchenzeitung's* critic, "if he had quoted other passages from Comte which flatly contradict the ones he adduces! The elements of truth which he tries to extract from Positivism are precisely those which Comte got from the Catholic Church." Brunetière admires Comte's sceptic method. In fact, 'Sur les Chemins de la Croyance' might easily impress a casual reader as a glorification of Positivism. "Let him, however," adds our critic, "who is inclined to consider it as such, remember that at least one man was brought closer to the Catholic faith by these arguments. What a strange phenomenon that a doctrine which leads some to perdition should put others on the way to truth!"

This is all very interesting and, in a moderate degree, even edifying. The question remains, however: Is Ferdinand Brunetière really a Catholic,—a convinced, practical Catholic?

Why Did J. Pierpont Morgan Visit the Pope?—The Rome correspondents of several Catholic papers have supplemented the cable despatches of the dailies on Mr. Morgan's private audience with the Pope, by glowing accounts of the honors lavished upon the American millionaire financier by Pius X. But what was the object of Mr. Morgan's visit? It is quite clear that he did not call upon His Holiness to talk about the Ascoli cope or to make his Easter duty. The only answer to the question which has come under our notice is this given by the Paulist Fathers of the Apostolic Mission House, Washington, in their monthly periodical, the *Missionary* (x, 6): "Mr. Morgan probably had some scheme to lay before the Holy Father whereby a better investment of the revenues of the Holy See could be made. They are now placed with the Rothschilds and are earning only two per cent. There is no reason why they could not be put in American securities and earn four per cent. If such a change were made, $500,000 easily could be added to the annual income of the Holy See. Mr. Morgan will undoubtedly take advantage of his visit, not only to suggest such a proposition, but to arrange details. It would be a very great advantage to the Church in America if the capital of the Holy See were invested in American securities."

Why would it be "a very great advantage to the Church in America if the capital of the Holy See were invested in American securities"? Are American securities safer than European securities? Or does the Paulist editor believe the Holy Father would take a deeper interest in American Church affairs if he had a few hundred thousand dollars invested in American stocks and bonds?

What is the meaning, anyway, of such items as the one above quoted in an organ which claims to be "a record of the progress of Christian unity"?

The Theatre as a "Temple."—Utterances like this from Rabbi Emil G. Hirsch of Chicago (v. Cincinnati *Times-Star*, April 29th) are unfortunately not uncommon in non-Catholic American pulpits:

"The stage is elevating. For three generations a great 'Rip Van Winkle' made us laugh. He lifted us from cares and made

us see things in a better light. He is passed away and his will be the kingdom of heaven. He was in truth a consecrated priest of the Almighty God; his stage was his pulpit, and when he occupied it the theatre was the temple."

"Joe" Jefferson was an exceptionally decent actor. But the American stage generally is not elevating. On the contrary, in the words of one of our best informed and most influential secular newspapers, the N. Y. *Evening Post* (April 27th), its present condition is a matter of the gravest public concern. "It is monstrous that in a country in the forefront of civilization it should be merely a speculative device for money-making, a commercial pander to the lower instincts of humanity. From year to year it is becoming more inane in its trivialities, more audacious in its indecencies, until a latter-day comedy is as unclean in spirit as some of the Restoration pieces."

Such is "the temple" our preachers and rabbis are directing their people to. To the masses willingly "worshipping" there, "a body of men, anxious only to please the majority, uninfluenced by artistic sense or aspirations, and quite unconscious of public responsibility" (same paper l. c.)—not to speak of religion at all—are the "consecrated priests of Almighty God." Need we wonder at the decay of religion and the gradual rise of social conditions which recall the corruption of the declining Roman Empire?

The "Non Expedit."—The *Monitore Ecclesiastico* of Rome publishes in its April number an important paper on the question of the "Non expedit," which is just now agitating Catholic Italy. We summarize its conclusions for the benefit of our readers:

1. The "Non expedit" [the papal prohibition against Catholics taking part in the elections] obligates not only as a positive law, but also by virtue of the natural law.

2. The obligation arising therefrom is a grave obligation, because there is involved an attack upon the rights of the Sovereign Pontiff.

3. This law must be observed faithfully under all circumstances, so long as the Holy See has not abolished it or granted a dispensation in some particular case.

4. Neither bishops nor priests can grant such a dispensation unless expressly authorized by the Pope.

5. Nevertheless all [Italian] Catholics are strictly obliged to prepare themselves, in the manner suggested by the Holy Father, for possible future voting, by inscribing their names in the electoral lists ["registering," as we would say.]

6. The permission to take part in the elections—when it shall be given—will put every Catholic under grave obligation to cöoperate in this fashion towards the welfare of religion and fatherland.

Since such a well-informed newspaper as the *Courrier de Bruxelles* (xlv, 94) has reproduced the substance of the *Monitore's* article, calling the *Monitore* itself a "publication autorisée," we think the above statement can be considered as authoritative and therefore correct.

Increase of Youthful Crime.—Says the San Francisco *Call* editorially (March 26th): "The criminal statistics of the country show a

progressive lowering of the age at which criminals are arrested in their career and taken in hand by the law. There seems to be somewhere a lack of discipline and a loosening of the bonds of morality, which seriously affect the youth of the country. Wantonness and waste of time, idleness and an aimless life, seem to be responsible for a condition that may well arouse the keenest solicitude of the moralist and the humanitarian."

Indeed; but "the moralist" and "the humanitarian" will first of all enquire: Who or what is responsible for the "idleness" and the "aimless life"?

The *Call* pleads for laws to prevent youthful idleness and for a revival of parental responsibility. But you can not cure such deep-rooted moral evils by legislation. And how are parents to recover control over boys seventeen and more years of age? "We need a return to the old-fashioned scruples, the old-fashioned self-restraint and simple principles which kept the evil tendencies of youth in check and made impossible the scenes of sorrow which are now common in our criminal courts."

True, but you can't do it without giving religion its place—the dominant place—in the education of the young. It is as Newman said many years agone: "Quarry the granite rock with razors, or moor the vessel with a thread of silk; then you may hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man." (Idea of a University, p. 121.)

At the International Gregorian Congress to be held in Strasbourg August 16th--19th, the following gentlemen have been asked to represent the United States: Prof. J. Singenberger of St. Francis, Prof. Joseph Otten of Pittsburg, Rev. Henry Tappert of Covington, Rev. Prof. Charles Becker of St. Francis, Rev. P. Raphael Fuhr, O. F. M., of Los Angeles, Rev. L. Bonvin, S. J., of Buffalo, and Rev. J. B. Young, S. J., of New York.

The selection of these delegates is an extremely happy one, as they one and all represent the noblest aspirations of America in the important field of Church music reform.

Rev. Nicholas M. Wagner, of Brooklyn, who has been charged with the preparatory work for the Congress so far as this country is concerned, has had the kindness to send us a copy of a letter which he recently received from Prof. Dr. Wagner of Fribourg, the organizer of the Gregorian Congress, who is collaborating in the publication of the new official edition of plain chant. "The Strasbourg Congress," he writes, "has for its chief object to create a proper appreciation of the traditional plain chant introduced anew by the Holy Father..... It is very desirable and important for the success of the Congress that America be well represented. You may rest assured that there will be much to learn at Strasbourg which is of special importance for our present time. A numerous delegation from the United States would doubtless tend to aid the reform of Church music in your country. It is certain that the Holy Father will insist on carrying out the regulations laid down in his motu proprio."

For the Peter's Pence.—Our loyal and zealous coreligionists the French-Canadian Catholics of New England, have organized a

Societé Franco-Américaine du Denier de Saint-Père," with headquarters at Woonsocket, R. I. It is managed by the Bureau Géneral of the Union St-Jean Baptiste d'Amérique, who have pledged themselves to the Apostolic Delegate, Msgr. Falconio, to make it a permanent and successful institution. The sole object of the new society is "to raise [the French word, '*prélever*,' is more expressive] funds for the Peter's Pence, without interfering in any way with the religious institutions already existing in the various parishes, and without holding public festivals such as bazaars, etc., except they be approved by the local Church authorities." The official language of the meetings is, of course, the French; its motto: "Fidélité au successeur de Pierre" (Fidelity to the successor of St. Peter); its patron, St. Joseph; the membership fee, ten cents per annum. The Societé Franco-Américaine du Denier de Saint-Père has the approbation of His Excellency the Apostolic Delegate and might serve as a model for a great English speaking organization serving the same noble purpose. Among the German Catholics, the Central-Verein has resolved to respond generously to the recent appeal of Msgr. Falconio, by assessing its members for the benefit of the Holy Father. Is it not time for English speaking Catholics to stir in the matter?

The Radium Cure for Cancer.—The *Nation* warns against taking the so-called radium cure for cancer too seriously. It says that while conservative surgeons admit that certain forms of cancer, growing in superficial places, may be cured by the X-rays, many failures occur, and no cure can be called complete until years have passed. There is often a fatal recurrence, even when the growth seems to have shrunk under the treatment. Every organ of the body is composed of groups of individual cells. Cancerous growths are groups of specialized cells, termed cancer cells. Now, "liquid sunshine" or any other force strong enough to kill cancer cells may also devitalize the normal tissue cells in the neighborhood, and so destroy healthy organs, as well as the cancer. Again, if only a portion of the cancer cells is killed, and all of the normal tissue cells are weakened, the resisting power of the healthy tissue is lessened so that the cancerous process spreads more swiftly than ever. The X-rays having been tried and found wanting so often, enthusiasts have announced radium cures. Here it can not be emphasized too strongly that the treatment is in the experimental stage only. Every sufferer who submits to the radium rays must remember that he and his doctor are merely engaged in an experiment of doubtful value. It would be marvelous indeed if medical science should stumble on a cure for a disease of which it has been unable to discover the origin.

Commenting on the Projected 'Catholic Encyclopaedia,' the U. S. correspondent of the *Semaine Religieuse de Montréal* (xlv, 18) says: "The Lord prevent me from saying anything against this Encyclopaedia; but I would suggest that there is a more important duty incumbent upon the Catholics of the United States—an undertaking which would be still more fruitful in practical results. I mean the establishment of a Catholic daily newspaper. Strangely enough, while the Germans, the [French] Canadians, the Italians,

the Bohemians all have daily organs in this country, written and printed especially for them, English-speaking Catholics have none. What a world of good could they not accomplish by means of a journal like the Paris *Univers*, for example! An encyclopaedia in fifteen quarto volumes, containing each 832 pages with illustrations, is certainly a fine and a grand undertaking: but it is disheartening to contemplate how few of our people will purchase it."

There is food for reflection in this. However, if the capital which will be invested in this Encyclopaedia, would be put into a Catholic daily paper in New York, Chicago or St. Louis, how many of our people would subscribe for and read it? Not many more, we fear, than will buy the 'Catholic Encyclopaedia.' Our great trouble is the apathy of Catholics generally in all matters concerning the Catholic press—taking "press" in the widest sense of the term.

The Latest Contribution to the Subject of Lynching.—We read in the New York *Evening Post* of May 6th:

"Our readers will remember that Gov. Vardaman was, on February 23rd, called from his family circle in the executive mansion at Jackson, Miss., to prevent the lynching of a 'black brute.' A long letter from a white clergyman describing that night of horror and telling how he, a teacher of the doctrines of the Prince of Peace, tried to stay the executive's hand and begged him to let lynch law take its course, we printed on our editorial page soon after, as a curious study in clerical morals. Now it appears that the negro, Johnson, who was accused of the crime and who narrowly escaped lynching, owing, it is believed, to Gov. Vardaman's stand, has been tried and acquitted. The woman who claimed to have been assaulted failed to identify the prisoner, and he was allowed to go free. Gratifying as this outcome is, we must not overlook what the fate of this innocent man would have been had not the chief executive of the State interfered. Another case of wanton killing in hot blood would have been added to the long list of those innocent persons who have been lynched because the color of their skin and the passions of the white mob prevented their having even a chance to prove an alibi."

NOTE-BOOK

In their biographical sketches of the late Gen. Fitzhugh Lee most newspapers neglected to state one memorable incident. In February, 1898, Lee, then Consul General in Havana, advised the government that in the state of public sentiment, the Maine should not be sent there. It seems the message of the Consul General arrived too late; the Maine had already started on her fateful trip. If the Maine had not gone to Havana, the Spanish war would probably not have occurred. General Steward L. W odford, our minister to Spain, said in a speech in Boston that but for the blowing up of the Maine he could have secured the separation of Cuba without war. At the time the Maine was sent

to Havana the last American had been released from a Spanish prison, Weyler had been recalled, the reconcentrado policy had been abandoned, and many of the peasantry had been sent back to their homes with a little money to enable them to begin cultivation, and Spain had granted Cuba autonomy, which President McKinley had assured the Spanish government should have the time that he knew it would require to demonstrate its efficacy in allaying Cuban discontent.

Father L. Bonvin, S. J., reports in the Sunday *Amerika* (33, 31) the non-official but weighty opinion of an eminent member of the Liturgical Commission on the mode of carrying out the motu proprio on the reform of Church music. It may be summarized thus: The regulations laid down in the motu proprio should be carried out as nearly as possible, though not of course ruthlessly, wherever they can not be obeyed to the letter. A number of petitions have been received by the authorities requesting permission to retain women in church choirs. No official decision has yet been given on this point, but it is believed that Rome will consider the force of circumstances in order to accomplish the best possible results. The new official edition of the Gregorian plain chant will probably not appear for some years to come. When it does appear, it will of course supersede all previous editions, notably the Medicæa, though the continued use of the latter will probably be permitted to small congregations in which a sudden change would work hardship.

The *Études* (April 20th) publishes an important decision of the Biblical Commission. The question had been submitted: Is it permitted, in order to solve the difficulties which present themselves in certain passages of Holy Scripture that seem to report historic facts, to affirm that these passages contain, tacitly or implicitly, quotations from some non-inspired author, which the inspired writer does not intend to make his own and which, consequently, can not be considered as offering guaranties against error? The Commission replied: "Negatively, except in cases where, with due respect to the sense and judgment of the Church, it is proved by solid arguments: 1. that the inspired writer really quotes the words or documents of another, and 2. neither approves nor makes them his own; so that he can be justly held not to speak in his own name." This decision was approved on February 13th by the Holy Father.

According to the *Correio Nacional* of Lisbon the public subscription opened some time ago in Portugal for a monument to Pombal, has proved a fiasco. But it seems the government, instigated by the Freemasons, intends to honor the infamous statesman at the expense of the whole people; against which iniquitous project not only the Catholic press but even some Liberal organs are protesting. The *Correio* suggests that, if, to the eternal shame of Portugal, a monument *must* be erected, Pombal be rep-

resented with an iron crown on his head and a sceptre of lead in his blood-stained hands, trampling upon the bleeding figure of Liberty. That would at least be a *historical* monument.

We have heard American parish rectors congratulate themselves upon making a clear profit of from twelve to fifteen hundred dollars by means of a fair. In Sydney, Australia, some weeks ago, a church bazaar for the benefit of St. Mary's Cathedral realized no less than £18,365 and returned a clear profit of £16,604 (83,000). It is true that this bazaar was held under peculiarly favorable auspices, commemorating as it did the jubilee of the definition of the Immaculate Conception and Cardinal Moran's golden sacerdotal jubilee; but even with due consideration of every favoring circumstance, the financial triumph is truly sensational. (Details in the Sydney *Catholic Press*, No. 486.)

The undersigned urgently requests those subscribers of the CATHOLIC FORTNIGHTLY REVIEW who owe him money to remit the amount of their indebtedness, or at least a portion of it, in the month of June. Many are one or two, some from three to five years, in arrears. It is discouraging to publish a paper with such careless, I had almost said conscienceless, subscribers. Though I appreciate good wishes and newspaper clippings highly, I can not live and support my family on them. So please "settle up."—ARTHUR PREUSS.

At the blessing of St. Anthony's Church (Bronx) recently, Archbishop Farley praised very warmly a new plan by which members of the congregation eased the burden of debt incurred by the pastor, Rev. Otto F. Strack, by fifty-three families each assuming the interest of one thousand dollars until the pastor will be able to carry the burden himself. The Archbishop expressed the hope that this plan would become known far and wide and be adopted in all new parishes throughout his Diocese.

Here is the latest contribution to the chapter "Free Parochial Schools." According to the *Western Watchman*, the late Rev. Miles Tobyn has bequeathed five thousand dollars to Archbishop Glennon for an endowment of the parochial school in his late parish, accompanying the gift with the hope that the parishioners would contribute an equal sum to relieve the burden of the support of the school.

Most of our Catholic newspapers the other week published an interview with Rev. A. P. Doyle (Paulist), of the Catholic Missionary Union, on "our seminaries." The *Pittsburg Observer* (vi, 48) refers to this interview editorially under the rather irreverent caption: "A Lying History." We should not use such strong language; we should simply call Fr. Doyle's remarks optimistic.

We learn from a reliable source that there are no less than fifty thousand lepers in the United States of Columbia and that the government has undertaken to battle the awful plague energetically. The *Courrier de Bruxelles* (xlv, 94) publishes a letter addressed to Rev. P. Rabagliati, wherein President Reyes implores the religious orders "to save Columbia from this terrible scourge."

In connection with the note in our last issue on the Russian Church, we must mention that the Czar has refused to accede to a petition of the "Holy Synod," asking him to convoke a council to elect a patriarch and inaugurate necessary reforms. He is of opinion that the times are not sufficiently calm just now to undertake such an important and difficult job.

Readers of that able book, 'The Reaction From Agnosticism' (St. Louis, B. Herder. 1899) will regret to learn that its author, the Rev. William J. Madden, recently died in Oakland, Cal., where he had spent the last few years of his life in a hospital. Fr. Madden had resigned his parish at Modesto about a year ago on account of ill health. R. I. P.

In the *Messenger* Fr. Maas, S. J., continues his enlightening essay on Biblical inspiration, and we are glad to note that, while fully abreast with the most modern researches, he does not allow himself to be carried away by some of the temerarious theories which are unfortunately gaining ground among Catholic exegetists across the water.

The news is confirmed that the Holy See, by a general decree, has promoted to the dignity and insignia of prothonotaries apostolic *ad instar* all vicars general and vicars capitular. This will entitle them to wear the purple of monsignori during the period of their office.

A young man with experience desires a position as organist and choir director. A city position preferred. Applicant has a thorough knowledge of Caecilian and Gregorian music. Best references. Address Organist, in care of the CATHOLIC FORTNIGHTLY REVIEW

Those who doubt the existence of the sacrilegious "Black Mass," ought to read Funck-Brentano's 'Le Drame des Poisons' (Paris: Hachette, 1899.)

A writer in No. 8 of the *Historisch-politische Blätter* asserts that Montesquieu died reconciled to the Church.

Confession was instituted to prevent sin from festering in the heart of man.—De Lamennais

An Appeal to the Readers of The Catholic Fortnightly Review

(IN ABSENTIA EDITORIS.)

To enable him to recuperate his health, badly shaken by fifteen years of strenuous labor in the field of Catholic journalism, both German and English, the directors of the *Amerika* have, at his own urgent request, granted to Mr. Arthur Preuss, who is also the editor of this REVIEW, a six months' leave of absence from his post as editor-in-chief of our leading German Catholic daily.

Mr. F. P. Kenkel of Chicago has resigned the editorship of the *Katholisches Wochenblatt* to take charge of the *Amerika*.

For the CATHOLIC FORTNIGHTLY REVIEW, of which he is not only the editor but also the publisher and business manager—"general cook and bottle-washer," as he sometimes jokingly puts it—Mr. Preuss has unfortunately been unable to find a substitute, and hence he will probably not be free to take the long sea voyage or the six months' sojourn in Florida which his doctors recommend. His "vacation" will be rather like the noonday rest of *Puck's* hired man who was compelled by his farmer boss to "grub out a few stumps while he was resting." For to edit, publish, and manage a fortnightly journal of the intellectual calibre of this REVIEW is quite enough to keep even a strong man busy.

However, Mr. Preuss will endeavor to derive from the partial relief afforded to him this summer as much physical and mental relaxation as possible under the circumstances. One of his friends improves the occasion of the chief's temporary absence to suggest that every reader of the CATHOLIC FORTNIGHTLY REVIEW should make it his business—and it will be an easy thing for most of them—to *gain at least one new subscriber for this journal.* An increase of five hundred paying subscribers would enable Mr. Preuss to devote his entire time and energy to this REVIEW, making it a better paper than it already is, and, if possible, even more worthy of Catholic patronage.

It is sad to reflect that our Catholic editors are generally not appreciated till they are gone. Not until Jules Paul Tardivel lay upon his death-bed—to recall the most recent case—did his friends make a serious effort to procure for his excellent *Vérité* the number of subscribers which it always deserved but, in consequence of the opposition of some and the apathy of many others, never had. Not until his noble soul had cast off the fetters of an infirm body, did bishops and priests and the Catholic public generally give full expression to their admiration for his noble life and their appreciation of the services he had rendered to his Church and country.

AMICUS.

Catholic Fortnightly Review

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS

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TWO DANGEROUS TENDENCIES IN MODERN SPIRITUAL LIFE.

SPEAKING of the morbid multiplication of special devotions which is so characteristic of our time, Rev. M. Meschler, S. J., says in a paper on the influence of religion in character-building, in that scholarly Catholic magazine, the *Stimmen aus Maria-Laach* (lxviii, 3):

"There is finally to be mentioned a certain inquietude and restiveness, a craving to enrich asceticism with ever new devotions and means of perfection—instead of making good use of the old and approved ones. As in the matter of clothes, some are continually on the search for new fashions in devotion, and think they must participate in every new fad. Even presupposing the approbation of the Church, there can be too much of these good things. Special devotions are pious practices not prescribed by the Church. Every one can choose whatever suits his taste and individual inclination, just like at a big banquet table. To partake of every dish in equal portions, might prove too much. This unhealthy haste and unrest itself is most undoubtedly a bad symptom."

"But," the same eminent asceticist continues, "there is also a contrary tendency manifesting itself in the spiritual life of to-day. This tendency has very little use for devotions in general. It advocates quite openly a return of modern Christianity and Catholicism, both with regard to divine worship and with respect to dogmatic and moral teaching, to the essentials of primitive Christianity. System and external precepts, even the vows of religious, are considered by those who hold these ideas, as forcible contractions of interior piety and its outward manifestation. Man, they hold, should be subject only to the Holy Ghost and the spirit of charity. Americanism so-called, or Heckerism, condemned by

the Church, is a product of this modern tendency. How are we to judge this species of asceticism? It is certainly very modern and differs *toto caelo* from the old; and it is extremely doubtful if it will be able to reform and to mould character, to train men as as they ought to be trained and as we need them to-day. The whole movement aims at minimizing and weakening the educative forces and powers, which is, to say the least, a mild religious Liberalism, and Liberalism is only half a system, incapable of training true Christian men."

But where is the golden mean? P. Meschler indicates it briefly in these words: "In the wholeness, the unweakened preservation of asceticism in its supernatural originality, lies our salvation; all else is only half a remedy, a poor makeshift, love's labor lost;"—and his whole paper in the *Stimmen* is a development of this thesis. We regret that we have not the space to reproduce it *in toto;* or rather—to be perfectly frank—the ability to translate P. Meschler's energetic and specifically Teutonic phrases, so heavily freighted with solid thought and soothing unction, into anything like readable English.

We take this opportunity to say, once again, that the *Stimmen aus Maria-Laach* of the German Jesuit Fathers[1]) is far and away the most scholarly among the magazines of the Fatherland, and that it deserves a much larger circulation among the German reading clergy and cultured laity of this country than it seems to enjoy. No. 3 of the current volume, from which we have quoted above, may serve as a sample of the wealth of important and interesting papers which every succeeding *heft* offers. We mention but a few of the subjects it treats: St. Hubert, the Patron of German Hunters (Beissel); From Manchuria to Port Arthur (Huonder); A Study in the Religious Census of Switzerland (Krose); Religion as a Factor in Character-building (Meschler); The Spanish Humorist P. Joseph Francis de Isla, S. J. (Baumgartner). The department of book reviews counts a host of learned contributors and leaves no new book of importance in any language unnoticed. Typographically, let us add, in conclusion, the *Stimmen* is a delight to the eye—there is absolutely no other Catholic periodical like it in the world.

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1) Published in ten annual hefte at $3 a year, by B. Herder, Freiburg and St. Louis.

THE ECCLESIASTICAL REFORM MOVEMENT IN ROME.

ROME, MAY 15TH, 1905.

No less than nine pamphlets have lately appeared in Italy on the politico-religious situation and on the reform movement inaugurated by Pius X. For the benefit of those of your readers who may desire to follow up the controversy, or are interested in some particular phase of it, I enumerate the titles of these pamphlets in full, adding their place of publication and the name of the publisher:

1. Pio X. Suoi atti e suoi intendimenti. Pensieri e note d'un osservatore. (Anonymous.)
2. Fiat Pax. Roma. Libreria internazionale Lux.
3. Luigi Tassi, Risposta all' opuscolo "Pio X., suoi atti e suoi intendimenti."
4. Questione Politico-Religiose. Dopo gli "Atti ed intendimenti di Pio X." Osservazioni di un prelato Romano. Roma. Forzani e Co.
5. Il Papa è il Papa. Confutazione dell'opuscolo: "Pio X., suoi atti e suoi intendimenti." Roma. La Vera Roma.
6. Luigi Tassi, La Mia Risposta all' opuscolo: "Questione Politico-Religiose." Roma. Forzani e Co.
7. Intorno al recentissimo opuscolo "Pio X, suoi atti e suoi intendimenti." Milano. Oliva e Somaschi, Via Solferino 12.
8. Nazareno Patrizi, La dotazione imprescrittibile e la legge sulle guarentigie. Roma. Tata Giovanni, Piazza del Biscione 95.
9. Sul valore del "Non Expedit." Roma. Tata Giovanni, Piazza del Biscione 95.

I can not enter into a detailed criticism of all these brochures, of which the last-mentioned two have merely political significance. Only a word or two in general. Several of the pamphlets propose a reformation in ecclesiastical administration as well as in the *cura animarum*, taking this term in the widest sense; while the others defend existing institutions just as they are. He who, with a full knowledge of the actual position of the Church in Italy, and especially in Rome, studies all these booklets (of which one has no less than eighty-eight pages) carefully and without prejudice, pondering critically all the arguments on either side, can not help arriving at the conclusion that the defendants have the worst of it. The few arguments which they are able to marshal are not worth much. Their chief work is to deny the allegations of their opponents, which is very easy but rather unconvincing.

It was quite generally believed that the first of the pamphlets named in my list, which started the controversy, had the appro-

bation of the Holy Father or at least was published with his knowledge and consent. The *Osservatore Romano* has since declared that Pius X. had nothing to do with it. It has been remarked in connection with this brief dementi, however, that it neither expressed nor insinuated a single word of criticism or condemnation. I know it to be a fact that, when the printer sent the proofs to the Master of the Sacred Palace, Fr. Lepidi, O. Pr., to get the Imprimatur, he received word from that dignitary that he would not give his Imprimatur, but that the brochure could be published and sold, *non obstantibus quibuscumque*. We are not, of course, allowed to draw from this incident any far-reaching conclusions; it can nevertheless be safely inferred that the Sovereign Pontiff is not willing to forbid the free discussion of ecclesiastical reform measures, provided the disputants keep within certain well defined and well understood limits. When therefore some of his opponents cry out loudly that the author of 'Pio X., suoi atti e suoi intendimenti' gives scandal and that his brochure offends pious ears, we know that Fr. Lepidi, the official censor, after having taken counsel (as he doubtless did in this case) with his supreme master, did not and does not share such an extreme opinion.

It can not be gainsaid that there are many things in the Church, in Italy and in Rome, which need to be reformed. No one knows this better than the Pope himself; else why should he have undertaken so many reforms and why should he harbor the purpose, so clearly indicated, of introducing more? What sense is there in asseverating that the conditions censured in several of these pamphlets do not exist, when every man who has his eyes open knows full well they do? Are we to imitate the dishonest method of the champions of "Americanism," who when Leo XIII. issued his famous brief "Testem benevolentiae," rose up and denied there was any such thing in America as the Americanism solemnly condemned by the Pontiff?

Reform is in the air. I need not tell the readers of the CATHOLIC FORTNIGHTLY REVIEW of the almost innumerable books, pamphlets, and newspaper articles which have been published in Catholic Germany during the past few years on the subject of needed betterments, and on the way in which modern civilization might be made to harmonize with the *depositum fidei* so jealously guarded by the Church. Unfortunately the ablest and purest-intentioned among the reform champions (I abstract of course from Liberalism, in which there is no virtue) have been forced to retire from the arena, leaving their opponents hugging the vain delusion that they had won a battle which has only just begun. Perhaps the time is not yet ripe for a discussion of the question

from the general point of view taken by most of these German critics. The Italians are decidedly more practical, as the reform pamphlets enumerated in the beginning of this letter prove. Leaving generalities aside, they sail directly *in medias res*, taking the situation as it is and pointing out exactly and in detail what ought to be changed for the better, why and how.

It is hard to tell what the upshot of the whole controversy will be. For the present there is no ground for the apprehension expressed by certain well meaning but clearly all too timid correspondents. I shall keep the CATHOLIC FORTNIGHTLY REVIEW posted on future developments. DENDRON.

THE SINGLE TAX QUESTION ONCE MORE.

IV.—[*Conclusion.*]

We are now prepared definitely to answer the last question in our enquiry, To whom does the land value, this "unearned increment," belong and by what title? According to the principles laid down so far the answer can not be doubtful. The exchange value of an object, as we have seen, is the possibility of obtaining by exchange an equivalent amount of other goods; in other words, it is the usefulness of the object considered as a means of exchange. Now who can claim this usefulness? Evidently no one except the owner of the object. The owner and he alone has in virtue of his right of ownership the legitimate and inviolable power of disposing of his property for his own benefit, and that in any manner whatever, so long as he does not violate the rights of others or a just law prohibiting such or such a particular use of his right. The owner may keep his property for himself or give it away as a free donation; he may lease it to others for a certain amount of yearly rent; he may also, if he pleases, give it away under condition of receiving for it its equivalent according to common estimation—a transaction which we call selling. If he sells his property, his ownership in what he sells ceases, but in its stead he receives its equivalent, i. e., becomes the owner of the price.

Now in selling his property and "pocketing" a fair price which he gets for it, does the seller violate any just law or other people's rights? The law forbids the act of selling only in special circumstances, e. g., if the owner is under age. Generally speaking, a proprietor is not forbidden by law to sell his property. Besides, the seller does no wrong to the buyer, because the latter receives the equivalent of the price he pays and consents to the bargain freely. Finally, no one else is wronged in any way by that sale, because no one else owns the property in question nor has any

one else a claim to its value or to a part of it. Hence the transaction is entirely legitimate. By selling his property the seller becomes the rightful owner of the whole price, just as the buyer becomes the rightful owner of the whole property which he buys. Claiming the price for any one else than the owner of the salable object would evidently be a negation of his right of ownership. But the claim to the price in case of an exchange and the claim to the exchange value of an object are one and the same thing. Consequently to deny the owner the claim to the value of his property is in fact a denial of his right of ownership. By its very nature, therefore, the value belongs to the owner of the valuable object and the right of ownership essentially includes the legitimate claim to the value of the object owned, no matter what that object is, chattel or land.

* * *

From the foregoing the reader will easily understand that our doctrine is but an application of the principle: "Res fructificat domino." The exchange value as such is not a product or fruit which property yields under certain favorable conditions of society. It is a civil or social fruit. Outside of society property would be useful only within a very limited sphere; in society it becomes, besides, under favorable circumstances, exchangeable for other useful goods. This new advantageous feature of property with all the benefit to be derived from it belongs to the owner of the object for the same reason as its other useful qualities and its natural fruitfulness belong to him. The owner of a thing owns the real thing and the whole thing as it is; he owns it, therefore, with all its fitness for immediate practical purposes and with all its fruitfulness, if it is capable of bearing fruit, be it physically or civilly.

"Res fructificat domino" is a self-evident principle and is constantly applied by every one without the slightest misgiving. If the owner of a vineyard is blessed with a crop that not only compensates his labor, but leaves him double the amount as pure gain, one-third of the produce goes to him as "laborer," being the fruit of his labor, the surplus goes to him merely as land owner, being the fruit of his vineyard; the former is an industrial, the latter a natural fruit. The seamstress of whom we spoke in a previous paper, who earns with her machine $3 a day, pockets indeed the whole amount; nevertheless only half of it is her personal earning; the other half is the industrial fruit of her machine, just as the interest which she draws from the bank, is the civil fruit of her deposit. The "fruit" of her machine, however, and her money is no less hers than the sum which corresponds to her personal daily work, because "res fructificat domino."

On this principle rests whatever income a proprietor may legitimately claim as proprietor, independently of his personal labor or activity; for what corresponds to the latter, is due to him as the fruit of his labor and is an earned increment. If in a lucrative business one and the same person does the work and owns the capital put into the business, he can claim the entire profit, which is partly earned, partly unearned. If, on the other hand, one furnishes the work, another the capital, the profit will have to be divided between the two partners according to a fair proportion agreed upon beforehand; the share of the former is due to him as compensation for his labor, whilst the claim of the latter is that of a proprietor to the fruit of his capital.

In an advanced stage of social progress almost any kind of property may be made productive or fruitful. Not only labor, but also land and capital are rich sources of wealth, nor can any one of them be dispensed with. Of the three land is undoubtedly the most important, whether we consider its abundance of hidden treasures and its fertility by which it is, as Leo XIII. says, "a never failing store-house for man's ever-recurring needs," or look upon it as the dwelling-place wherein men may live and build their houses, work-shops, stores or offices. In both respects land is the basis of the two other sources of wealth. It is, therefore, of paramount importance, nay of imperative necessity for the welfare of society not to abolish, but to maintain intact the right of land ownership as the author of nature and of society has established it. This is individual, not common ownership, as has been demonstrated. Those, however, who claim the land values for the use of society, must necessarily advocate the common ownership of all the land. For the argument advanced by Henry George and Dr. McGlynn, that the land value is the "creation of the community" and therefore belongs to the community, is no argument, as we have shown, but a mere sophism. Hence the only basis for confiscating land values for the use of society is common land ownership. Accordingly whosoever wants to justify the Single Tax, must with Henry George and Dr. McGlynn advocate common and reject private ownership in land, in opposition to sound ethics, to the teaching of Leo XIII., and to Holy Scripture.

ARE RELIGION AND PATRIOTISM INSEPARABLE IN IRELAND?

In an enthusiastic leader on "Pope Pius X. for Irish Home Rule," the Boston *Pilot* (68, 18) says that "religion and patriotism" are "inseparable in that country" (Ireland).

Without wishing to minimize the intense loyalty of Irish Catho-

lics to the Catholic faith, we beg leave to call the *Pilot's* attention to the fact that his statement is entirely too broad to be true.

In the first place, out of less than 4,500,000 Irish, 1,500,000 are Protestants of one sect or another. And Captain Finerty says in the Chicago *Citizen* (xxiv, 18) that a majority of these "believe strongly in the English supremacy, most of this class being fearful of hostile legislation by an Irish parliament which would be composed mainly of Roman Catholics. Their cry has been and is, 'Home Rule means Rome Rule,' although many Irish Catholic constituencies have elected Protestant members of Parliament, while not a single Protestant constituency has followed their liberal example. But, on the other hand, many Catholic aristocrats, rich merchants and members of the liberal and learned professions are as fiercely opposed to Home Rule as their Protestant counterparts, so that.... Irish patriotism can not be exactly judged from a religious standpoint. To the Protestant element belonged Molyneaux, Swift, Lucas, Flood, Grattan, Curran, Hussey Burgh, Hamilton Rowan, Wolfe Tone, Thomas Addis Emmet, William Orr, Henry Joy McCracken, Henry Monroe, Lord Edward, John and Henry Sheares, Robert Emmet, Thomas Russell, Smith O'Brien, Thomas Davis, John Mitchel, Thomas Clarke Luby, Isaac Butt, Charles Stewart Parnell, and a host of other patriot heroes, of the last and preceding centuries—men who have left an indelible mark on the history of their country."

Again, the history of the so-called Veto proves that even among the Catholics of Ireland religion and patriotism are not always "inseparable." When, in the second decade of the past century, Pope Pius VII. showed an inclination to grant to the British government a voice in the appointment to vacant sees in Ireland, the cry went forth: "Has the Pope turned an Orangeman?" and Daniel O'Connell, whom his latest biographer calls "the incarnation of the Irish race,"[1]) publicly protested in such un-Catholic language as this: "*I would as soon receive my politics from Constantinople as from Rome*[2])....Let our determination never to assent reach Rome. It can easily be transmitted there. But even should it fail, I am still determined to resist. *I am sincerely a Catholic, but I am not a Papist.* I deny the doctrine that the Pope has any temporal authority, directly or indirectly in Ireland. We have all denied that authority on oath, and we would die to resist it."[3])

The vehement speech containing these words was spoken from the very altar in Clarendon Street Chapel, Dublin.

But it was not only the laity that allowed their patriotism to

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1) The Life of Daniel O'Connell. By Michael MacDonagh. 1903 Page iv.
2) Ibidem p. 87.
3) Ibidem p. 89.

take precedence over their religion. At a synod held August 23rd and 24th, 1815, the Irish bishops unanimously resolved: "Though we sincerely venerate the Supreme Pontiff as Visible Head of the Church, we do not conceive that our apprehensions for the safety of the Roman Catholic Church in Ireland can, or ought to be removed by any determination of His Holiness, adopted, or intended to be adopted, not only without our concurrence, but in direct opposition to our repeated resolutions, and the very energetic memorial presented on our behalf, and so ably supported by our deputy, the Most Rev. Dr. Murray, who in that quality was more competent to inform His Holiness of the real state and interests of the Roman Catholic Church in Ireland than any other with whom he is said to have consulted."

The bearer of an address of protest from the Irish laity, Rev. Richard Hayes, a Franciscan friar, had to be expelled from Rome,[4]) and the Pope, in a letter to the bishops of Ireland, dated February 1st, 1816, declared that all their apprehensions were destitute of reason; as it was only proposed to give the British government power to erase from the list of candidates for a vacant bishopric, to be presented to the Holy See, those whose loyalty was suspected. "In doing this," His Holiness continued, "we have acted according to the invariable rule of the Holy See—that is, never to promote to vacant sees persons who were known to be displeasing to the powers under whom the dioceses to be administered were situated."

Nevertheless the situation was tense, and there is no telling what might have happened had not the Holy See finally ceded to the opposition of the clergy and the people of Ireland.

Looking back upon that critical time, O'Connell's biographer says: "By all it was felt that a grave crisis had arisen in the Catholic Church of Ireland, and such was the temper of clergy as well as laity that fears were entertained for the continued connection of that Church with the See of Rome should the Securities become law with the sanction of the Pope."[1])

4) Ibidem p. 105.
1) Ibidem p. 90.

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AMERICAN FREEMASONRY AND JEHOVAH.

1. As a concrete proof of the meaning injected by Masonry into the Christian Bible, when the Scriptures are measured by "square and compasses," no better one can be asked by friend or foe than the Masonic interpretation of the word "Jehovah."

A former series of articles assailed the impiety which made of Jehovah nothing but a modification of the pagan gods and goddess-

es; the present one will serve as a key to open up theprocess by which a credulous fraternity is asked to gulp down such impiety.

Three works of Mr. A. G. Mackey, his Encyclopaedia of Freemasonry (p. 376), his Masonic Lexicon (p. 224), and his Symbolism of Freemasonry (p. 176), will afford us abundant information. I quote here the first page only of the articles which in the various works are more or less extensive. In the Encyclopaedia, the earliest of the three, the matter is treated with most caution.

"Jehovah," he says there, (Encyclopaedia, p. 376), "is of all the significant words of Masonry, by far the most important. Righellini very properly calls it 'the basis of our dogma and of our mysteries.'"

It is, therefore, kind reader, worthy of our most careful study, since if we can get at the Masonic meaning of the word, we shall get at "the basis of Masonic dogma and Masonic mysteries"; we shall know "the nature and essence of God" which it is Masonry's sacred purpose to reveal; we shall bask in the divine light and no longer grope in our profane darkness.

"In Hebrew," he continues, "it consists of four letters, and hence is called the Tetragrammaton or four-lettered name; and because it was forbidden to a Jew, as it is to a Mason, to pronounce it, it is called the Ineffable or Unpronounceable name."

Truly, were Masonry to travel long in such good company as that of the orthodox Jew, who out of supreme reverence for the divine name never permits it to pass his lips, the task of arriving at Masonry's estimate of the word might be hard indeed; and many a reader might think, perhaps, that with all our desire of sincerely studying Masonic dogma, we had been somewhat overharsh with the esoteric brethren. But let us hasten on.

"For its history," he says, "we must refer to the sixth chapter of Exodus (verses 2, 3). When Moses returned discouraged from his first visit to Pharaoh, and complained to the Lord that the only result of his mission had been to incense the Egyptian King and to excite him to the exaction of greater burdens from the oppressed Israelites, God encouraged the patriarch by the promise of the great wonders which he would perform in behalf of his people, and confirmed the promise by imparting to him the sublime name by which he had not hitherto been known: 'And God,' says the sacred writer, 'spake unto Moses and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, but by my name Jehovah was I not known unto them.'"

We have no reason yet to quarrel with our author, neither would we quarrel without reason. We have only to compliment him on

the clearness and neatness with which he has put the matter before us.

"This ineffable name," he continues, "is derived from the substantive verb hayah, to be; and combining, as it does, in its formation, the present, past, and future signification of the verb, it is considered as designating God in his immutable and eternal existence."

Tread tenderly, reader, for there is a pitfall in your path. "The ineffable name is derived from the Hebrew substantive verb hayah, to be." Derived by whom? By all Hebrew scholars? By esoteric Masons? We shall see. Your attention is here called to an admission so seemingly sincere and natural, that to question its sincerity seems to be but the idlest suspicion of a quibbling mind; our author will, however, in plain and explicit words, give us quite another derivation before our article is over. Rely not on those who take the Egyptians for their models, "and make use of symbols to conceal rather than to express their thoughts." (Ritualist, p. 41).

For brevity's sake, we omit what our author says about the unlawfulness for a Jew to pronounce this name and hasten to chronicle his re-assertion that the word really comes from hayah, to be.

"And now," continues he, "as to the grammatical signification of this important word. Gesenius (Thesau., II, 577) thinks—and many modern scholars agree with him—that the word is the future form of the Hiphil conjugation of the word to be, pronounced yavah, and therefore that it denotes 'He who made to exist,' 'called into existence,' that is, the Creator. The more generally accepted definition of the name is, that it expresses the eternal and unchangeable existence of God in respect to the past, the present, and the future. The word Jehovah is derived from the substantive verb hayah, to be, and in its four letters, combines those of the past, present, and future of the verb.....Hence among other titles it received that of nomen essentiae, because it shows the essential nature of God's eternal existence. The other names of God define his power, wisdom, goodness, and other qualities; but this alone defines his existence."

We shall not quarrel even here with our author on the tense and form of the verb, for whether it be the future Hiphil, as Gesenius holds, or the imperfect Kal, as Vigouroux contends (Dict. de la Bible, Fasc. xx, Col. 1228), all Hebrew scholars, as our author himself informs us, derive the essential name of God from the substantive verb, hayah, to be.

"Although there is, perhaps, no point in the esoteric system of Masonry more clearly established than that the Tetragrammaton is the true omnific word," he says farther on, "yet innovations

have been admitted by which in some jurisdictions in this country that word has been changed into three others, which simply signify divine names in other languages, but have none of the sublime symbolism that belongs to the true name of God. It is true that the General Grand Chapter of the United States adopted a regulation disapproving of the innovation of these explanatory words and restoring the Tetragrammaton; but this declaration of what might be considered a truism in Masonry, has been met with open opposition or reluctant obedience in some places."

What are the three words "that simply signify divine names," that are "explanatory words" of Jehovah, that have been substituted in many parts of America for the Tetragrammaton, and that have been clung to even in spite of "the regulation of the General Grand Chapter of the United States"? Our author kindly informs us on p. 112 of his Encyclopaedia.

"Bel is the contracted form of Baal and was worshipped by the Babylonians as their chief deity. The Greeks and Romans so considered and translated the word by Zeus and Jupiter. It has with Jah and On been introduced into the Royal Arch system as a representative of the Tetragrammaton, which it and the accompanying words have sometimes ignorantly been made to displace. At the session of the General Grand Chapter of the United States in 1871, this error was corrected; and while the Tetragrammaton was declared to be the true omnific word, the other three were permitted to be retained as explanatory.

"Belenus, the Baal of the Scripture, was identified with Mithras and with Apollo, the god of the Sun."

We start with Jehovah, we end with Apollo, the sun-god. Bel or Baal is an explanatory word. The Bel or Baal of the Scripture, between whom and Jehovah no truce was possible, are so identified in Masonry that they may be taken indifferently one for the other; nay, with many Masons Baal is the favored substitute for Jehovah and his explanation. Poor fool of a prophet who on Mt. Carmel (III. Kings, xviii, 21) addressed his nation: "How long do you halt between two sides? If the Lord be God follow him: but if Baal follow him."

Poor fool of an Elias, idiotic priests of Baal, asinine multitudes of Israel, who did not perceive that Jehovah and Baal—for the prophet in the passage quoted uses the word Jehovah—were but different names for the same person, and that both sides were engaged in the same religious worship! Poor fools!—but there are others. How simple everything becomes in Masonry! Black is white and white is black, they are only different names for color; truth is falsehood and falsehood truth, both are merely words.

NOTES ON CLASSICAL TEACHING.

Are we sufficiently aware of the danger there is in excluding Latin and Greek from the program of the college, or in giving preponderance to the study of French, German, Spanish, and Italian?

If we abolish Latin and Greek, we strip the humanistic college of its purpose and lower it to the plane of a purely commercial institution. Can we suffer this to happen? It were to misconceive the character of the college as a channel of liberal culture which it has been for centuries. Besides, the moment it is forced out of existence, we lose a powerful, and not the least, ally in combating the pernicious Zeitgeist. This alliance of the college should be all the more welcome, because by it the very youth and hope of the country, whom the agencies of the Zeitgeist are in their turn so anxious to bring under their control, are enlisted in a noble and ideal cause. It may be said that, by conscientious work in a classical school, the very youth of fourteen is unconsciously yet truly doing stout battling—in his own little way—against the all-pervading spirit of modern utilitarianism.

Modern languages are not, and never will be, principally studied for the intellectual training they may afford, but to serve the direct purposes of life. On the contrary, the dead languages of ancient Rome and Hellas, by their very remoteness from the modern world, forbid any desire of exploiting them for the practical ends of life. While engaged in the study of the ancient masters, the student is at once lifted out of the dull, prosaic, and commonplace present, and while he enters into the spirit of some of their noblest productions, he is like one gazing back upon a world of departed glory and seeing only bright and poetic features; or again like one gathering, fresh from the bank of the river or the slope of the hill, leaves and flowers that "have not the dust of the highway upon them." Thus, to the present day, the culture of Rome and Hellas exercises a refining influence; thus, an ideal goal, worthy of youth's noblest courage, is placed within the reach of the classical candidate; thus, almost from his boyhood, the conviction is imperceptibly instilled into him that he must look upon life and its affairs in the light of higher interests, rather than in that of purely utilitarian principles.

The elevating and refining influence of a classical training is readily acknowledged by all those who have been able to observe the striking differences displayed in the tastes and conduct of classical students, and those of commercial students of the same institution. With the classics playing a prominent part in its curriculum of branches, the college is by its very existence a protest against the spirit of a materialistic age. And this we must

never cease to war against. Very truly says a modern educationist: "Too much has the spirit of the market-place invaded the field of education; and the interests of a liberal training have too often been sacrificed to an insatiate commercialism. Is the highest goal of intellectual and social life nothing but the rearing of a few millionaires?..... A nation that aims at nothing but industrial and commercial expansion, neglecting the higher ideals of mankind, may flourish for a time, but will not contribute much to real civilization. History has proved this..... This country has made marvellous strides in industrial and commercial enterprise, but should it not aim at becoming a leader in the world of science, literature, and art? In order to assume this leadership, the country must aim at thoroughness in education, and at solid, productive scholarship. Now so far the classical studies have proved the best basis of thorough education and solid scholarship, and doubtless will continue to do so in the future."[1])

If, as we are told, "English humanists are beginning to realize that it is not the Latin and the Greek language that are exceptional means of culture, but their literatures," they ruthlessly deprive the rising generation of England of one of the surest means of securing for themselves the advantages of mental discipline. It is true, however, and very desirable that increased attention should be given in the future to Roman and Greek literature. And for the study of literature, extensive reading is indispensable. "The desideratum of collegiate instruction in any foreign language is reading, reading, and again reading. The advanced student of Italian, for example, soon forgets that lessons are measured in lines and pages; he devours chapters and books. The language, except with the more indolent, ceases to be an obstacle and becomes a delightful medium for gaining new impressions and ideas. This point which a large percentage of men in the modern languages reach somewhere in their second or third year, is attained by an infinitesimal number of classical candidates after the regulation six years of Latin and three of Greek. So long as this remains the case, Greek and Latin will infallibly bear the look of useless subjects."

Our opponents here overlook the difference between modern and ancient languages. The former are comparatively easy of acquisition and studied mainly for the sake of their literature. Latin and Greek, on the contrary, are comparatively difficult languages, taught at college also for the sake of the mental training they afford. Again, the study of modern languages re-

1) R. Schwickerath, Jesuit Education.—Our praise bestowed on the college does not, however, imply censure of the business school. This institution, like all others, has a mission of its own. But to be beneficial to the country, it must not encroach upon the interests of the humanistic school, which is no less necessary for the welfare and progress of a nation.

ceives a potent stimulus from the alluring prospect of using them in the near future and for the direct purposes of business; whilst the classics are looked upon by a large percentage of students as something so infinitely removed from modern life that it is a wonder they are taken up at all. It is not to be imagined, therefore, that, all things being equal, the student should know as much Latin and Greek as he would learn French or German or Spanish in the same time. There are essential points of difference between the ancient and the modern languages. If these be not weighed in the balance, if, in particular, mental discipline be counted for nothing, then it is no wonder that, in comparing results, the modern languages should appear to better advantage than their more ancient rivals.

As to the "look of useless subjects" the classics are said to bear, this is not strange in an age of the strongest commercial tendencies. The average modern business man does not appreciate the classical studies, because—to use the words of Brownson—he can not reduce them immediately to any corresponding value in U. S. currency. He would fill all his pockets with Attic talents, rather than his brains with Attic thought, and deal with the Attic standard of measures, weights, and coins, rather than form his taste on the Attic standard of the beautiful. But it is precisely for this reason that now more than ever before there is need of retaining, reforming, and encouraging classical teaching, because it is an excellent set-off against the mean, grovelling snobbishness of those who have no higher interests to look after than the accumulation of the everlasting and almighty dollar.

Why then do classical candidates "after the regulation six years of Latin or three of Greek," know so little of Greek and Roman literature? "The trouble lies in the deadening effect of philological pedantry upon classical study. With fatuous insistency, the dry-as-dusts have actually built up an ideal of classical antiquity which would arouse inextinguishable laughter in a Greek or a Roman. We have been taught to believe that the Latin language began with the Triumvirate and died with Nero; that Greek flourished ephemerally during the fourth and fifth centuries B. C. Within these rigid limits, with uncovenanted and illogical mercies for Homer and Herodotus, the classical was confined. All else was anathema. This preposterous absurdity resulted in setting little Latins remorselessly against as stiff a writer as Caesar—about as sensible a choice for first reading as Jomini for a French student—while it deprived budding Grecians of Plutarch, a perfect storehouse of entertainment and profit."

Philological pedantry has done much to render the classics odious. This philologists have been sometimes the first to acknowledge. But we flatly deny that this is the only trouble.

No, we repeat it for the hundredth time: the spirit of the age, which to such an alarming extent is gravitating towards the material, must, as a consequence, be thoroughly antagonistic to classical teaching, which of its very nature involves a sort of noble and unselfish belief in the ideal. No reader of the times can deny that the Zeitgeist is responsible for most of the havoc we deplore.

If the writer in the N. Y. *Evening Post*, whom we have repeatedly quoted in this and previous papers, here turns sarcastic, it is to the detriment of his own cause. Latin and Greek occupy in our schools a definite period, say three or six years respectively. Now that time is the student's most impressionable age. Why not then pick out for him a list of such authors as are specially fit for reading in those years? In our English courses, we very carefully discriminate between authors who rank among the classics and those who do not! Why not do the same in Latin and Greek?

But then we deprive "budding Grecians of Plutarch, a perfect storehouse of entertainment." Well, are colleges to be reading-clubs? Is it for entertainment that our youth flock to schools? Brainwork and entertainment are mostly incompatibles. The college is a training school, a παλαίστρα if you will, or gymnasium, as our German friends aptly style it. Here the student is expected to acquire a taste for classical literature; here he is to receive a mental training such as he will get nowhere if not at college. Now this training of the mind and this development of the æsthetic sense are best accomplished on strictly classical models. Again, the college is designed merely to introduce the student into the world of Greek and Roman thought. It places him in the way of exploiting for himself the mines of classical lore, and then dismisses him with just a good start in the right direction. After that the student must shift for himself. He may widen, if he chooses, his intellectual horizon, and push out the limits of his reading as far as he pleases; he may even to his heart's content "devour chapters and books" of Plutarch and Company.

The imputation that educators by selecting a list of standard school authors anathematize the rest, is childishly ridiculous. Reading, and extensive reading, and reading-on "without fear and without reproach" is necessary; but however necessary it may be, it is but fair that the authors whom general consent has placed among the standard writers of antiquity, should be preferred to such as have not attained to classical excellence, however useful their reading may be in all other respects.

We can not, therefore, see any preposterous absurdity in making a list of school authors for college use. The line must be drawn somewhere. That, in point of fact, it has been sometimes drawn too close, we readily concede; for after all, allowances must be made for the teacher's individual taste and judgment.

A TIMELY AND POWERFUL PLEA FOR CHURCH EXTENSION

which ought to be put in pamphlet form and spread in a million copies among city Catholics, is contributed by Rev. F. C. Kelley of Lapeer, Mich., to the June *Ecclesiastical Review.*

In the South and West, says Fr. Kelley, there are numerous small places where there are no Catholic churches, or such as are not worthy of the name, while in our big cities thousands of dollars are annually spent for magnificent structures and costly paraphernalia. "We have built up the centre—and in our confidence have allowed the wings to become weakened, and have neglected the outposts." In consequence thousands of neglected Catholics are falling away, and the source from which the cities draw their best and strongest recruits, is becoming tainted with the poison of heresy and religious indifference.

Something ought to be done to remedy this crying evil. But what?

Fr. Kelley has carefully studied the church extension work of various Protestant sects and believes that by adopting their best features a plan might be devised whereby the Catholic mission work which is so urgently necessary—aye vital if the Church is to hold her own in this country and to increase the circle of her influence, could be inaugurated and successfully carried forward.

By means of active church extension societies the sects, especially the Methodist Episcopalian, have dotted the country with churches, and supplied these churches with ministers, so that while we have to-day at most but one church for every 925 Catholics, there is one Methodist church for every 108 Methodists, one Universalist church for every 65 Universalists, one Baptist church for every 100 Baptists, etc.

The Methodists have a regular organized Church Extension Board with clerical and lay managers and many traveling agents. While they gained only 69,244 communicants in 1904[1]), they built no less than 178 churches. Altogether, by means of this Board, they have aided in the erection of 13,914 churches. They have a standing offer of $250 as a gift to aid in the building of a Methodist church in any of the frontier States or Territories, the only condition being that each church must cost not less than $1,250 above the value of the lot. Besides, they make easy loans to poor congregations. The Board raised in 1904 no less than $429,150 by conference collections, personal gifts, bequests, etc.

The Baptists have a Church Extension Beneficial Fund, the in-

1) The statistics in Fr. Kelley's paper, including the Catholic, are those of Dr. H. K. Carroll.

come from which alone is used, amounting to $158,508. They have aided since 1881, 961 churches. In 1905 they plan to erect 148 more. The money is raised by gifts and annuities[2]) and voted out directly by the convention.

The Congregationalists have a Church Building Society, which celebrated last year the golden jubilee of its existence. In these fifty years it has aided 3,491 churches and 876 parsonages with $382,923. The money is raised by the home missionary societies, the Sunday schools, the Christian Endeavor societies, and legacies.

Even the Episcopalians, who labor under much the same difficulties as we do, have succeeded in raising a permanent church extension fund of nearly four hundred thousand dollars, with which the Church Building Commission in charge, spending only the interest, have aided 344 churches by loans and, during the past eleven years, 350 churches and 41 rectories by gifts. And so forth.

We Catholics, to whom even the bigoted Dr. Carroll concedes a gain in 1904 of 241,955 members, have built, in spite of all our boasting, but 226 churches and have up to date made no effort to organize the important and necessary work of church extension. And yet, with the price paid by many a wealthy city congregation for a ciborium or a set of stations of the cross, a poor parish in some forlorn Western or Southern country town could be helped to a sadly needed new church or school, or to a resident pastor, or the faith could be planted in a community where the few stray Catholics live and die without the ministrations of a priest.

It is perfectly clear that something should be done by the Catholics of the East and North and middle West for their poor brethren in the far West and South. To determine precisely *what* should be done, we must leave to the readers of the *Ecclesiastical Review*, whom Fr. Kelley invites to a discussion of the subject, which, we trust, will be widely participated in and prove fruitful.

Should some practical plan be devised, as we sincerely hope, we shall consider it our duty to lend it our modest personal co-operation and the influence of the CATHOLIC FORTNIGHTLY REVIEW.

THE IMPORT AND BEARING OF THE FIRST OFFICIAL DECISION OF THE BIBLICAL COMMISSION

(see this REVIEW, xii, 11, 333) is explained by a learned French exegetist, the Abbé J. Fontaine, in No. 4244 of *La Vérité Française*.

The decision, as our readers will recollect, is to the effect that a Catholic exegetist is not allowed, for the purpose of solving diffi-

2) Money is accepted and interest paid during the life of the giver, but after his or her death, it becomes the property of the society.

culties, to consider certain Biblical passages which seem to report historical occurrences, as tacit or implicit quotations from an uninspired author, which the sacred writer does not adopt as his own and which are not therefore safeguarded against error; unless he (the exegetist) can "prove by solid arguments," 1. that the sacred writer really cites the words or documents of another, and 2. that he neither approves nor adopts them as his own, so much so that he can rightly be considered as not speaking in his own name

In other words, says the Abbé Fontaine, it is required that the tacit and implicit quotation be made manifest and, as it were, explicit, by solid arguments. It is required furthermore that the fact be established by solid arguments that the sacred writer, in reproducing such a quotation, does not in any wise mean to guarantee its truth. Unless therefore it be proved in every single instance that a Bible passage which records or seems to record historic facts, is the product of an outside, non-inspired author, for whose correctness the sacred writer does not assume any manner of guaranty,—the passage must be held to be true and correct.

This decision seems to be aimed at the so-called legendary system of exegetics, which holds that the sacred writers, especially those of the Old Testament, may have gathered up traditions historically worthless or containing an admixture of falsehood, and introduced them into their own inspired compositions without any intention of assuming the responsibility for their correctness. In such cases, this school asserts, the sacred writer neither affirms nor denies; he simply relates something absolutely indifferent with respect to his sole purpose, which is exclusively religious.

The decision of the Biblical Commission condemns this system as untenable, except where the exegetist can conclusively prove that there is involved a real legend for which the inspired writer assumes no responsibility.

But, granting that it is sometimes possible to distinguish in a certain passage of Holy Writ, a fragment of some foreign document—in other words, a more or less implicit quotation; how are we to make out if it involves a vague and nebulous legend, an oral or indefinite tradition of which we know neither the origin nor the mode of transmission? It will be exceedingly difficult in such cases to find "solid arguments," such as the Biblical Commission demands for every single instance. There can be no doubt that the decision is meant to condemn the legendary system fundamentally. For while this theory sets up the principle of the utter indifference of the inspired writers in all matters historical or non-doctrinal; the Commission's declaration is based upon the

radically opposite principle that the sacred writer was bound first and above all to safeguard the truth of his text in matters historical no less than in matters doctrinal. And it is for this sole reason that the Commission so inexorably requires the exegetist to furnish proof for his claim that the implicit quotation does not proceed from the inspired writer himself, but from some foreign author not endowed in any degree with the privilege of supernatural inspiration.

BOOK REVIEWS AND LITERARY NOTES

Life of Daniel O'Connell. By Michael MacDonagh. Cassell & Co. (B. Herder, St. Louis.) $2.50 net.

The author has manifestly written for the general public, as he avoids footnotes, explanations, etc., or he considered O'Connell's life to be so well known that he deemed them unnecessary. The book is as interesting as a romance, teems with dramatic scenes, and is written in a beautiful style which continually charms as it unfolds the life and deeds of this hero of Ireland. Still it is not a panegyric on O'Connell. The author asserts his purpose to write "as dispassionately and impartially as the inevitable prepossessions of race and religion and environment allow," and he has fully succeeded. We are glad to notice that he does not follow the tendency of our times in simply putting before our view the ideal traits of unblemished manhood, carefully hiding whatever is derogatory to his hero, but gives us objective reality without subjective bias. He shows us the picture of the man in his weakness and in his strength; as a stormy demagogue, yet reverencing law and authority; as an advanced democrat, yet deeply attached to the monarchical government; as an agitator among the common people against the governmental methods in Ireland, and yet perfectly loyal to the English crown.

This latest life of O'Connell, deserves a wide sale, and it is to be hoped that many a young man will be led by its perusal to achieve great things. Ireland needs a second, and other lands are still waiting for their first O'Connell, who will arise and serve God and His Church and his native land as loyally, valiantly, and faithfully.

The 'Historians' History of the World.' The 'Historians' History of the World' (A comprehensive narrative of the rise and development of nations as recorded by over two thousand of the great writers of all ages; edited, with the assistance of a distinguished board of advisers and contributors, by Henry Smith Williams, LL.D. In twenty-five volumes. The Outlook Company, New York) has been criticized from a Catholic point of view. It

is interesting to note the N. Y. *Evening Post's* condemnation of this pretentious work from the standpoint of historical science. Says our scholarly contemporary in the course of a lengthy criticism (May 10th):

"When all else has been said and all allowances have been made, the fact remains that if we omit the editorial compilations, the occasional quotations from original sources, the special articles, and the extracts freely taken from the Encyclopedia Britannica, more than 90% of the remainder, itself constituting more than 75% of the whole, is drawn from writings that were published from fifty to one hundred and fifty years ago, and have no authoritative place in the historical literature of to-day." . . . . . "We do not put the case too strongly when we say that, so far as the history of the United States is concerned, this work is an imposition upon the public." . . . "We can not believe that intelligent men and women will be patient of a history that represents so small a part of the world's scholarship. How far it will prove interesting, it is impossible to say. The history is a patchwork, devoid of unity either of style or treatment. That portions of it will be useful, we can not doubt, but made up as it is of selections good and bad, chosen with little regard to their critical value from works largely discredited by the historical expert of to-day, it can not be recommended as a work of reference."

——'Holy Obedience' is the title of a thirty-one page pamphlet in green covers that recently reached our book table. The author, who, we believe, is Rev. Dean J. Eugene Weibel, of Jonesboro, Ark., shows in three chapters, in the light of Holy Scripture and the Fathers, 1. that obedience is the foundation of the religious state; 2. that it is the honor and glory of the religious state; and 3. what are its qualities. It affords excellent food for meditation to religious.

BOOKS RECEIVED

Conditions in Utah. Speech of the Hon. Thomas Kearns, of Utah, in the Senate of the United States, Tuesday, February 23th, 1905. Washington, 1905. [Pamphlet.]

Catholic Yearbook of New England. 1905. Published by the J. K. Waters Co., Boston. Price 25 cts. [Pamphlet.]

Luther und die Gewissensfreiheit. Von Dr. Nikolaus Paulus. Muenchener Volksschriftenverlag. Muenchen. 1905. Preis 30 Pfennig. (Pamphlet.)

The Transplanting of Tessie. By Mary T. Waggaman. Benziger Brothers. 1905. Price 60 cts.

Certainty in Religion. By Rev. Henry H. Wyman, Paulist. New York: The Columbus Press. 1905.

A Daughter of Kings. By Katharine Tynan Hinkson. Benziger Brothers. 1905. Price $1.25.

The Senior Lieutenant's Wager and Other Stories (A collection of short stories by thirty writers.) Benziger Brothers. 1905. Price $1.25.

PARERGA AND PARALIPOMENA

Stork Parties.—In Elmira, N. Y., recently, ex-Governor Fassett and his wife gave a party for their married daughter, Mrs. Hodgson, who came home to visit the old folks. There was no inkling as to what it was all about until the guests had been ushered into the dining room. The table was handsomely decorated, the most striking and the chief of the decorations being a huge stork. It stood in the center of the table, and the beak was gracefully pointed in the direction of Mrs. Hodgson's place. The place cards were decorated with pictures of storks and other things which the story books tell of as accompanying the joy-giving birds on their pilgrimages about the country. The climax came when the loving cup was sent on its round. When the first to taste of its contents discovered that the cup held only milk, not a smile was shown. Each one took the hint as the cup journeyed along, so that every diner in touching it to her lips had the same surprise.

"Such exquisite taste,"—says Mr. William Marion Reedy of the *Mirror* (xv, 13), one of the most brilliant journalists now wielding the pen in America—"Such exquisite taste who shall appropriately celebrate? Note the happy idea of the stork pointing out the lady. What delicious reserve and restraint! All it needed was that the bird should have borne in its beak a card bearing the date of his arrival in the quarter indicated. Once the lady who was to be visited by the stork used to withdraw, as into pious retreat of preparation for her sacred office, but that is all played out. The stork comes with a brass band and three-sheet posters, and odds are offered on the sex of the visitant in the spring, summer or winter 'book' of society's plungers. A stork party is such a refined, gracious event—especially if, after it has been held, the visit of the bird becomes a tragedy. Verily the East is showing us many new things. No more shall it be vulgar to point out the lady. Soon shall she wear a stork emblem herself to announce her election to maternity. Birth is to be elevated into a social function with frills. How long, oh, Lord, how long until we shall have accouchements in public before invited guests whose names shall figure in the papers next day, with what they wore, as 'among those present'? We are living, we are moving in a grand and awful time."

Pure English Undefiled.—The announcement that Senator Penrose, of Pennsylvania, has introduced a bill for the preservation of the English language from slang, is sure a hot one right off the bat. The general impression, at least on our beat, was that when it came to handing out the English language in a manner that was dead right we were pretty fly guys. Not only the preservation, but the amplification of the English language has always been the long suit of the American people, and no matter how fast new bunches of it were sprung, we are always dead next in a minute. What the Senator's game is we can't see from here, but we can give him a quiet tip that we're for the English language from soda to hock, and that if we can give him a lift at this graft he won't find any of us with cold feet. That is, of course, if it's a straight

deal and he really wants to do the right thing by the lingo that we are all so proud of. But if it's anything else he wants to keep his eye peeled. We've a hunch that any man who tries to monkey with our mother tongue for political purposes is going to get it in the neck all he has got coming to him We of Missouri, where, perhaps, in politics and literature, we use as much English language per capita as in any other neck of the woods in the country, certainly won't stand for anything that gives the language the heavy end of the log. If there is anything we are touchy about it is our English, and whether it is being used for the hot air of political gabfest, or the perfectly lovely resolutions of the Local Council of Women, we want it kept straight and used without any marks on the deck, and it will never lack for a gang of husky guys to see that it doesn't get the worst of it. Us for English, pure and undefiled, and oodles of it.

Why Do People Not Go to Church?—'The Christian Ministry' is the title of a new book by the Rev. Dr. Lyman Abbott. (Houghton, Mifflin & Co., Boston.) Dr. Abbott has been aroused by the question, "Why do people not go to church?" His new book shows that, by a careful census taken in the city of New York last year, it was found that approximately one-half of the population above school age is accustomed to take part in some form of religious service every week.[1]) The author is far from being satisfied with this showing, and sets himself the task of giving hints to his brethren of the cloth on the best methods of increasing their congregations.

But we fear that all these methods, admirable as some of them appear in themselves, will not avail much. The spirit of unbelief is stalking through the land, and the milk-and-water decoction into which modern Protestantism has dissolved the strength-giving faith of our fathers, will never produce a race of church-going and God-fearing Christians.

Food Adulteration.—A couple of routine items in the daily papers, mentioning reports issued, or about to be issued, by State universities on the composition of cattle-foods and compounded fertilizers, reveal how much better the diet of live stock, and even growing crops, is looked after than the diet of the citizen himself. We have been told repeatedly that a law making public the composition of every article of human food would be an infringement on private rights and a blow at honest industry. But State after State has adopted a law which requires the publication of official analyses of every cattle or stock food sold. In this way some communities which are absolutely lax in the matter of canned goods for human use, have attained high standards in bran and oil meal. Adulteration in one department, as a matter of fact, is exactly as prevalent as in the other. If there is a fundamental difference, it is that the four-legged consumers do not "insist"—as the manufacturers declare people do—on artificially bright colors, flavors, and combinations which nature never made.

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1) After subtracting the Catholics, we wonder how many church-going Protestants remain ?

NOTE-BOOK

Our esteemed and scholarly friend Rev. F. G. Holweck has assumed, at least temporarily, the editorship of Herder's *Pastoral-Blatt*, which has been, under the late Rev. W. Faerber's able direction, the specifically theological organ of the German speaking clergy in the United States. In the June issue the new editor, whom we cordially salute as a member of the fraternity, addresses to the German clergy of the country the ardent request to aid him in his endeavor to provide them with a worthy and useful medium of information and communication especially in matters pertaining directly to the *cura animarum*. "The *Pastoral-Blatt*," he says, "ought to be kept up under all circumstances; it shall not be left to go under so long as there are still German-American pastors able to handle the language of their parishioners."

We understand that the *Pastoral-Blatt* is to be changed in form and improved in contents. We are glad to learn of this, because it is a journal with an honorable and meritorious past and a field still large and fruitful which would remain untilled but for the unselfish devotion of its editor and publisher. Ad multos annos!

A writer in the *Freeman's Journal* (May 13th) shows that Rom. xii, 1: "rationabile obsequium" is very generally misused. The Douay version translates the passage thus: "I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service." The Greek phrase is: "*τὴν λογικὴν λατρίαν*"; and the meaning clearly is: "a spiritual sacrifice." Where there is no question of offering our bodies or our entire selves to God, this text can not be correctly employed.

The London (Ont.) *Catholic Record*, one of the most ably edited Catholic weeklies on the American continent, speaks (No. 1358) of "Another Spiritualistic Humbug" exposed. Why "Spiritualistic"? We all believe in Spiritualism. Spiritism (that is what the *Record's* article has reference to) is not Spiritualism, and we ought not to contribute to the confusion already existing in so many minds by using the two terms interchangeably.

Our most cordial felicitations go out to the Very Rev. Aug. F. Schinner, Vicar-General of the Archdiocese of Milwaukee, upon his appointment to the newly erected episcopal see of Superior, Wisconsin. Father Schinner is an able and a zealous priest and a first-rate administrator. We have no doubt he will make a splendid bishop. May his years in the episcopate be many and fruitful!

Among the several friends and well-wishers of the CATHOLIC FORTNIGHTLY REVIEW who have recently been honored by Rome, is the Rev. P. Hoelscher of Buffalo. The monsignorship came to him as an honor well deserved, and we hope he will live to wear its insignia for many, many years.

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CATHOLICITY IN NEW ENGLAND.

THE 'Catholic Year Book of New England' for 1905, recently published, contains some interesting information respecting the condition of the Church in that former stronghold of Puritanism. The ecclesiastical Province of Boston includes the Archdiocese of the same name, the dioceses of Springfield and Fall River, comprising together the entire State of Massachusetts, and the respective dioceses of Portland, Manchester, Burlington, Providence, and Hartford,—these last named being co-extensive with the States of Maine, New Hampshire, Vermont, Rhode Island, and Connecticut, within which the sees are severally established. Territorially, Portland is the greatest, stretching 29,895 square miles; the smallest is Providence, which is limited to the 1,085 square miles forming the area of Rhode Island, the smallest State in the Union.

The total Catholic population of the Province is stated at 1,856,550, ministered to by a clergy numbering 1,675, including 228 supplied from the religious orders, with 1,201 churches and chapels within which the Holy Sacrifice is celebrated.

It is matter of common knowledge that the city of Boston has long since ceased to be Puritan and, instead, has become largely Irish and Catholic; also that many other cities and towns in New England have lost their former Protestant character and that the native American element in the population is being replaced by the descendants, mostly Catholics, of those who a generation ago were offensively called the "foreign element." Years ago James Russell Lowell wrote of the transformation of New England into "New Ireland," and no later than May 27th last, President Eliot of Harvard, in an address delivered at Louisville, Ky., said: "We have three Catholic races in Massachusetts—the Irish, the Italian, and

the French-Canadian—and soon, if not already, they will constitute the majority of the people of Massachusetts."

The statistics before us confirm these observations and reveal how cosmopolitan is the Catholic population of New England. Apart from the churches for English speaking people of whatever race or origin, we find in the Archdiocese of Boston 12 churches, 9 in Fall River, 5 in Providence, and 6 in Hartford, besides a few in the other dioceses, all of which are classified as French or Canadian and are maintained for the use of French speaking congregations. Many of these have schools, asylums, and other charitable institutions attached, which are served in great part by religious having their mother-houses in Canada. It may jar some self-satisfied Catholics residing outside of New England to learn that our French speaking co-religionists in that section have such an appreciation of the value of a Catholic press that they maintain no less than five Catholic daily papers in their own language. For the credit of both clergy and people who may be concerned, we name them as follows: *L'Indépendant*, published at Fall River, Mass.; *L'Etoile*, at Lowell; *L'Opinion Publique*, at Worcester; *L'Avenir National*, at Manchester, N. H.; and *La Tribune* at Woonsocket, R. I. Except the *Avenir National*, they are all, and have been for years past, on the CATHOLIC FORTNIGHTLY REVIEW's exchange list.

Passing to other nationalities, we find in Boston 4 churches for the Italians. In the Hartford Diocese there are 6 such churches, 9 for Poles, 6 for Germans, 3 for Lithuanians, and one apiece for the Slavonians, Hungarians, and Greeks. Boston has three Polish and four Lithuanian churches, one for Germans, and one Maronite church. The Portuguese, whose sea-faring habits brought them or their ancestors to the New England coast, have as many as nine churches in the Boston Province, showing that these hardy adventurers, the descendants of a Catholic people, have kept the faith in spite of the un-Catholic atmosphere of their new homes. "Coelum, non animum, mutant qui trans mare currunt."

But, perhaps, the most interesting statistics, as they are the most certain indications of both the progress and prospects of religion, are those relating to parochial schools. In the following table we transcribe the figures of the Catholic population and of the whole number of Catholic children attending such schools in the several dioceses, and from these we have reckoned the proportion of children to population, setting down the result in the last column to the right. While such percentage is stated in whole numbers, the signs + and — are added to indicate that such

numbers would be slightly increased or diminished if fractional parts of a whole were to be considered.

DIOCESES	CATHOLIC POPULATION	NUMBER OF CHILDREN IN PAROCHIAL SCHOOLS	RATIO OF PUPILS TO POPULATION
Manchester,	105,000	12,800	1 in 8+
Hartford,	290,000	27,310	3 " 10+
Portland,	106,000	9,500	1 " 11+
Springfield,	265,550	22,334	1 " 12—
Burlington,	70,000	5,537	1 " 12+
Fall River,	130,000	9,250	1 " 14+
Boston,	700,000	46,732	1 " 15—
Providence,	190,000	12,000	1 " 16—

These figures are a most convincing evidence of the zeal of pastors for the safe-keeping of the flocks committed to their charge. Manchester heads the list with one child in attendance in the parochial schools to every eight of its Catholic population. This is very close to the dioceses of Buffalo and Rochester in the Province of New York, whose ratio, according to the last official statistics, is one to seven.

While there is considerable diversity in the ratios of the several dioceses—the figures from Boston for example, one in about fifteen, showing less than one-half as many children as Manchester relative to population—yet the inequality is by no means so marked as e. g. in the New York Province, where the maximum of parochial school attendance, one in seven, is to be credited to Rochester and Buffalo and the minimum, one in about twenty-two, to the Archdiocese of New York.

We do not propose here to enquire into the causes of this disparity nor how it may be overcome, but we do say that the surest evidence of the Catholicity of a parish or diocese is its parochial school system. Nay, more, we hold that the willingness of the pastor to undertake the work of the parish school, and the zeal with which he devotes himself to that work, constitute in our times the surest test of the sacerdotal spirit and of the fitness of the priest for the pastoral office. Our brethren in New England evidently hold to this doctrine. Theirs has been—is yet in some places—a trying lot on account of the anti-Catholic prejudice which they have had to encounter and which is not yet wholly obliterated. That they have made such great progress as these figures show, entitles them to our congratulations as well as our best wishes for their continuing prosperity.

A REACTION TOWARDS THE THREE R'S.

At the eighteenth annual convention of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, college professors and school teachers agreed that the highschool course has become badly congested and that the present glut of subjects produces distraction in the teacher and queasiness in the student.

It was held that, in part, merely the experimental mood of America was responsible. As a people, we dearly love to try things, and in gratifying this passion we have not spared our most revered institution, the public school, having stuffed into it more than it will hold.

Furthermore, the public schools are under the strain of providing three curricula—one suitable for the highschool graduate, who pursues his studies no further, the others for the student preparing for college or technical school.

Thus there has been a double source of congestion: first, the highschool course has been inflated through a false analogy with the college, and especially through a kind of travesty of the elective system; while, second, as the college requirements and those of the scientific schools have been diversified by the substitution of other studies for Greek, by the addition of natural sciences, etc., there has been great pressure to introduce a similar diversity into the secondary schools.

A great variety of studies, then, must exist in the highschools, whose practical problem is to see that no student gets more than a fair stomach-full. In other words, teachers must eschew so-called election and hold their students to logical groups. On the possible harm of the elective system Professor West of Princeton spoke the following pungent words, which, if contestable in their application to the "universities," are unquestionably valid for the secondary schools. The elective system, he held, is "no system and not elective."

"It is not a system, because under it the studies are arranged on the basis of a grand negation—a doctrine of impotence on the part of the university to find out what ought to be first, second, third, and so on, in the order of studies. And it is not elective, because it rests on the student's caprice, and, as one brought up in an old Calvinistic boyhood, I do not understand that this easy-going caprice was what was meant by election."

The ultimate cause of the profusion Mr. James G. Croswell, of the Brearley School, based upon our superstitious attitude towards education in general. Failing to perceive its true aims and limitations, we expect of it what can only be furnished by the

training of home or the subsequent discipline of life. We expect the child to work out his personal salvation in the short school years, or not at all. Against this fallacy he made a convincing plea:

"Let us beware of treating the school curriculum like a bottle of some mystic elixir of life; let us not feel that the school curriculum must cover the whole of a child's existence, and give him all his life..... You all know what I mean; you know that it is our professional temptation to try to get hold of the whole of a child's life. Teachers often resemble too much in their theorizing people who found hospitals for the abnormal child; we do not trust the American boy to look after any part of himself at all. Now I do not believe personally, from the children I have seen and the children my friends and I were, that childhood now needs so much extra attention from theorists as it is getting."

Professor West cogently summed the matter up as follows: "The new and hopeful force now beginning to work is a plain, old-fashioned, but very much neglected thing. It is the common-sense of parents, teachers, and pupils, slowly gravitating toward the grouping of a few things of first value, a few central studies taught amply by the best teachers procurable, and conspiring to one end—a great, far-acting, and almost forgotten end, namely, an education."

ON THE NEED OF A CATHOLIC MOVEMENT FOR SOCIAL REFORM.

The Labor Movement in Australia is drifting into Socialism, and prominent Catholic leaders, instead of calling a halt, are helping to propagate Socialistic errors.

Such is the conclusion we have formed from a careful perusal of recent numbers of the Sydney *Catholic Press*.

It is indeed "sad and disappointing" to see a leading Catholic, like Mr. Mahan, advocating Socialism in the columns of a Catholic paper (*Catholic Press*, No. 480) and discussing the social question at length without a single reference to the late Pope Leo's Encyclical on Labor.

The situation seems to be this: the New South Wales and the Federal labor bodies have openly committed themselves to Socialism, and the movement is making strong headway throughout the country. Many Catholics, instead of setting their faces against it, are making common cause with the agitators and trying to soothe their own conscience and that of their more loyal fellow-Catholics by the claim that Socialism, as understood in Australia, is essentially different from Socialism as accepted elsewhere.

Mr. E. H. Kelly shows the falsity of this position in a strong

letter to the *Catholic Press* (No. 481), in which he proves that the policy with which the Australian labor party is identifying itself, is opposed to the principles of the Encyclical. In conclusion he emphasizes "the necessity of an association, the special functions of which would be to oppose Socialism. The Holy Father, in the end of the Encyclical, strongly advises the formation of such associations. 'In regard to many of these,' he says, 'there is no need at present to enquire whence they spring, what are their objects, or what means they use. Many of them are in the hands of dangerous leaders, and are managed on principles incompatible with Christianity and the public well-being. Christian workmen must join associations in which their religion will be exposed to peril, or form associations among themselves. No one who does not wish to expose man's chief good to extreme danger will hesitate to say that the second alternative must by all means be adopted.' Are there not enough of public-spirited, courageous men of all classes and creeds in Sydney willing to throw off the dangerous and intolerable yoke of Socialism, and join me in forming an anti-Socialistic association on lines in harmony with the late Pope's Encyclical?". So far as we have seen, there was no response to this call.

We dwell on these developments in a far-away country with such detail, for the reason that they go to show the correctness of the position we have taken—that something in the line of true Christian social reform will have to be done to save our Catholic people from deadly error and our country from a terrible upheaval. *Videant consules!*

THE DOGMA OF THE STATE SCHOOL AS THE FOUNDATION OF OUR REPUBLIC.

What impression is made by the efforts of Catholics and other denominations to secure a just apportionment of the school money, may be seen from the following paragraphs of the *Forum*, (April—June, 1905)—"Educational Outlook," pages 592 and 593:

"There appears to be a well-defined understanding among a number of political and ecclesiastical leaders to impress upon the public the alleged claims of the private educational enterprises upon the public treasury. The advocates of this diversion of the people's money are not, as a rule, men who are imbued with the spirit of our Republic; nor are they informed concerning the battles which have been waged over this same object in the years that are past. The common school stands for a definite ideal, and that is nothing short of the broadest interpretation of the

American idea....The common school is a miniature democracy, miniature, but real—more real in fact than is to be found anywhere outside. Those who are not imbued with the democratic ideal can not hope to understand the sublime conception of a 'universal education of the people in common schools free to all.' The thought is utterly beyond them. The more's the pity. If they could be made to appreciate their blindness there might be some hope of their change of attitude; but they can not, and so they will continue to pervert the mission of the common school, and will try to reduce the institution to the level of equality with other educational institutions."

The above quotation contains grave charges put in most apodictical language, which will be read by thousands of our educators and will probably be endorsed by many of them. To apply citizens' money to denominational schools means—so it is made out—hostility to the American Republic; it means blindness which can not be remedied. It seems that the reviewer, Mr. Ossian H. Lang, has never looked at the problem from a Catholic viewpoint, has never read Father Campbell's excellent pamphlet 'The Only True American School System,' or Dr. Pallen's magnificent address held last year at Detroit. The Federation of Catholic Societies has clearly defined the justice of the demand; enlightened and well-meaning men and women have frequently and emphatically advocated some religious instruction in the elementary schools; the common schools are by the law of the country unable to convey any religious education; the religious principles and practices are absolutely indispensable to the welfare of the Republic and are therefore of necessity an important ingredient in the curriculum. All this Mr. Lang ignores or deliberately omits. But "the more's the pity" that he can be so short-sighted as to offer the following illustrations:

"Suppose it should occur to some one to question the exclusive right of the State to deal with criminals. The Chinese on Mott Street would then be able to ask that their clandestine Chinese Court of justice be recognized, and that, as it saved the city of New York much money in the way of prosecution expenses, it should be entitled to a share in the money appropriated for the judiciary department. Churches which discipline their members would also ask to be paid for the share they voluntarily assume in keeping the city orderly. Or, suppose the tax-payer should be dissatisfied with the protection afforded his dwelling by the local fire department and should organize a fire-fighting force of his own, ought he to have his bills paid out of the public treasury? Yet examples of this nature can not possibly put the case of the common school as forcibly as the facts themselves do.[1]) The common school is by

its very constitution the true nursery of American ideals. The moment a large part of the population withdraws its children from the common school, the Republic is to that extent endangered. This is no clap-trap, those who can not appreciate these things notwithstanding. The common school is the only institution in which the people of every condition of life and of every creed and race can meet on a basis of equality. Here our American democracy has its roots. Once the State engages in the support of ecclesiastical enterprises, there will be engendered bitterness, and the people will be drawn into strife and contentions more virulent and more disastrous to the body politic than the struggles between organized capital and organized labor have been. It needs no prophet to foresee these troubles. The history of nations furnishes an abundance of testimony."

The dogma of the State school as the all-saving foundation of the Republic is no doubt accepted by a great number of the American people. The insinuation that all other schools endanger the Republic is but thinly veiled. The logical conclusion will be that only State schools may be permitted, as all private schools or ecclesiastical schools are not true nurseries of American ideals. Unfortunately many Catholics, especially Catholic teachers in the public schools, are fully embued with this doctrine. This doctrine was most decidedly pronounced in the declaration of the American Educational Association when it stated that the American public school was the only school in which American citizens are made, and when at the Detroit meeting regret was expressed about the expenses made by Catholics in behalf of their parochial schools. It will require a dispassionate investigation to see that the denominational schools are doing all that the public schools are doing and much more, and that by the very fact of training the children in religion, the corner-stone of our Republic is supported. For, respect for authority and obedience, in a word religion, is the only support of a great Republic like ours. Far from being enemies to our country by asking our just portion of the school fund, we claim to be faithful and loving subjects of the Republic by soliciting State aid in order to do our work more efficiently, and we declare that those who do not help in such an easy and just manner to protect religious education, are the very enemies who undermine the Republic. Germany and England have solved this problem without engendering bitterness and strife, and our land of liberty should by prejudice be unable to arrange a method by which justice would be done and the Republic strengthened?

Let us hope that the proverbial fairmindedness of our American people will triumph over narrowness and prejudice. Much is to

be done on our part to make our position clear to the American Republic. Passages like those taken from the *Forum* impress again upon the present writer the importance and necessity of a Catholic School Review which would keep the Catholics in the first place, and in the second place the non-Catholics, informed of our position. May heaven hasten the day when we shall have a high-class educational monthly conducted by the Catholics of the United States. There is no lack of talent among the educators of our 200 colleges for boys and more than 600 academies for girls, and the thousands of priests and sisters who superintend or teach in our parochial schools. H.

A REMINISCENCE OF LEO TAXIL AND THE "DIANA VAUGHAN" SWINDLE.

Our attention has been called to a paper on "Ecclesiastical Charleston" in the *Ecclesiastical Review* (xxxii, 5) wherein Rev. Dr. Edward McSweeny says:

"Before closing this account of my visit, it will interest my readers to know, if they have never heard or, having heard, have forgotten, that this singular old town [Charleston, S. C.] is the alleged home of the Luciferian Cult—they show you the 'temple,' on the main street—and was publicly proclaimed as such some years since by Leo Taxil, the manager for 'Diana Vaughan.' Imagine the astonishment, mingled with amusement and a certain amount of indignation, of the local Catholic clergy, when asked by the editor of that great journal *L'Univers*, of Paris, whether these things were so. The upshot was a communication, purporting to have been sent out by the Bishop of Charleston, scouting the absurd fake, and defending the citizens of his native and beloved city from so senseless and malignant a calumny. What are we to think of those French abbés and their English analogues who swallowed this wretched fable, and wrote extensively in the French journals, and even the sober columns of the London

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[1]) It requires no great sagacity to see that the cases drawn from the Chinese court and fire department and the discipline obtained by Church training are wide of the mark. In the school question the position is this: Religious education is necessary; the State can not and durst not give it; the denominational schools give it and besides they give the education in secular branches. Therefore do not tax the citizens twice, first for the State schools and then for their own parochial schools; but let the State pay for the goods when they are furnished in the parochial schools according to the demands of the law.

Tablet, defending their belief in the 'revelations' of Taxil? The dénouement was comical, if also somewhat shameful. Taxil hired a hall in Paris, and announced that on a certain day he would actually bring forward and exhibit the flesh-and-blood Priestess of Lucifer to the hungry gaze of the excited abbés. He himself appeared before the straining eyes of the crowded auditory, rehearsed the entire story of 'Diana' and its reception in different parts of Christendom, and at length declared in purest Parisian that it was all a joke, and as for Diana Vaughan, '*C'est moimême, Messieurs.*' (*Bruits, rumeurs.*) Imagine the effect! I do not recall now how he left the hall, but France is not Arizona or even South Carolina, and although there were many vociferous expressions of abomination, detestation, anger, etc., etc., and much wielding of umbrellas and shaking of hats, it seems that the mountebank escaped alive. Still no doubt many over there still cling to the fable, and assume a tone of mystery and horror when they hear the name of Charleston, a word which may be destined to be a synonym for *Sheol* in the most elegant of modern languages."—

This is an interesting reminiscence of what was probably the most gigantic fake of the nineteenth century, and in the exposure of which, most of our older readers need scarcely be reminded, this REVIEW took quite a prominent and—we may say it with a degree of justifiable pride—an honorable part. We still preserve among our papers a letter from the mythical Diana Vaughan, in which she—or rather, Taxil—tried to inveigle us into the then already numerous flock of his deluded dupes. If we are not badly mistaken, even the *Ecclesiastical Review*, which now allows Dr. McSweeny to poke unmerciful fun at the gullible "abbés," for a while believed in Taxil and his pretended revelations. The *Church Progress* of this city, we distinctly remember, brought out some of the earlier ones in an English translation in book form and hotly defended Taxil's honesty and veracity up to a few weeks before his sensational self-exposure. Among the Catholic papers published in the English language in America, scarely one, when the fight waxed fiercest and bishops and cardinals were haled to the front as crown-witnesses for Taxil and his "Diana Vaughan," supported us in our fight, single-handed on this continent, against the scoundrelly conspirators. The dupes were by no means all "French abbés".....

What has become of the unconscionable Taxil? A year or two ago it was stated that he had entered the Jesuit order—an absurd rumor which was promptly nipped in the bud by the Fathers of the Society of Jesus, a few of whom, chiefly P. Gruber, had aided valiantly and fearlessly, in the very teeth of even the great *Civiltà Cattolica*, to uncover the monstrous conspiracy. Lately we heard

that the arch-swindler had taken refuge as a penitent with the Trappists of Gethsemani, Kentucky; we have made no attempt to verify this report, but, if not quite so absurd as the first, it seems to us almost equally improbable.

The great Diana Vaughan fake with all the scandalous and disgraceful circumstances attending its use and growth and final dénouement, has passed into history, and it matters little to us, or to any one else we suppose, what has become of its miserable author. But there is most assuredly no reason to-day to revamp it at the expense of "excited French abbés." The archives of the REVIEW will bear us out in the assertion that these abbés had many equally credulous "analogues" not only in England, but also among English-speaking Americans and American newspapers, and that the whole deplorable affair, of which Father Gruber has written quite a full history in his two-volume work on 'Leo Taxil's Palladismus-Roman,' affords precious little cause for *a posteriori* merriment, but very much food indeed for a sober and rueful examination of conscience and a deeper study by Catholics generally, of the fundamental principles of dogmatic theology, more particularly of that important tractate which is variously entitled: "De Angelis Malis," or "Angelologia," or "Dæmonologia."

AMERICAN SOCIALIST RELIGION.

"Comrade" E. Carr, of Danville, Ill., edits a new semi-monthly, the *Christian Socialist.* It aims, as per advertisement, "to win the 7,000,000 church votes to Socialism, without which true religion is impossible."

There it is in cold print: Without Socialism true religion is impossible. Socialists seem indeed to be a much maligned, a thoroughly misunderstood class of people. They are accused of being hostile to religion, and behold, they claim that their tenets are the very corner-stone of true religion! In fact, among the propagandist pamphlets published by American Socialists, notably by the cooperative publishing house of Ch. H. Kerr & Co., of Chicago, we find a certain number intended to appeal to the religious sentiment of church-going Christians. 'The Kingdom of Heaven is at Hand,' by C. W. Woolridge, is said to be "an excellent book for giving to a minister or a church member. It shows how the teachings of Jesus lead directly to Socialism....." 'The Pure Causeway,' by E. H. Roberts, is thus advertised by the above mentioned firm: "The truths of Socialism are not always reached by the same route. There are some to whom the argument from Christianity appeals more strongly than considerations

of material interest. Mrs. Roberts'.... book shows how the ideals of true religion lead inevitably to Socialism."

Again, a prominent Toledo Socialist, Dr. C. H. Reed, in a pamphlet on 'Civic Evils,' glories in the fact of his being a church member and of contributing his mite to its support. Nay more, in the *International Socialist Review* (Chicago, Oct., 1903) Edwin Arnold Brenholtz indites a rather rhapsodical poem "To Socialism," which to his distorted imagination appears as the

> "Sole selfless Savior of the race from all enslaving Greed;
> Unconscious Christian crying Christ's command aloud."

Socialists in Germany, Italy, Spain, and especially in France, have proved by their deeds the fanatical hatred of revealed religion by which they are animated; but the question is: What is the real attitude of American Socialists towards religion and the Church?

The official platform of the American Socialist Party, beyond declaring the pulpit to be an instrument of capitalism, is perfectly silent on the religious question. The publishers of the *International Socialist Review*, the foremost exponent of "scientific" Socialism in the U. S., solemnly declare: "It is of course agreed that the Socialist party takes no stand on the question of religion or theology, but leaves such matters to the free choice of its members." There may even be affiliated to the Socialist party a certain number of deluded souls, who whilst sincerely adhering to Christian principles, look upon present-day Socialism as a merely economic movement, as the panacea for all the ills that flesh is heir to; and it seems that for just such people "Comrade" Carr is publishing his *Christian Socialist*.

But how can thoroughbred "scientific" Socialists proclaim their tenets to be friendly to religion? how maintain that without Socialism true religion is impossible? There is but one alternative. Either these men do not grasp the full bearing of the philosophical principles upon which "scientific" Socialism is based; or else their notion of religion is queer.

Now, we can hardly suppose that Socialist leaders do not understand the full meaning of the doctrines they are propagating. Almost every number of any Socialist publication will furnish proof sufficient that atheistic materialism is at the root of Socialist teachings. But since some of the "comrades" are not yet thoroughly imbued with these ideas, the volumes of the new "Scientific Series" to be published by Kerr & Co. of Chicago, are intended to supplement "the lack of scientific accuracy, which is so marked a characteristic of the American Socialist movement." These books will not "attack popular superstitions or institutions;

they simply give the wider outlook from which the absurdity of both capitalism and theology becomes plain."

In view of this open declaration it remains to see what American Socialists mean by the word religion, lest we take their protestations of friendliness on this head for more than they are worth.

Dr. Reed, to whom we referred above, evidently looks upon religion and the Church as a merely human institution for the betterment of mankind, which "can give out to the world no more light than is in the people of which it is composed."

The "Rev." Thurston Brown, a frequent contributor to Socialist literature, tells us that "the very soul of religion is to be found and felt in the earnest, whole-hearted struggle to guarantee to every man an opportunity to work and the possession and disposal of the fruit of his toil." Till now we have always been of opinion that religion is the outcome and the expression of man's relation towards his Creator; that it consists in acknowledging the supremacy of God and obeying His behests. But now a Socialist "Reverend" coolly informs us that the very soul of religion is in the striving after public ownership of the means of production. No wonder "Comrade" Carr is trumpeting about that without Socialism true religion is impossible.

The same idea is developed more forcibly and more "scientifically" in an article of the *International Socialist Review* (March, 1905) on "The Religion of Science," by Peter E. Burrowes. Of course, "scientific" Socialism must needs lay claim to a "scientific" religion, and this Mr. Burrowes is about to expound. "No religion," he says, "can be scientific by falling short of, or going beyond, religious requirements. If religion is human it must stand for all that is human." Of course, in Mr. Burrowes' opinion, existing religions have seen their days of usefulness and are now to be superseded; for they have all of them been class religions. "And no class religion on earth can survive the state of fraud and force which nourished them apart from democracy. When they are all gone, like phantoms hideous of the night, humanity will remain and humanity will be its own religion."

But how can humanity be its own religion? This Mr. Burrowes proceeds to unfold on the basis of Monism. To follow his argumentation in detail were a useless and also a hopeless task, for in obscurity of style he is a match for almost any German philosopher. His main idea is this: Man is one with the whole world, and man's knowledge of the monistic relation between himself and the world is "the intellectual basis for the positive religion of the future." That relation, however, is found out by science, in as far as science is "an endeavor to enclose nature and the larger life of humanity into, for the use and in behoof of every person."

And therefore Mr. Burrowes comes to the conclusion that "true science is religion and [that] no part of true religion can be separated from this [monistic] sort of science. The religion of earthly wings bound for somewhere superhuman is but a farce and a famine of the soul."

This is what is meant by Socialist religion; in this sense true religion is impossible without Socialism. We are really much obliged to Mr. Burrowes for his kind information; for we are now enabled to appreciate the cant of "religious" Socialism at its full value. But we venture to opine that "the 7,000,000 church votes" will not easily be gulled by this sort of stuff. V. F. G.

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A PLEA FOR OVR CATHOLIC YOUNG MEN.

For the sake of a noble cause, and not because it is an echo of previous appeals made by the CATHOLIC FORTNIGHTLY REVIEW, we gladly note Rev. J. A. Duffy's letter "Be Up and Doing" in the Milwaukee *Catholic Citizen* of May 13th.

The vital question for us to-day, he says, is "to keep the grown boys and young men close enough to church and priest and sacraments not to lose this mighty saving influence. And what priest in America does not know that the *pièce de résistance* in parish work is to hold the boys and the young men? Show me the congregation of 200 or say 400 families, which counts at its altar rail regularly, once a month, from fifty to one hundred boys, even, or once a quarter, regularly, from thirty to sixty young men. I have put the figures exceedingly low, relatively to conditions as they should be in parishes of such size. But if such a congregation is pointed out to me, ten to one, it will be a German or Bohemian congregation, which, for the sake of its societies, has a hall, gymnasium, and club rooms as comfortable as the church. And in the face of conditions, as we know them, why should there ever be built a church at a cost to exceed, say $20,000, unless with it or before it are provided an assembly hall, gymnasium, and reading room for the boys and young men of the parish? Do we want material for future churches? Do we want imposing cathedrals for future generations? Here is our surety to pay the debts and to fill the pews. If we build up faithful, devoted, intelligent, Catholic young men, the brick, stone, and mortar will be forthcoming.

"Ask the priests in charge of parishes of from 5,000 to 10,000 souls: 'Where are your good, clean, intelligent loyal young men?' It will bother most of them to name more than twenty-five or thirty, whom they can vouch for. How should they know them? When and where do they meet them personally? Do Catholic young men in large cities, as a rule, know one another?"

"O, for a Catholic Carnegie, to endow Catholic Y. M. C. A.'s! Or, better, would that Catholics as a body, bishops, priests, and people, would take up the work in a way commensurate with its importance! The Y. M. C. A. has proved to the non-Catholic

Christian public its usefulness and its claim to generous support, as convincingly as the Catholic parish school has made good its claim amongst us Can we go no further? Can we not wait a few years yet for costly church buildings, whilst we, one and all, pitch in and build up solidly a Catholic Y. M. C. A.? 'We can afford to forego the luxuries of painted glass, or peals of bells, or ornamental towers, when the sacrifice means the saving of our'—young men. It is a work that should proceed *pari passu* with the preaching of the Gospel to those outside the fold."

On the same important subject we have this practical suggestion from one of our young readers:

"The German Catholics have their young men's diocesan unions in St. Louis and in the neighboring Diocese of Belleville, and no doubt also in other States. These unions have branches in almost every parish, and once or twice a year they meet to discuss themes of special import to young men. Why can't we have something of the kind among English speaking Catholics? So much money and energy is spent for fine churches and to keep up and spread societies like the 'Knights of Columbus,' which have really no particular reason for existing, because the field they attempt to cultivate is for the most part already tilled by other organizations. Meanwhile we hear little or nothing of the Young Men's National Catholic Union started a number of years ago. For all I know it has died a-bornin'. If the zeal that has spread the K. of C. had been exercised in favor of this Young Men's Union, we might have our Catholic Y. M. C. A. to-day, and it would be doing an immense amount of good. For the sake of the faith in America, Mr. Editor, keep agitating this precious subject, *importune opportune;* the day must come when your endeavors will bear fruit."

It is a cause we have close at heart and our columns are always open for timely suggestions with regard to it.

There is crying need of less brick-and-mortar Catholicism and more real *cura animarum!*

HISTORICAL SCIENCE AND THE BIBLE.

In his third pamphlet, recently published, on 'Babel und Bibel,' Professor Friedrich Delitzsch dwells on the increase which our historical knowledge derives from the modern excavations in ancient lands. Much of the historical intelligence contained in the Old Testament, he claims, appears narrow, tendentious, even false in the light of scientific progress.

Students of the Old Testament (says in reply to Delitzsch Dr. Hehn in No. 17 of the literary supplement to the *Kölnische Volkszeitung*) have long contended with this difficulty. Some strive to conquer it by limiting the inspired character of the Bible to its

dogmatical and moral teachings, while conceding its liability to error in matters of profane science. That is to say, they undertake to distinguish the divine from the human element in Holy Writ. The solution is not, however, entirely satisfactory, in as much as it is clearly impossible for savants who lack the necessary means, to separate the inspired from the non-inspired portions of the Bible. It is a task that lies entirely beyond the field of human research. We know that the books of Holy Scripture are inspired because they have been received into the canon. If any one of them were not to be found in the canon, we might admire its teaching, but we could not establish its inspiration. That is the work of ecclesiastical tradition and authoritative declaration, not of scientific research. Hence, no matter now profoundly modern scholars may discourse on inspiration, the fact remains that we are ignorant how far it really extends.

A different solution of the conflict between certain Bible stories and modern historical science has been proposed by Dr. von Scholz of Würzburg. Perceiving that some of the books of the Old Testament are not historical in the accepted sense of that term, he said to himself: This does not prove that they are false, but simply that we must seek to explain them in some other way. From a careful critical examination of the documents he concluded that those books—Tobias, Judith, Esther, the story of Susanna, etc.—are nothing more or less than apocalyptic-mystical expositions of prophetic visions of the kingdom of God as it is to appear in the end of time. We find that already the prophets do not speak solely of their own time when they refer to Jerusalem and Babel, but that they describe the Messianic kingdom and its enemies from the viewpoint of the present. The judgment executed against the Jews by their enemies, is an episode of the final judgment of the world. We have the plainest example of this mode of description in the Savior's prophecy with regard to Jerusalem, where the fate of the holy city and that of the whole world on the day of doom are woven together.

Consequently we should not accuse the Bible of falsehood when we do not understand it.

Protestant expounders proceed on the principle that everything must be explained as history. True, whatever is history and appeals to us as such, must be explained historically; but if this principle be taken as the only one, there arises a train of insoluble difficulties, and Delitzsch would be quite right in demanding that "we should not remain in slavish dependence upon such a short-sighted exposition of the history of the development of nations,—an exposition which is not even free from prejudice in its treatment of the Semitic nations."

The greatest difficulty arises for the purely historical explanation when we take up the Canticle of Canticles. Delitzsch has already on a former occasion demanded that it be expunged from the canon. And his demand would have to be conceded as a just one, if the Canticle were nothing more than a mere love-song. But if, as the Catholic Church has constantly held, it describes the mystic union of the soul with God under the image of earthly love, the demand to cut it out of the canon is unjustified.

The allegorical explanation of the Canticle of Canticles, upon which the Church has always insisted, is a clear proof that other passages too, which were till now considered historical, may, if need be, admit of an allegorical exposition.

To sum up: historical science is not limited by the Bible; and, vice versa, the Bible suffers no injury if the progress of our historical knowledge compel us to change traditional ideas and theories.

ARE THE CATHOLIC MARRIAGE IMPEDIMENTS EQUIVALENT TO RECOGNITION OF DIVORCE?

The Episcopalian Bishop of Albany, in the April number of the *North American Review*, set up the claim that "Rome justifies and practically sanctions what amounts to divorce, although it is not called so, in the freest possible way..... The multiplied possibilities of remarriage by innumerable grounds of dispensation and countless definitions of prenuptial impediments," he says, "are equivalent to the non-Roman or Protestant recognition of divorce from the bond."

Rev. Timothy Barrett, S. J., disproves this specious plea in the *American Catholic Quarterly Review* (No. 118), and Rev. Dr. P. J. Hayes, Chancellor of the Archdiocese of New York, in the May *North American Review*.

Dr. Hayes lays emphasis on the fact that the Catholic Church has given to matrimony a sacramental character, and, to preserve its sacredness, has placed around it certain safeguards in the nature of prohibitions and impediments. These impediments are of two kinds, forbidding and diriment or invalidating. The former make a marriage unlawful but not invalid; the latter make a marriage null and void. The writer sets forth what the diriment impediments are, expounds the nature of "dispensation" and wherein it differs absolutely from divorce, and appeals to statistics in disproof of Bishop Doane's assertion that the Catholic Church is ever taking advantage of impediments to dissolve marriage.

Father Barrett, whose article is decidedly the abler of the two, proves: first, that the Church does not claim the power to annul

every marriage; she has no power to annul a Christian marriage that has been consummated, or the marriage of infidels as long as both parties remain in infidelity. Secondly, to annul a marriage is entirely different from declaring it void *ab initio*. In the one case the marriage existed, in the other it did not exist.

He goes on to prove that Bishop Doane is ignorant of the practice of Rome in conceding dispensations; that he does not know that a canonical cause which would be sufficient for one would be wholly inadequate for another; that Rome has guarded her right in this matter with the most stringent methods of procedure; that she is ever alive to the slightest danger of laxity; that, briefly, in practice as well as in theory, she carefully guards the sacredness of the marriage tie, even against the assaults of the most exalted rulers.

"There never was a time when Rome did not cry aloud at the least sign of danger, no matter whence it came. And the present writer believes that there are few serious educated Protestants to-day in this country who do not in their hearts admit that Rome is the staunchest defender of the marriage tie. Rome and divorce! They are deadly foes. Rome and the marriage tie! The voice of the one has ever safeguarded the sanctity of the other."

After explaining the impediments and dispensations, and justifying them from the standpoint of natural reason, Fr. Barrett refers in conclusion to the extreme instances where a preceding union is declared null by the ecclesiastical authorities and subsequent marriage is allowed. "But first this is neither divorce nor the equivalent of divorce. Where two lawfully married persons are divorced and then after separation enter another marriage, their life is not conjugal at all; it is simple concubinage. When two invalidly married persons enter, after a declaration of nullity, another marriage, their second union alone is lawful wedlock. Again, such declarations of nullity are not and can not be called divorce. Thirdly, such declarations are very rare in comparison with the vast numbers of lawful unions and of those unlawful ones that have been revalidated. Fourthly, such declarations are not made until it has been proved to evidence that the previous marriages were null and void, and that, too, against a specially appointed canonist whose business it is to defend the vinculum. No loophole is left in this matter for fraud, many petitions are rejected, and the ones that are granted are comparatively very few indeed, as the Bishop might have seen had he looked into the 'Acta Sanctae Sedis'.....Rome, then, in her practice and theory, not only does not multiply the possibilities of remarriage, but actually minimizes and reduces them to the smallest number."

The Catholic Truth Society ought to get out Fr. Barrett's timely paper in pamphlet form. We are sure it would do much good.

THE CATHOLIC CHURCH AND THE AMERICAN NEGRO

The *Independent* had in its edition of April 27th an editorial article in which it was stated: that a pamphlet on the negro question had recently been printed in the Latin language and for private circulation; that Pius X. was shocked at the condition of affairs which this pamphlet revealed; that he sent a scorching letter to the bishops of this country for their gross neglect of, and un-Christian opposition to, the negro; that the archbishops of the country have named a committee of three to make a report in answer.

A well-informed writer in the Dubuque *Catholic Tribune* (No. 334) points out that this editorial, as is usual with the *Independent* when it presumes to treat of Catholic matters, contains a fearful and wonderful mixtum compositum of truth and error. It is true, he says, that a pamphlet has been published on the condition of the Catholic negroes in the U. S. But it is not true that the Pope has sent a scorching letter to the bishops of this country. "The bishops of the United States, and especially the archbishops, have already devoted much thought and discussion to the negro problem, which is one involved in many difficulties. For it is a fact that Catholic work among the negroes is of quite a different character and much more arduous than Protestant missionary endeavor. The colored Catholic must be a Catholic in faith and morals, whereas the colored Protestant as a rule remains what he was in morals; and as for faith, it is largely a matter of physical emotion. This fact accounts in a large measure for the slow progress of Catholic missionary work among our colored people.

"It is true, on the other hand, and, if excusable, no less to be regretted that the colored people have not received, and do not receive to-day, the Catholic missionary zeal to which their numbers entitle them. How this zeal may be aroused has been a topic of earnest discussion by the archbishops at their last, as it has been at previous meetings. It is rumored that a bureau is to be established shortly for the negro missions similar to the one already existing for the Indian missions. It will become the important and difficult duty of this bureau to inaugurate a systematic missionary campaign among the colored people of the South and North. That the need of some such concerted effort has been long felt by the bishops, we happen to know from expressions made by various members of the hierarchy in our hearing during the last eight or ten years. The question is not one of lack of zeal among the bishops, but of finding ways and means for bringing the colored people into the pale. It will take years to devise these ways and

means, and more years to apply them successfully to the problem in hand. But it is consoling to know that the work has been taken in hand by those on whom it properly devolves, and that our bishops need no prodding from Protestant newspapers of the *Independent* kidney to see their duty towards the negroes, and to do it."

* * *

THE QUESTION OF A UNIFORM CATECHISM.

The Roman *Civiltà Cattolica* learns from a trustworthy source that the Holy Father intends to have a uniform catechism made for the entire Church and introduced into all the dioceses of the world.

Our esteemed contemporary devotes seventeen pages of its *quaderno* 1318 to an exposition of the advantages which the execution of this plan would bring, and of the difficulties that stand in the way.

The advantages may be briefly summarized thus:

1. The population, especially of the large cities, is to-day nearly everywhere in a continual flux. Under present conditions the children often have to study a new catechism with every new school they attend, which is very detrimental to religious instruction. This disadvantage could be removed by the introduction of a uniform catechism.

2. The diversity of catechism is not only confusing to the young, but it creates religious doubts in the minds of many uneducated adults. The unity of teaching which would result from a universal catechism, would prove a powerful help in strengthening them in their faith and also in convincing infidels of the unity of the Church and of her superiority to the sects.

3. A uniform catechism would bring about greater stability in religious teaching. Now catechisms are often changed; and it is sometimes hard to convince ignorant people that a change of catechism does not involve a change of doctrine. Besides, when changes are frequent, parents can not efficiently instruct their children at home, because the wording of the religious doctrine, as they have been taught it, does not agree with that learned by the children. Even catechists find it difficult in some dioceses to memorize the catechism, so often is it changed.

4. A uniform catechism prescribed by the Holy See would provide more effectively for the unity and purity of doctrine. The *Civiltà* mentions a number of errors which occur in approved catechisms to show that this point is of very great importance.

5. A catechism which would present itself as the official book of instruction for the universal Church, would enjoy greater authority among the faithful than a merely diocesan catechism. Besides,

if all Catholics from early childhood would be instructed in the pure Roman doctrine, couched in clear and definite language, certain errors would be practically nipped in the bud, and no professor of theology could easily deceive his pupils by means of specious theses. There would be this other advantage in some countries: that the secular governments would cease causing trouble each time the diocesan authorities try to introduce a new catechism. There is no government which would venture to prohibit a catechism published by the Holy See and used throughout the world.

6. Another great advantage of a uniform catechism would be that it would render the subsidiary means of catechetical instruction universally applicable. To-day the explanations of the catechism published e. g. in Germany, which, the *Civiltà* says, possesses a wealth of such books, can scarcely be used in foreign countries, because they spring from, and are adapted to, certain specified catechisms not used elsewhere.

7. Again, a universal and uniform catechism would offer a secure foundation for the entire genus of Catholic devotional literature.

8. The same is true of the handbooks of Christian doctrine used in colleges and highschools.

9. If all Catholics throughout the world would receive from the hands of their common father in early youth the book which shows them the path to Heaven through this dark and dismal vale of tears, it would inspire them not only with special veneration and filial attachment to the Holy See, but also with a stronger sentiment of the unity of all the faithful among themselves.

10. For the bishops, the introduction of a uniform Roman catechism would have this special advantage: that it would rid them of a source of constant worry and agitation.

Those of our readers who have read Granderath-Kirsch's 'Geschichte des Vatikanischen Konzils' need not be told that the question of a uniform catechism was discussed at great length by the fathers of the Council, and that, with the exception of one or two, all the reasons adduced in favor of the plan by the *Civiltà Cattolica* were already exploited on that memorable occasion. They will also recall that when the question came up at the forty-ninth general session, 535 of the fathers voted for, and only 56 against, the project of a uniform catechism. The *Civiltà* is therefore justified in stating (p. 385) that "se il Concilio, subito dopo, non fosse stato sospeso, probabilmente oggi avremmo tale catechismo" (had the Council not been suddenly adjourned soon after, we would probably have such a catechism to-day.)

In another paper we shall enumerate the various objections that

have been raised against the plan and show how the *Civiltà Cattolica*, inspired, we believe, by the Holy Father himself, refutes them singly and proves that even *in globo* they have little or no weight.

BOOK REVIEWS AND LITERARY NOTES

Luther und die Gewissensfreiheit. Von Dr. Nikolaus Paulus. (4. Heft der Sammlung "Glaube und Wissen." 112 pp. Münchener Volksschriftenverlag, München. 1905. Price 30 pfennige.)

Dr. Paulus, according to the testimony of even such an arch-liberal and anti-Catholic newspaper as the *Frankfurter Zeitung*, "is the best-informed and at the same time the most unbiassed Catholic authority on the history of the Reformation." It must impress Protestants all the more strongly if he proves in this brochure, by Luther's own utterances and those of his closest friends, that once he had succeeded in establishing himself and his sect firmly in public life, Luther no longer believed in toleration for the religious convictions of those whose faith differed from his. He even went so far as to demand capital punishment for his opponents. This booklet thoroughly demolishes the position of those—and they are millions all over the civilized world—who hold and assert that with the Protestant Reformation liberty of conscience dawned upon an age shamefully enslaved by Catholic intolerance.

——In his foreword to the third volume of the *Christian Mother*, the ably edited organ of the American Archconfraternity of Christian Mothers, devoted "to the improvement of home education," the zealous and sacrificing publisher Mr. Joseph Schaefer complains of lack of appreciation and support. "Of what use is the best medicine to a patient if he refuses to accept it?" he asks. "Of what use, then, are the best magazines and papers if they can not gain admittance into our Catholic homes? It is indeed a very deplorable condition into which a great number of Catholics have fallen." Mr. Schaefer has made heavy financial sacrifices to establish and keep alive the *Christian Mother*. He has received for his timely undertaking the blessing of the Holy Father himself and of a large number of our bishops. It is indeed deplorable that in spite of all this and of the undeniable necessity of an organ like the *Christian Mother*, the magazine enters upon the third year of its existence with a foreword expressive of much anxiety on the part of the publisher as to the continuance of the good work. We

again recommend the *Christian Mother* to our friends and hope it will become self-supporting in this its third year of publication.

——The *Catholic News* (xix, 30) issues a timely warning against the well-known "Elsie Books," which are largely circulated among girls of from ten to fifteen attending non-Catholic schools, and which are to be found among the "juveniles" in many of our public libraries. These books are decidedly anti-Catholic in tone, and the *News* rightly declares it to be the duty of Catholics, whenever they come across them in public libraries, "to insist that they be removed from the shelves."

——Number thirteen of the current volume of the *Historisch-politische Blätter* contains two papers of special interest to American readers: "The Beginnings of Toleration" by Prof. N. Paulus, and "American Millionaires and the Endowment of Universities," by *P.* A. Zimmermann, S. J. The article on the Restoration of the Gregorian Chant in the XIX. Century" also deserves attention.

——It is gratifying to learn that the learned Archbishop Healy of Tuam is engaged on a life of St. Patrick. The book will supply an acknowledged want in Irish literature, for, strangely enough, as the N. Y. *Freeman's Journal* (No. 3743) puts it, "hitherto no adequate or fully satisfactory account of the wonderful career of the illustrious saint and missionary has appeared, at least in the English language."

——The Catholic Truth Society of Chicago has reprinted in pamphlet form Rev. R. F. Clarke's *North American Review* paper on "The Practice of Confession in the Catholic Church." Price five cents the copy. Address the Catholic Truth Society, 562 Harrison Street, Chicago.

——According to the Boston *Pilot* (lxviii, 24) 'A History of all Nations,' in twenty-four volumes, illustrated, edited by Dr. Charles McL. Andrews and a number of other professors (Lea Brothers & Co., Philadelphia and New York) is "unscholarly and partisan."

BOOKS RECEIVED

Missionary Ramblings in Texas. By Rev. J. L. M. Campbell, Ph. D. Greencreek, Idaho. Part 1. (Pamphlet.)

Das neue Jahrhundert. Von Jeremias Bonomelli, Bischof von Cremona. Autorisierte deutsche Uebersetzung von Prof. Valentin Holzer. B. Herder, Freiburg und St. Louis. 30 cts. net.

Die Kirche. Von Jeremias Bonomelli, Bischof von Cremona. Autorisierte deutsche Uebersetzung von Prof. Valentin Holzer. B. Herder, Freiburg und St. Louis. $1.40 net.

De Actibus Humanis. Auctore Victore Frins, S. J. Vol. I. De Actibus Humanis ontologice et psychologice consideratis. Vol. II. De Actibus Humanis moraliter consideratis. B. Herder. Price of both volumes $4.95 net.

PARERGA AND PARALIPOMENA

The "Catholic University of America."—In his address at the commencement exercises of the "Catholic University of America," the Vice-Rector, Rev. Dr. C. P. Grannan,[1]) gave various reasons for the establishment, at the University, of undergraduate courses: It owed it as a duty to the Catholic laity; there was a general demand for such courses; the University needed to be brought "in vital touch with all our institutions of learning;" nearly all our American universities have grown out of colleges; etc., etc. Needless to say, these are only sham reasons. Rev. Dr. D. J. Stafford, in a subsequent address, unwittingly let the cat out of the bag when he said: "The colleges of the country were to feed the University—*they have not done it.* The University must feed itself."

Will it be able to feed itself? We shall see. For the present the prospects are not particularly bright. By entering into competition with the colleges, the University will alienate from itself those few existing colleges and religious congregations that have hitherto been friendly to it, and thereby diminish its own chances of successs.

It is a desperate experiment to the outcome of which many of the University's friends look forward with no small decree of anxiety. Meanwhile the optimists *quandmême* gather courage and inspiration from the flights of Dr. Stafford's commencement oratory:

"What, then, has the University done besides putting up some buildings and starting some five or six faculties in more or less [*sic.*'] successful operation? This: It has elevated the tone of the Catholic body all over the United States [?]. It has raised the standard of every Catholic college in the country, and many of them who [!] were shamefully deficient have become most respectable [!?!]. Its influence has radiated and found its way into every parish school, even down to the smallest village [?], and every teacher and every pupil has heard something of higher culture [!]. It has encouraged the educated layman all over the country, and it has filled the breast of every priest, battling against mighty odds, with the hope of the better champions that are to follow him and do the work of God, not with more zeal, but with more ability and better equipment. And at this moment every right-thinking Catholic of the United States is looking to this mountain of God, from whose summit the light is to shine out upon the future, with hope and love [?]. The recent great calamity has been a benefit, for under the skillful management and devotion of the Rector and the intense devotion of the Cardinal it [what?] has been remedied, it and has drawn the hearts of all of us closer to one another and closer to the cause. Out of this very great tribulation the University is born anew. It was dear to us before—it is twice dear to us now. Let it go on and do its work."

1) The Rector, Msgr. D. J. O'Connell, seems to have been "shelved" for the occasion.

Paulist Praise of Pius X. at the Expense of Leo XIII.—The *Missionary* is a small-sized Catholic monthly published at Washington, D. C., at the Apostolic Mission House, in the interest of the missions given to non-Catholics. Its express purpose is "to disseminate a better knowledge of the teachings of the Catholic Church among non-Catholics." This is without doubt a very praiseworthy object and so are most of the short and very appropriate articles the periodical contains. But we must take exception to some of the utterances in the June number.

Is it not possible to praise and eulogize the present Holy Father Pius X. without making derogatory remarks about his great predecessor Leo XIII.? It does not seem so in the opinion of the writer of some of the articles in the *Missionary*. On page two we read: "Of a truth, what a homely homily that was which the Holy Father gave us on the teaching of the catechism..... How different were the learned and high-sounding encyclicals of Leo XIII., but it may be doubted if with all their learning they were heeded as much as the words of Pius X. will be." The writer does not seem to know the difference between elegant and sublime on the one hand, and learned and high-sounding on the other. All honor to Pius X., but we also hope that the great encyclicals of Leo XIII. will be heeded by the present and future generations and will go down to posterity as a precious heirloom left by that great teacher of the faithful.

Again we read on page 16: "Pius X. is acquiring a popularity among the people of Rome which Leo XIII. certainly never enjoyed. The late Pope touched no responsive chord of sympathy in the heart of the Roman and Italian masses. Most of them lived and died without setting eyes upon him, while all that others ever saw of him was when he was borne past them, shoulder high, on the portable throne through avenues of guards in St. Peter's."

If this is not a perversion of the truth I do not know what it is. The writer of these remarks seems to have been asleep in his editorial sanctum while Leo XIII. gave his great audiences to crowds of people from all parts of the world and was hailed by them with enthusiastic "Evvivas" and other demonstrations of joy and affection, as I myself have witnessed. Though descended from a noble family, Leo XIII. never forgot that he was also the father of the poor and lowly, and therefore he was not only revered as the representative of Christ on earth, but also loved by his children as their common father.

A SEMINARY RECTOR.

The Pope Blesses the N. Y. Freeman's Journal.—In a recent audience with Pope Pius X. "Vox Urbis," the Roman correspondent of the N. Y. *Freeman's Journal*, obtained for that newspaper, its owners, editors, writers, and readers, the blessing of His Holiness. Says an editorial of June 10th: "As Catholics it is our duty to work not only for our own eternal salvation, but to do what lies in our power to help others to secure theirs. Hence the moral obligation resting upon us to make Catholic teachings known to the extent of our ability. That is what the Catholic press in this country is striving to do. The *Freeman's Journal*, with the aid of its readers, is engaged in the same work. The words of Pius X. will serve as an incentive to make the *Freeman's Journal* entirely

worthy of the commendation the Vicar of Christ has deigned to bestow upon it."

This is a resolution better than which a Catholic editor could not make. We trust, accordingly, that the N. Y. *Freeman's Journal* will now inform its numerous readers that, misled by a wrong interpretation of the Dr. McGlynn case, it unfortunately defended for many months as not opposed to Catholic teaching a doctrine which, by a series of articles in this REVIEW, has been demonstrated to be contrary to the teaching of Leo XIII. and of Holy Scripture itself. (See THE REVIEW, XI., pp. 225-360 and 593 716; XII., pp. 286-343.) We trust, moreover, that, having learned the truth, the *Freeman* will henceforth use all the influence it commands to counteract the purpose of the Dr. McGlynn Monument Association, "the accomplishment of which," as we have recently shown (XII, pp. 241-243), "would be an insult to the memory of the venerable predecessor of the present Archbishop of New York, as well as to that of the immortal Leo XIII."

The reasons which induce us to make these suggestions are the following. First, we believe with the *Freeman's Journal* in "the moral obligation resting upon us to make Catholic teachings known to the extent of our ability." Moreover, we believe with the *Freeman's Journal* in its motto: "Veritas liberabit vos—The truth shall make you free" (Jo. 8,32). Finally, we are convinced that a single vigorous article from the pen of its gifted editor, in which the plain truth about Dr. McGlynn's public character is told, will do very much to stop all further efforts on the part of the above-mentioned association and thus help in saving the Church of this country from a signal digrace.

End of the Rospigliosi Marriage Case.—According to a special despatch from Rome, Pope Pius X. has decided the famous Rospigliosi marriage case against the Princess by affirming the validity of her former marriage to Col. Frederick H. Parkhurst of Bangor, Me., from whom she was divorced prior to contracting the alliance with Prince Rospigliosi.

Mrs. Parkhurst-Rospigliosi was a Miss Reid of New Orleans, and the story of her marital troubles, through frequent reiteration in the daily press, has become familiar to the general public, though few know exactly what the bone of contention was.

Her marriage to Col. Parkhurst was performed by Archbishop Chapelle, then a parish priest, in Baltimore, on the strength of a dispensation *mixtæ religionis*. Afterwards it was claimed that this dispensation was inadequate and the marriage consequently void, because Col. Parkhurst had never been baptized. The Baltimore chancery had neglected to procure proof of baptism of the non-Catholic party, and when the Parkhurst case came up in Rome, the Propaganda sent out a letter to Cardinal Gibbons, calling his attention and that of all the bishops of the country to the carelessness manifested in issuing dispensations, and ordering proof of baptism to be filed in the diocesan chancery hereafter in every case of a dispensation *mixtæ religionis*.

The decision of the Holy Father now reported, goes to show that Col. Parkhurst succeeded in proving that he had been baptized. His marriage to Miss Reid was therefore valid and her later alliance with Prince Rospigliosi is purely a concubinage,

which the parties will have to stop at once if they desire to remain within the pale of the Church.

The case is another proof of the fact that the Church is to-day, as she has always been, the inexorable defender of the marriage tie, and that no power or influence can move her to declare an invalid marriage valid or a valid marriage invalid. (Cfr. this REVIEW of April 15th.)

The "Polish Question."—While the *Osservatore Romano* has declared that the Polish Archbishop Francis Albin Symon, now on a visit in this country, has no official mission, it has not denied that he is looking into Polish church affairs here at the desire of the Pope himself, and that the report he will make as a result of his investigation may go far towards determining the position of the Roman authorities on the so-called Polish question, which has repeatedly been the subject of discussion in the CATHOLIC FORTNIGHTLY REVIEW.

The essence of this "Polish question" may be briefly stated thus: There are numerous defections among the Catholic Poles in America, many of whom are now schismatics. How are we to account for this fact in view of the notorious loyalty of the Polish people to the Catholic faith, of their devotion, and of the spirit of sacrifice which has moved them to erect so many magnificent churches, schools, and charitable institutions? May it not be that American bishops do not understand their national peculiarities and habits, and that, instead of carefully discriminating between their demands, and granting those that are legitimate, while gently refusing those that may be exaggerated, they refuse them all and thereby repel these people who, if clannish and strong-willed, are equally well-meaning and devout?

In the interest of thousands of immortal souls, which are none the less dear to our Lord because they belong to members of a Slavic race which does not mix well with the Celt and the Anglo-Saxon, it is to be hoped that Archbishop Symon's visit will result in a just and satisfactory solution of the "Polish question."

A Plea for More Accurate Statistics of Our Catholic Indian Missions.—The editor of the *Katholische Missionen* of Freiburg, Rev. *P* Anton Huonder, S. J., writes to us from Luxembourg under date of June 6th:

"My dear Mr. Preuss: Myself and many friends of our Catholic missions would appreciate it highly if we could obtain more accurate statistics of the Catholic Indian missions in the United States. Unfortunately the data contained in the report of the Bureau of Catholic Indian Missions of Washington are very defective. The figures in the Catholic Directory for 1905 (pp. 678 ff.) are somewhat more complete, though I fail to see how the school statistics of the two tables (pp. 678 and 679) are to be made to tally; and besides the Indian missions are not *all* represented. In the list on page 679 no mention is made of the missions of Sioux Falls, Fargo, Helena, of the State of California, etc., etc. On referring to the diocesan reports, I find that the number of Catholic Indians is nowhere separated from that of the total Catholic population. In fine, it is impossible with the material at hand to compile an accurate statement of the condition of your Catholic Indian

missions. Here you have an opportunity to add one more to the many distinguished services you have already rendered to the Catholic cause. Yours, Anton Huonder, S. J., Editor of the *Katholische Missionen.*"

We trust the publication of this well-founded complaint will move the estimable gentlemen concerned to exercise greater care and diligence in the compilation of our Catholic Indian statistics.

Protestant Ministers Against Secret Societies.—While it is a fact that many Protestant ministers favor secret societies, it is equally undeniable that the more enlightened among our separated brethren are earnestly opposed to the lodge as a distinctly anti-Christian agency. We have repeatedly referred to the decided stand which the Lutheran Synod of Missouri, Ohio, and other States has taken against all secret and semi-secret orders and their mummery. And we are glad to notice that several preachers and laymen of other less severe denominations have lately raised their voices in warning against the lodge at a meeting of the National Christian Association in Chicago. We quote a few expressions from the *Globe-Democrat* of May 14th :

"Under no circumstances can a true Christian be a lodge member and remain a Christian," declared Julius Haavand in an address on "Why I Am No Longer a Lodge Man." He said that a Christian is forced to compromise with his duties as a Christian in the performance of his lodge duties and that each compromise weakens him until he finally leaves the church entirely. A number of other speakers addressed the meeting and used the opportunity to denounce lodges and secret societies, after which an informal discussion of the merits of secret societies followed. Curiosity was the reason for many men joining secret orders, said Rev. E. L. Thompson of Steward, Ill., who was at one time an Odd Fellow and a Woodman of America. "This curiosity," he asserted, "is soon satisfied by the false pomp that is found in these orders."

That Educated Men are not Necessarily Moral Men and Good Citizens, is beginning to dawn even upon our secular newspapers. "The constant recurrence of theft scandals at the leading universities," says the Oakland (Cal.) *Tribune* (March 27th), "suggests enquiry into causes and conditions. There will always be thieves in every grade of society, but the proportion should be smaller among college youth than in any other class or condition, but, unfortunately, thieving at higher institutions of learning is continuous and on the increase. Two causes for this suggest themselves. A spirit of extravagance has become prevalent of late years at colleges and universities, and the craze for athletics has swelled personal expenditure and aroused sporting propensities of the gambling type. In consequence we see students living beyond their means and indulging in pastimes and pleasures which they can not afford. The result is morally disastrous to many. The disappearance of the old-fashioned simplicity, with its adjuncts of frugality and temperance, from American colleges, marks a regrettable change for the worse. The sturdy democratic spirit suffers. In consequence our institutions of higher learning turn out an undue proportion of snobs, sneaks, toadies, and—sad to relate—thieves."

Fruits of the Canonical Visitation of the Church in Italy.—As was to be expected, the canonical visitation of all the dioceses of Italy, ordered by Pius X. and performed by religious delegated by him, has led to the uncovering of many abuses and even to the deposition of one archbishop and two bishops, with a prospect of the resignation of several more. One of the deposed prelates, we learn from *La Vérité Française* (No. 4260), died of grief two months after his forced resignation. He was an excellent man, but of weak character and covered with his authority things which others, less saintly than he, did in his name. In other cases careless bishops have been threatened with canonical censures, or such censures have been actually inflicted. Thus a certain archbishop in the South of Italy, who could not find it in his heart to reduce the number of ordinations, which were far in excess of the actual needs of his diocese, was deprived of the right of ordaining priests except with the explicit permission, to be obtained singly in every instance, of the Pope himself.

It is gratifying to learn that Pius X., in his systematic endeavor to root out abuses wherever they may be found, purposes to extend the canonical visitation to all the dioceses of the universal Church.

A New Church Fair Feature.—Among the "many unusual features of church fairs" found, according to the *New World* (No. 37), at the recent bazaar of St. Mary's Church, Chicago, by which the Paulist Fathers in charge "hoped to raise $10,000," was the advertising of "charming and pretty" young ladies to attract a crowd. We reprint the notice from the *New World* (l. c.): "The decorations are immense[!] and the young ladies who are working to make the thing a success are charming and pretty. A visit to the hall will repay any one and if they [!] spend a dollar or even more they will not come away feeling they were 'held up,' for they will certainly get the worth of their money—if it's only in smiles."

We used to run a department in this REVIEW headed "Outcroppings of Americanism." We fear we shall have to reintroduce it for the benefit of the Paulists and others who follow in the footsteps of the Zeitgeist. "*Nolite conformari huic saeculo!*"

A Word in Favor of the Whipping-Post.—On May 19th thel whipping-post law passed by the legislature of Oregon January ast for the punishment of wife beaters went into effect. As was to be expected, a certain class of newspapers has made this recurrence to what they consider "a barbarous mode of punishment" the text of severely condemnatory editorials. We fear there is a great deal of unhealthy sentimentalism underlying these criticisms. "With the victims of kleptomania, dipsomania, and other moral manias," says Fr. Chas. Coppens, S. J., in his excellent book 'Moral Principles and Medical Practice' (p. 195), "it is well known that a sound whipping will often stop the nuisance. The rod for the juvenile offender, and the whipping-post for adults, would cure many a moral leper and be a strong protection for society at large, especially if applied before bad habits frequently indulged have demoralized the person beyond the usual limits."

Modern Alchemy.—It has long been customary to deride the ancient alchemists who tried to transmute one element into another.

But the alchemist evoluted into that useful member of modern society, the chemist. And now, strange to say, the chemist is revoluting back into the alchemist. "The alchemist became the chemist, and the chemist becomes the alchemist," says Prof. R. K. Duncan of Washington and Jefferson College in the *Outlook*. The modern chemist, so runs his argument, believes not only in the theoretical possibility of transmuting one element into another, but that the process is now going on spontaneously, and that it is a legitimate aim to search, as the old alchemists did, for a method of changing lead into gold. He bases his assertions on the recent discoveries with regard to radioactivity, and his article is an interesting exposition of the views of those who interpret these discoveries in the most radical manner.

NOTE-BOOK

E. M. McCullough, writing on the "Knights of Columbus" in the June *Dolphin*, attributes the order's exuberant growth to its "superior business methods." That is not a specifically Catholic factor though, is it?

Mr. McCullough praises especially the insurance feature. But though this is better in the order of the K. of C. than in some other Catholic societies, which were established at a time when the necessity for sound methods was not so apparent as to-day, it is not yet what it might be and ought to be in a society distinguished by "superior business methods." In proof we will quote a passage from Supreme Knight Hearn's report at the Los Angeles convention: "There are many other problems connected with our insurance system which will have to be solved and adjusted as the years roll on, such as fixing a cash valuation to our policies, which, I may say, is already being done by our actuary; establishing a cash surrender value after a given term of years, or issuing to members who have continued in the order fifteen, twenty or twenty-five years, paid-up policies, after the manner of the old line companies.'

A reverend subscriber asks us to publish this suggestion:

I hope the new Catholic Encyclopædia will contain an able and comprehensive article on the "Knights of Columbus," showing the true character and the real aims of this order. I have been consulted several times by Catholic men as to the advisability of joining the organization, but had to confess ignorance on a matter of such great importance, involving the true spiritual welfare of our Catholic men. I have been invited many times to join the order, but I have always refused until I could at least see the rules and constitutions, or get other satisfactory information in print. This, I am told, is not done. One must join the order first. All that an outsider can know about the organization, is through hearsay, and more especially through public doings which savor of worldliness and denote dangerous tendencies rather than Christian virtue and true Catholic life. "By their fruits you shall know

them." I hope a good article in the projected Encyclopædia will correct this impression.

Here are two news notes taken from the same number of the St. Louis *Globe-Democrat* (May 26th): "The corner stone of the first Jewish temple to be erected in the southwestern portion of the city [St. Louis] was laid yesterday afternoon under the auspices of the Masonic Grand Lodge of Missouri."

"Jacksonville, Ill., May 25th.—The corner stone of the new Christian church here was laid to-day. The exercises were in charge of the Grand Lodge, W. B. Wright, the Grand Master, personally conducting the ceremonies."

Those who are studying the series of papers on Masonry now running in this REVIEW will know how to reconcile these two facts.

Mr. John A. Kuster has sold the *Catholic Columbian* to the Columbian Printing and Publishing Co., a newly formed corporation consisting of business and professional men of the city of Columbus, and incorporated with a capital of $100,000. Whether the stock is watered or not, we are unable to say. $100,000 is entirely too big a capital for a Catholic weekly to earn a reasonable per cent of dividends. At any rate we wish the new company success and hope the *Columbian* will continue to be under its management what it was for many years under the editorship of Mr. Kuster—though not especially brilliant, one of our most conservative, orthodox, and interesting Catholic weeklies.

The *Historisch-politische Blätter* (No. 8) prints a contribution from *P.* Athanasius Zimmermann, S. J., on "The Enthusiasm for Education Manifested in the U. S. in the Last Fifty Years." We fear *P.* Zimmermann rates our progress in this field a little too extravagantly. In a study of this kind he should not have "abstracted from the scientific results and the educational value of the American schools." The "educational value," it seems to us, must be the standard of educational progress.

Nearly all the bishops of New England have blessed and cordially recommended the new "Denier de Saint-Père," by which our French-Canadian brethren in the Eastern States are coming to the aid of the Holy Father. Meanwhile (we repeat the question), what are we English speaking Catholics doing to help our common Father, who has so touchingly appealed to our generosity through his Apostolic Delegate? We ought to imitate our French-Canadian brethren in this matter.

There has been some talk of late years of the probable erection of a new episcopal see at Hannibal, Mo., to comprise the northern part of the present Archdiocese of St Louis. But we understand that among those competent to judge it is considered more likely that, if our Archdiocese should be divided in the near future,

Rome will cut off the Southern portion, which has more Catholics and better parishes. In such a case, Cape Girardeau is likely to become the new see.

In an address at the eighty-first commencement of Miami University in Oxford, Ohio, Secretary of War William H. Taft said regarding divorce: "Last year there were 612 divorces out of every 10,000 marriages. If this continues to grow, what will become of that which is to-day the foundation of our civilization and our state—the home and the family?"

He advocated giving Congress power to pass a universal law on the subject.

On page 335 of the present volume we said, on the authority of the *Tablet*, that vicars, both general and capitular, are now entitled to wear the purple of monsignori. The *Ecclesiastical Review* for June gives in full the "motu proprio" concerning that matter; and there we see, page 626, Nos. 62, 64, and 67, that their habit, even "praelaticus," has to be "nigri ex integro colori." Then, they are not Protonotarii ad instar but Protonatarii titulares seu honorarii.

The Rome correspondent of the N. Y. *Freeman's Journal* learns "on respectable authority" that before long a further and very serious condemnation of the Abbé Loisy's writings will be published by the Holy Office. He adds that Loisy has so far not submitted to the judgment of the Holy See, expressed some months ago in the placing of several of his books upon the Index and in Cardinal Merry del Val's letter to the Archbishop of Paris.

"Supreme Knight" Hearn, of the "Knights of Columbus," in his report read at the Los Angeles convention, recommended, among other things, "the adoption of an official marker for the graves of deceased members." Thus the valiant "Knights of Columbus" desire even in death to be marked off from the common herd of Catholics.

We are pleased to note that our reverend confrère Fr. Phelan of the *Western Watchman* is on another "ad limina" visit to the Eternal City. Since he makes periodical trips to Rome, Fr. Phelan has grown more orthodox and also more charitable towards his Catholic brother editors.

The latest report of the Society for the Propagation of the Faith shows that the United States contributed in 1904, $156,942; which is somewhat better, but still far from adequately representative of the wealth and zeal of our Catholic people.

An experienced teacher and organist with good recommendations wants a position. Address A. L., in care of THE CATHOLIC FORTNIGHTLY REVIEW.

Catholic Fortnightly Review

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THE TRUE STORY OF NAPOLEON'S DIVORCE FROM JOSEPHINE.

In the praise we have given, in a previous issue, to the publications of the Chicago Catholic Truth Society, we can not, we regret to say, include No. 21 of its penny pamphlets, which contains a reprint of the Rev. Reuben Parsons' chapter on "Napoleon's Divorce" from his book 'Some Lies and Errors of History.' Father Parsons' statement of the case is incorrect and misleading in more than one essential particular.

In the following papers we shall present an accurate synopsis of the facts of the case, and of the conclusions drawn therefrom by an eminent writer, who has studied all the sources and who is not only a painstaking and reliable historian but a high authority on Canon Law as well.[1])

Josephine Tascher de la Pagerie, widow of the Vicomte Alexander Beauharnais, (who had been executed in 1794, and with whom she had not lived in happy wedlock), made the acquaintance of the rising young revolutionary officer Napoleon Bonaparte shortly after the death of her husband. She was not "a virtuous woman," but sustained illicit relations with several men, among them Napoleon's friend Barras.[2]) Despite this fact, Napoleon, captured by her Creole charms, decided to marry her. When they were pronounced man and wife by the civil magistrate of the second communal district of Paris, neither was moved by any

1) Dr. Joseph Schnitzer, ausserord. Professor der Kirchengeschichte und des Kirchenrechts am kœniglichen Lyceum zu Dillingen: Katholisches Eherecht. (Herder, 1898). Anhang: "Die Ehescheidung Napoleon's I."

2) Parsons ('Catholic Truth,' I, 21, p. 5) says: "Josephine passed for a virtuous woman," but the Memoires of Barras and the documents published by Masson ('Napoleon et les Femmes,') prove the contrary.

special degree of love for the other, but both were animated mainly by selfishness and ambition: Napoleon by a desire to please his powerful friend Barras by ridding him of his former mistress; Josephine by the hope of obtaining, through an alliance with a man who had a wealthy brother and himself bid fair to acquire fame and fortune, the means for continuing a life of dissipation.[1])

There was no church marriage. Probably the nupturients desired none; and if they had desired it, it would scarcely have been possible just then to find a priest.[2])

A few days after his marriage, the young officer, having been appointed commander-in-chief of the Italian army by Barras, hastened to the head of his troops in Italy and began that victorious career which made him one of the greatest generals and mightiest monarchs of universal history.

Josephine soon perceived that her husband was no vainglorious braggadocio; she entered heartily into his political plans, gave him all the aid she could, and won his affection to a higher degree than she had possessed it at their marriage. The one circumstance that marred her happiness was her unfruitfulness. She knew that Napoleon, as hereditary emperor of the French, had no more ardent desire than to obtain a son to whom he might bequeathe his great empire. Already for some time prior to his coronation he had entertained the idea of getting a divorce. The higher he rose in power, the more this idea ripened into a well-defined plan. Josephine was forewarned. Knowing that, while it would be easy for her husband to obtain a civil divorce, a marriage blessed and recognized by the Church would constitute a bond which he would hardly dare to break, she appealed to Pope Pius VII. when he came to Paris at Napoleon's bidding to perform the solemn coronation.[3])

The Pontiff, upon learning of the purely civil marriage of the imperial couple whom he was about to crown, was thunderstruck. He tenderly consoled Josephine and advised Napoleon that he could not perform the coronation unless they previously obtained the nuptial blessing of the Church.[4])

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1) Barras, l. c. II, 60; Masson, l. c. p. 34.

2) Parsons (p. 5) says: "It would not have been difficult to find a priest to bless their nuptials;" but this is an unproved and unprovable assertion, as will appear later.

3) Parsons (p. 5) misstates her motive when he says: "Her soul was in agony. Could she dare to receive an almost sacramental consecration [?!] while living is the bonds of sin?" Josephine was not a woman of such tender conscience an to be swayed by purely religious motives.

4) Parsons (p. 6) erroneously relates that the Pope was ready to crown the Emperor, whose situation, canonically, "did not concern him;" but refused to "admit the Empress to a share in the consecration [?], unless she were first united to Napoleon before a priest."

Napoleon's rage, upon hearing of Josephine's action and the Pontiff's decision, was terrific.[1]) Seeing, however, that he would not be able to bend the stern determination of the Pope, and fearing that, if the Pontiff would absent himself from the coronation, it would cause a painful sensation and injure the moral prestige of the new dynasty, he decided to consent to the proposed nuptial benediction, but to arrange matters so that the way to divorce would remain open to him. In pursuance of this purpose he advised his uncle, Cardinal Fesch, that he desired him to perform the ceremony without witnesses and as under the seal of confession. Fesch at first refused, but finally consented to do the Emperor's bidding, provided the Pope would grant him the necessary dispensation.[2]) He repaired at once to the apartments of Pius VII. and requested him to grant him in bulk all the faculties which he required at various times in his capacity of *grand-aumonier* of the imperial household.[3]) The Pontiff having freely granted his petition, Cardinal Fesch forthwith returned to the Emperor, and at four o'clock in the afternoon, without witnesses, received the declaration of consent and blessed the marriage of Napoleon and Josephine.[4])

On the following day, Sunday, December 2nd, 1804, the solemn coronation took place in Notre Dame de Paris. Josephine was happy; with the imperial diadem on her brow and the blessing of the Church upon her marriage, she considered her position safe; all the more so when, a few days later, Cardinal Fesch yielded to her urgent demand and gave her a certificate of marriage.

Napoleon, however, on his part, was more firmly determined than

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1) Not because, as Parsons puts it (p. 7), he did not like to proceed to his own coronation without Josephine on account of the "scandal;" or because he feared "the displeasure of the Pontiff", but because the Pope refused to crown either him or his consort.

2) Parsons (p. 7) says: "He yielded sufficiently to propose recurring to the Pope for the powers necessary for his own assumption of the office of the cure of the Tuileries....." But he needed no such powers from the Pope, since, by virtue of his position as grand almoner, he was the Emperor's own pastor. All he needed was a dispensation empowering him to perform the nuptial blessing without the obligatory witnesses.

3) Parsons makes it appear (p. 8) that the Cardinal "broached [to the Holy Father] the subject of his quandary," and even reports the words in which Pius VII. is alleged to have granted him the faculties he desired He adds that "here, then, is the solution of the entire question as to the religious marriage of as will appear Napoleon and Josephine....." But the solution is not here. It is elsewhere, as will appear in the course of this paper.

4) According to Parsons (p. 9), it "appears to be doubtful" "whether there were any witnesses or not to the ceremony." But as Schnitzer observes (l. c., p. 653, note) the unimpeachable testimony of Cardinal Fesch on this point is confirmed not only by the attestations of Berthier, Duroc, and Talleyrand, but likewise by the Memoires of Pasquier.

ever to have his marriage annulled in order to contract a new alliance with some princess of royal blood, which would strengthen his dynasty and give him an heir to the throne. On December 15th, 1809, he read to the members of his family, in the presence of Josephine, a paper in which he hypocritically declared that for the love of his country he stood ready to sacrifice his love for, and was about to apply for a divorce from, his wife. Josephine herself, on this memorable occasion, began to read to the assembled relatives of the Emperor a document in which she declared her joy at being enabled to make such a great sacrifice for her country, and her consent[3]) to the divorce proceedings; but her voice was suffused with tears and the paper had to be read by an official of the imperial palace. Upon the strength of this mutual consent, the Senate pronounced the decree of divorce under article 233 of the Code. Immediately after Josephine was taken to her new home at Malmaison. Napoleon, while still addressing tender letters to her there, was already casting about for a new consort, and, strange to relate, Josephine aided him in his efforts! Metternich finally succeeded in interesting him in favor of an alliance with Marie Louise, daughter of Emperor Francis I. of Austria. Napoleon consented to this project all the more readily, because Marie Louise was a grand-niece of the unfortunate Queen Marie Antoinette, so that by marrying her he would enter into a politically profitable relationship not only with the powerful house of Hapsburg, but also with the Bourbons, thereby giving his dynasty the appearance of legitimacy.

Emperor Francis I. attached only one condition to his consent to the marriage of Marie Louise and Napoleon: viz. that the latter furnish proof that his alliance with Josephine had been properly annulled not only by the civil magistrate, but also by the Church.[4]) This demand put the proud Emperor of the French in a serious quandary. For the matrimonial causes of sovereigns belong by custom to the Holy See,[1]) but he had no reason to hope for a favorable decision from Pius VII., whom he had so cruelly maltreated, despoiled of his temporal possessions, and now held as prisoner in Savona. Then there was the precedent of the Pontiff's

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3) Parsons neglects to mention this, not by any means unimportant, feature of the case.

4) It was this demand of Francis I. which moved Napoleon to seek an ecclesiastical declaration of nullity of his union with Josephine: not, as Parsons tells us (p. 9), the circumstance that "he learned that Fesch had indiscreetly mentioned the ceremony to Cambaceres, and that he had even given a certificate to Josephine."

1) Parsons says (p. 10) that the Pope is "the proper judge in the matrimonial causes of sovereigns," an assertion which, in this broad form, is not admitted by canonists.

refusal to divorce the marriage of Jerome Bonaparte and Miss Patterson. But the Arch-Chancellor of the Empire, Cambacérès, devised ways and means out of the difficulty. A few years before, in the case of Prince Jerome, the diocesan matrimonial court of Paris had been appealed to, and, with the indirect approval of the Cardinal Legate Caprara, had granted the declaration of nullity refused by the Pope. Why should not the Emperor, descending from his august throne, appeal as a citizen to the diocesan tribunal? On December 22nd, 1809, the Abbé Rudemare, diocesan promotor of Paris; his colleague, M. Corpet; and the two officials, MM. Lejeas and Boilesve,[2]) were summoned to a conference with Cambacérès, in the presence of the Minister of Worship and asked to utter a declaration of the nullity of Napoleon's marriage with Josephine. This at first they most emphatically refused to do. It was only after the Emperor had obtained, from the so-called *comité écclesiastique*—consisting of Cardinals Maury and Caselli and five bishops who had no authority whatever in the premises—a statement that the diocesan tribunal was competent to decide this matrimonial cause, that Abbé Rudemare and his colleagues listened to the attestations of Cardinal Fesch, Talleyrand, Berthier, and Duroc. They were to the effect that the religious marriage of the Emperor lacked the canonical conditions and that His Majesty had intentionally caused this neglect. The tribunal finally decided that the marriage was null and void, because there had been a lack of consent on Napoleon's part; and this declaration of nullity was approved by the metropolitan court.

Thus was the marriage of Napoleon and Josephine declared null by two ecclesiastical courts, the requirements of Canon Law were fulfilled, and a few weeks later Napoleon married Marie Louise of Austria, who, on March 20th, 1811, gave birth to the long desired heir to the throne.[3])

In another paper we shall treat of the canonical aspects of this interesting case.

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2) Not Boisleve, as Parsons (pp. 7 and 13) has it.

3) In spite of the Comite ecclesiastique's orders and Parsons' assertion (p. 14), the case was never "referred for final adjudication to the primatial tribunal of Lyons."

GOLD BONDS OR GOLD BRICKS?

Since the decrease in the rate of interest on safe investments, the public demand for bonds of undoubted security has induced several of the regular life insurance companies to disguise their policies in bond form, to make them more easily salable. To the ordinary features of life insurance contracts a couple of new ones were added, such as paying the proceeds of the policy in gold coin, (which made it necessary to pay the premium also in gold or its equivalent), to exchange the policy at maturity for a corresponding amount of gold bonds, bearing interest for a certain period at a stipulated percentage, until the bond became payable in full, etc.

These and other conditions made the new bonds very attractive, particularly as there is also a definite promise of paying the bonds' share of accumulated profits or dividends at the expiration of a stated period. No amount is named, thus leaving it to the imagination of the bondholder, usually assisted by the enthusiastic descriptions of the selling agent, to figure to himself most flattering results of the investment.

As regular life insurance companies are doing business under strict laws and State supervision, no special promise in a contract can be legally made without providing for the liability so assumed. In other words, whatever extra benefits are provided for in a bond different from the ordinary form of policy, must be paid for in the premium. One of our readers asks our opinion about one of these bonds, issued by one of the smaller New York companies, at age 43, for $1,000, at an annual premium of $144.49. Reading the conditions, we find that in case of death of the bondholder at any time in the first 10 years, the company will pay $1,000. As the premiums payable for 10 years amount to considerable more than that, and counting 5% interest, exceed the face of the bond after 6 annual payments, not much can be said in favor of the insurance feature, since in case of the bondholder's death during the last 4 years of the bond's term it means an actual loss of cash.

But if he lives at the end of 10 years? Well, our friend will be 53 years of age then, and the company will exchange his bond for another with coupons representing 5% interest payable semi-annually for 20 years, when the bond becomes redeemable for $1,000 cash.

Should the bondholder prefer, however, he can draw $1,300 in cash. (In addition dividends are promised to which we will refer further down.)

Above option shows the true character of the so-called bond. It is simply a 10 year endowment with "frills." For $1,300 cash the company can well afford to pay $50 a year for 20 years, since that is less than 4% on the amount involved, for which it deducts $300 from the principal at the end of the term. And furthermore, the premiums, plus 5% compound interest, in 10 years amount to $1,908.28, for which $50 a year is a poor return.

The other benefits guaranteed in the bond providing for loans, paid-up or extended insurance or cash value, correspond closely to the figures of a 10 year endowment policy for the same age on the basis of $1,300. Even the premium rate is the 10 year endowment rate, plus about 30%.

Should anyone wonder how such a contract could be sold, let the experience of our reader answer the question.

An agent of the company approached him with the statement that these bonds were sold at especially low figures for professional men, but only for a short period, which was about to expire; that the profits or dividends would bring the cash returns to about $1,900; that in case the victim could not keep up his payments, the money already paid could be withdrawn at any time, thus losing nothing but the interest, etc. On the strength of these statements Mr. Agent secured not only the application, but also the settlement for the first premium, and when the bond did come and was found to be below expectations, nothing could be done, as no company assumes any responsibility for the actions of its agents beyond their authority.

Now, on a 10 year endowment for $1,000, a dividend of $200 to $250 is about the maximum figure that ever was paid by any company under the conditions of said bond. For a 15 year term $300 to $350 might be safe to figure, while $500 to $550 would be the top-notch for 20 years. Whether such an investment is worth the risks taken of forfeiture and loss of interest and part principal, we leave our readers to judge.

One lesson from the experience of our friend should be emphasized: Never pay for a life insurance policy without having first received the policy, examined it carefully, and found it to be as represented.

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THE CATHOLIC CHURCH AND THE PRONUNCIATION OF THE LATIN LANGUAGE.

We are informed by the June *Ecclesiastical Review* (p. 637) that in the *Irish Ecclesiastical Record* for May two gentlemen discussed the question: which was the correct Italian pronunciation of the Latin *mihi*, one of them advocating *meekee*, the other *mickee*, both appealing to Roman usage as their criterion.

The writer in the *E clesiastical Review* is "disposed to take issue with the two gentlemen, despite the assured tone of their statements.....Although there are unquestionably many cultured Romans in Rome, the habit of pronouncing the old language of Rome in the most correct manner may not, I venture to say, be common there.....The criterion of a good Latin pronunciation according to the Roman (not necessarily the city) usage might be found further north—where the *lingua Romana* is heard *in bocca Toscana*.....the Tuscan priest will have no difficulty in saying *mihi*, and if he is a scholar and careful in his pronunciation, he will say neither *mickee* nor *meekee* but *mihi*, with the rough breathing of the northern tongue.....It remains of course still a matter of taste whether one will take the Roman usage with its apparent defects or the somewhat rarer and discriminating usage as it comes to us through the Italian inheritance of masters of the Roman language and academic ecclesiastical tradition. The Latin language is the language of Rome, but the best pronunciation of that language, though unquestionably to be found in Rome, need not be as common there as in Tuscany or even Lombardy."—

This curious controversy about *meekee*, *mickee*, and *mihi* furnishes a striking evidence how arbitrary and unscientific is the standpoint of those who advocate the adoption of the modern Italian pronunciation of Latin in countries outside of Italy.

The Latin language is now no more the language of Rome than it is the language of Innsbruck or Louvain. Its use is restricted to philosophical and theological lectures and disputations in learned institutions, to similar discussions in ecclesiastical meetings, to works on philosophical or theological matters, official ecclesiastical documents, and, finally, to the liturgy in the larger portion of the Catholic Church. The Latin language is a dead language and is not now the tongue of any city or country. As to its pronunciation, the modern Italian method is just as much a corruption of the Latin pronunciation of the periods in which the ancient masters of the language flourished. as any other

method used by modern nations. "The most correct manner of pronouncing the old language of Rome" can only be that which was in use at the time of the classical Latin authors. This is the only "good Latin pronunciation." Besides this we can at most speak of a good Italian, a good French, a good German or Spanish, etc., pronunciation of Latin.

In an article headed: "The Pronunciation of Latin and the Catholic Church" (XII, 81-89), the CATHOLIC FORTNIGHTLY REVIEW advanced some reasons why Catholics should join the movement of adopting the ancient Roman pronunciation of Latin instead of the variegated faulty methods which are at present in vogue in different countries. An additional reason is this, that the ancient pagan pronunciation is also that of the early Christian ages. There can be no doubt that the Apostles Peter and Paul spoke both Greek and Latin and that they preached the Gospel at Rome in both these tongues. At the divine service both languages had to be used from the beginning, and were used, the Greek gradually being eliminated, leaving the Latin as the only official language of the Church and of the Catholic liturgy in the western part of Europe. The pronunciation was, of course, the ancient or classical, which remained substantially unchanged for several centuries. The same was used in countries outside of Italy wherever Latin was spoken. Thus the popes, bishops, and priests, as well as the people of those early centuries, pronounced the Latin according to the ancient style; thus the Holy Scriptures and the prayers of the liturgy were read; thus St. Ambrose, St. Augustine and others pronounced their magnificent homilies or sermons.

If any method of pronuncing Latin is capable and deserving of becoming the Catholic pronunciation, i. e., of being adopted by all countries using the Latin liturgy, it is the one which in fact was once Catholic and which was even used in Apostolic times. To this no nation could reasonably object. Moreover, if Rome were ever to prescribe a uniform method for all nations, it would undoubtedly not make the modern Italian pronunciation obligatory, but would go back to the correct, ancient, classical, Catholic, and Apostolic pronunciation. In so many true and useful reforms the Church has returned to the usages and rules of former Christian ages; and at present our Holy Father Pius X., by a truly Catholic instinct, in his reform of Church music is going back as far as possible to the earlier forms of the Gregorian chant. Why should not the same course be followed concerning the pronunciation of the sacred texts which are to be used during the divine service by priests and by choirs? As the manner of singing liturgical songs

is now regulated by Rome, so Rome may some day, when the classical pronunciation in consequence of the present movement will have spread in larger proportions, take steps towards introducing correctness as well as uniformity in the pronunciation of the liturgical tongue. This solution of the question of uniformity would certainly be in harmony both with truly Catholic and truly scientific principles.

THE TROUBLE IN THE "ROYAL ARCANUM."

WITH A WORD ON THE RADICAL DEFECT OF ASSESSMENT LIFE INSURANCE.

The following editorial article from the Philadelphia *Record* of June 15th contains the best explanation of the present difficulties of the Royal Arcanum and the fundamental defect of the assessment or co-operative system of life insurance, which we have seen outside of a professional insurance paper for many a moon :—

The statement that the standard mortuary table used by the regular life insurance companies forms the basis of the table of rates which the Royal Arcanum will put in force in October, implies that the fraternity has had no such basis hitherto, and this is frankly admitted by one of the officers, who says that the rates thus far have been arbitrary ; that for the twenty-eight years of its existence it has had nothing definite to go on, but that now it has had life tables compiled by actuaries from the 450,000 lives which it has insured.

If this society has been collecting rates upon an arbitrary basis, and fixed some years ago upon monthly assessments, not with reference to its death rate, but with reference to its immediate need of revenue, the astonishing thing is that it has existed so long. But it now finds that the old members, the men who came in at low rates when the society was young, as they were, are not paying as much as their insurance costs, and the society has got to get more money or cease business ; so it has raised their rates to a point which will compel many of them to abandon their insurance. The conclusions of the Supreme Council have been attacked by some members ; it has even been charged that the actuaries they employed were corrupted by the old line companies for the purpose of creating a revolt in the society. Such charges are not entitled to serious consideration. There is no reason to suppose the Supreme Council would have raised the rates unless it were driven to it. The old line companies may be extravagant to their officers and their agents, but their charges rest upon ascertained rates of mortality, and to this the Royal Arcanum has now come. Within the last few years one of the largest of these fraternal insurance societies has become insolvent, another was driven into a receivership by the suits instituted against it when it cut all $5,000 policies down to $2,000, and a third has practically

changed its methods and become in effect an ordinary insurance company.

A low rate for young men means a high rate for old ones, and is in effect annual insurance. It is seductive to young men, but the old ones, many of whom find their ability to pay impaired, are greatly burdened. The Royal Arcanum is pursuing the only wise course in raising its rates when it discovers that it has not been charging enough, but this is a confession that cheap insurance has been too cheap. The various assessment systems of insurance, also, are based upon the expectation of continually recruiting the ranks of the insured with young men. One of the officers of the Royal Arcanum says that the young men have been taking out $1,000 policies, while the old men have $3,000 policies; or in other words, the old members have not been sufficiently replaced by new ones. Mr. Frick and the president of the Connecticut Mutual have recently explained that the rates charged by the old line companies are calculated to take care of the policies without additional business.

The assessment or co-operative system of life insurance is well enough, provided that correct and well-established mortality tables are used, and that the insured understands that it is in effect term insurance which he is getting. This is cheap while his expectation of life is long, and it must be high when his expectation of life is short, because the company has accumulated nothing from his earlier payments to meet the increase of liability. As mortality rates do not differ, except in the case of selected lives, like those of clergymen, for example, one form of insurance can not be so very much cheaper than another, though, of course, agents' commissions may be saved. But the societies that save these are those which most need to have new business brought in.

There are a large number of Catholic "insurance" (?) organizations which would do well to take these statements to heart.

As we have shown time and again, there is but one safe way to establish an insurance company on a permanent foundation; that is, by keeping the cost level or stationary during the life of the member. Only in that fashion will it be possible to prevent dissatisfaction of the members, which is bound to come should the rates ever be increased, no matter how much need there may be for doing so. But level rates can only be retained when the first calculations are made on the proper basis, correct table of mortality, safe rate of interest, and exact reserve fund for each policy. Careful, economical management will do the rest.

Since the regular life insurance rates are practically all the same, (as shown by the premiums of the old line companies, which in spite of all rivalry in business differ but little from each other) we would again suggest that it were best to consolidate the different smaller Catholic insurance organizations into one large, strong company, which could be conducted at lower expense and with greater safety for the members than under the present system.

THE CHICAGO DAILY REVIEW: AN ATTEMPT TO PUBLISH A CLEAN NEWSPAPER.

The *Chicago Daily Review* has changed its name into the *National Daily Review*, for a twofold reason: first, because it is gradually acquiring a national circulation; and secondly, because "a weekly paper known as the *Chicago Review*, devoted to the local interests of the west side of Chicago, had existed for several years prior to the establishment of the *Daily Review*"

"There has been no apparent clash in the interests of the two publications," explains the *Daily Review* (I, 100), "but it is evident that the continued use of names so nearly alike might in time lead to costly and annoying errors; and, in justice to our local contemporary, we have decided further to differentiate the names by the change indicated. It should be stated, however, that the publisher of the *Daily Review*, before adopting the name *Chicago Daily Review*, had examined both the city directory of Chicago and a comprehensive newspaper directory of the United States, and found no entry of the *Chicago Review*."

Thus has an obscure sectional advertising sheet twice forced newspapers of national reputation and circulation to change their names.

The first of these two was our own CATHOLIC FORTNIGHTLY REVIEW, which originally (1893) appeared as THE CHICAGO REVIEW, only to find, after putting out its first issue with all possible circumspection, like the *Daily Review*, that the title had already been prëempted by a west side news-monger.

But we notice this change in the name of a far-away daily newspaper chiefly for the purpose of drawing the attention of our readers to what was the *Chicago*, and is now the *National Daily Review*. This journal was founded about five months ago with the avowed object of furnishing those among the people of Chicago and the Northwest, who were tired of "yellow" journalism, with a clean and respectable daily newspaper, which would give all the news fit to print in succinct form at a very moderate price. It is succeeding fairly well in this, though we wonder how it will be possible in the long run, even with the "national circulation" the *Daily Review* claims to be gradually acquiring, to issue a daily newspaper with almost no advertisements at one dollar per annum.

If it does prove possible, we shall have a valuable hint as to how a *Catholic* daily might be started and made successful. Needless to say that a Catholic daily would have to show more esprit and

real literary ability in its editorial columns than does the *National Daily Review*, of which the best we can say is that it is morally clean and very respectable—with the respectability naturally accruing to dullness.

HOW CHEAPLY HUMAN LIFE IS HELD BY SOME OF THE GREAT CORPORATIONS OF THIS COUNTRY

has been freshly illustrated by the disclosures lately made respecting the disappearance of a number of Hungarians who were employed in the blast furnaces, steel mills, and coal mines in Pittsburg and vicinity.

According to a telegram in the daily papers, a conference was recently held between the Coroner of Alleghany County and the Austro-Hungarian Consul-General at Pittsburg, with a view by their concerted action to lessen the reckless sacrifice of the lives of these unfortunate immigrants who were at work chiefly at the blast furnaces when they met their death. In a case where one of these had been burned to death and the matter had come before a jury for investigation, the Coroner said: "The number of deaths of foreigners in the mills in Pittsburg and vicinity has come to be nothing short of appalling..... Conditions are such at present that the life of a foreigner employed in the mills and the mines is given less consideration than is the life of a horse or a mule. In the darkest days of slavery in the South, the negro had better treatment than the Hungarian in the mills receives to-day. I was simply astounded during my first month in office to find that during the 30 days 12 men had been killed in one plant alone of the United States Steel Corporation. These deaths were not caused by one big accident but separately. How many more were maimed and injured during the same period, God only knows. I complained to the officers of the Company. That there was a remedy of some kind is evidenced by the fact that since that time there has been a marked decrease in fatalities at the plant."

An attaché of the consulate added: "We have recently investigated the case of two men who were reported as 'disappeared.' They were Hungarians employed at the tops of blast furnaces whose duty it was to dump the cars of ore into the furnaces. In both instances the men were missed after they went to the top of the elevator shaft. Their dinner pails and coats were left at the bottom. There is but a small bridge at the top upon which to stand. One mis-step and the man is thrown into the furnace."

That in this enlightened age and land of progress human beings

should be compelled or permitted to take such desperate chances and to put their lives in jeopardy for the wages upon which they depend to support themselves and their families, is a startling commentary upon the system by which some of our great financial magnates have acquired colossal fortunes. It is the boast of the leaders of these great enterprises that they have begun at the bottom and have worked their way to the top, and therefore they can not plead ignorance of the methods which prevail and which it is in their power to correct when they see fit to do so.

Possibly the State legislature or Congress may be asked to enact more stringent laws for the protection of human life; but if the men who control the operation of these pits of death were animated by sentiments of common humanity, it would not be necessary to enact any further legislation for this purpose, least of all against employers who know the dangers to which they are subjecting the men who come to them for employment and upon whom the employers depend for the carrying out of their work. Moreover it is a reproach to the skilled engineers employed in these establishments that they do not devise some method of dumping ore into the blast furnaces otherwise than by exposing human life in the performance of that service.

In England workingmen are protected by what is known as Factory Acts, Employers' Liability Acts, and similar laws designed to safeguard the lives of the men employed in occupations which may be more or less dangerous. Mine workers, men who go down to sea in ships, railway employés, operatives in factories, and other classes of persons who are employed in hazardous occupations, are thus protected.

In many of the States of the Union laws of like character have been enacted, but every extension of this liability, tending to make employers more careful of the methods and appliances used in their work, has been either allowed grudgingly, or more often actively resisted with all the resources available to capital in shaping legislation which shall not interfere with its freedom to deal with human flesh and blood as it deals with its horses and its mules. Unfortunately in too many cases the courts have been prevailed upon to give a narrow interpretation to the law, so that the employer has been able to escape legal liability for his carelessness or recklessness.

Possibly the conference of the officials at Pittsburg may have some good results in compelling a change in the methods complained of. It would be a disgrace to our civilization were such conditions permitted to continue.

AMERICAN FREEMASONRY AND JEHOVAH.

2. Recovering as best we may from the rude shock, let us return to Mr. Mackey's treatment of Jehovah.

"To call anything else but this four-lettered name," he says, "an omnific word—either in Masonry or in Hebrew symbolism, whence Masonry derived it, is to oppose all the doctrines of the Talmudists, the Kabbalists, and the Gnostics, and to repudiate the teachings of every Hebrew scholar from Buxtorf to Gesenius. To fight the battle against such odds is to secure defeat. It shows more of boldness than discretion. And hence the General Grand Chapter of the United States has very wisely restored the word Jehovah to its proper place. It is only in the York and in the American rites that the error has ever existed. In every other rite the tetragrammaton is recognized as the true word."

Let us briefly summarize our author's position, that we may proceed with greater clearness. He admits:

1st. That "Jehovah is, of all significant words in Masonry, by far the most important" and "the basis of Masonic dogma and mysteries."

2nd. That it is derived from the substantive Hebrew verb to be and "designates God in his inimitable and eternal existence."

3rd. That in American lodges, the Syrian Jah; On, the supposed sun-god of the Egyptians; Baal, the sun-god of the Phoenicians and Babylonians, identified with Mithras and Apollo, are allowed as explanations of Jehovah. That likewise, these have in some places supplanted Jehovah, as they have in the York rite.

4th. That Jehovah is the true "omnific," "all-creating," "all-performing" word, and to select any other is to oppose the learned and devout Talmudists, Kabbalists, and Gnostics, a thing evidently absurd and unworthy of a true Mason; is to repudiate the teaching of every Hebrew scholar from Buxtorf to Gesenius.

Let us therefore seek the Kabbalistic light, that we may read Jehovah as the esoteric Mason reads it, and see how far, in reality, such Jehovah is from all that every Hebrew scholar has taught, not only from Buxtorf to Gesenius, but from Moses to our own day.

What we seek is to be found on p. 346 of the 'Masonic Encyclopædia' under the title "Ho-hi." Who would recognize Jehovah in "Ho-hi"? No one but the Talmudistic, Kabbalistic, Gnostic Mason. "Ho-hi" is the Masonic Jehovah; "by far the most significant word in Masonry, the basis of Masonic dogma and mysteries." Admire how Ho-hi or Jehovah is made to summarize and

express Masonic doctrine. The true and evident derivation of Jehovah from the Hebrew verb to be, is cast to the winds, and another, totally different and Masonic, is substituted. But let me not anticipate.

"Ho-hi," says our author, on the page quoted, "is a combination of the two Hebrew pronouns ho, meaning "he," and hi, meaning "she"; thus mystically representing the twofold sex of the Creator, and obtained by a Kabbalistic transposition or inversion of the Tetragrammaton Ihoh. Ho-hi, therefore, thus Kabbalistically obtained, denotes the male and female principle, the *vis genetrix*, the phallus and lingam, the point within the circle; the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power.

"Thus one of the names given by the mythological writers to the Supreme Jupiter was ἀρρενοθηλυς, the man-woman. In one of the Orphic hymns we find the line: Ζευς ἀρσην γενετο, Ζευς ἀβροτος ἐπλετο νυμφη: Jove is a male, Jove is an immortal virgin. And Plutarch, in his Isis and Osiris, says, 'God who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the world.' All the pagan gods and goddesses, however various their appellation, were but different expressions of the male and female principle. 'In fact,' says Russell, they may all be included in the one great Hermaphrodite, the ἀρρενοθηλυς, who combines in his nature all the elements of production, and who continues to support the vast creation which originally proceeded from his will.' And thus, too, may we learn something of the meaning of the passage of Genesis (I, 27,) where it is said: 'So God created man in his own image, to the image of God created he him; male and female created he them.'

"For the suggestion of this working of Ho-hi out of Ih-ho, I was many years ago indebted to my learned and lamented friend, George R. Gliddon, the great Egyptologist, who had obtained it from the writings of Lanzi, the Italian antiquary."

Behold Jehovah in all the majesty of his divine Masonic essence, the he-she, the man-woman, the Jupiter, the immortal virgin of whom Juno never had cause of jealousy, the point within the circle, the most significant word in Masonry, the basis of Masonic dogma and mysteries, of whom Jah and On and Baal and all the pagan gods and goddesses are explanations, since all are different expressions of the male and female principle; the true omnific, all-creating, all-producing word, the symbol of the Phallic worship of the ancients. Here you are, gentlemen: step right up

and take your choice. Jupiter, Jah, On, Baal, Mithras, Apollo, Jehovah, Osiris, etc., etc., are but different expressions of the same thing. We Masons admit no stupid atheist among us and turn up our eyes in holy horror at such impiety: but the taste of our votaries must be utterly fastidious if they can not select a deity out of our collection, for any he-she will do, any he-she is worthy of their worship.

Jehovah, Ho-hi, he-she, is verily the word. By selecting any other we lose the sublime symbolism of the craft. Jah, or "he that rideth in the heavens" well expresses the sun-god, as do On and Baal; but Baal, literally, means lord or master, possessor, owner, husband; and the derivation of On is doubtful. Jehovah alone, read Kabbalistically, will give us the he-she. The reasons for objecting to On are given us by our author in quoting from Higgins: "Various definitions," he says (Encyclopædia, p. 547), "are given of the word On; but they are all unsatisfactory. It is written in the Old Testament in two ways, Ann and An. It is usually rendered in English by the word On. This word is supposed to mean the sun, and the Greeks translated it by the word ἥλιος, or Sol (the sun). But I think it only stood for the sun as the symbol of the procreative power of nature." There are no such objections to Ho-hi, Jehovah.

Now at length, dear reader, you begin to get a deeper insight into the true meaning of Genesis. You know in what God made man "to his own image." It is not in man's spiritual part, the soul; it is not in the memory and intellect and free will; no, no, it is in his gross material nature; Jehovah is a he-she, and hence he has made man, male and female. Sublime Lanzi, profound Gliddon, ineffable Mackey, what depths of Scripture lore have ye not fathomed! And by a process so easy and simple as reading a word backwards! Egg of Columbus, let mortal breath never mention thee more, since the Ho-hi of Lanzi has been born into the world! But what becomes of our derivation from havah, to be? What of all the Hebrew scholars from Buxtorf to Gesenius? What? Nothing, dear reader, all was but a blind to deceive exoteric Masons and ourselves, the profane. We read Jehovah from havah; esoteric Masons read Jehovah from Ho-hi. If from this you will not learn to distrust Masonry, you are not a sincere man. It is the very essence of Masonic symbolism that the symbol should be taken in one sense by the uninitiated and those in lower degrees, and in another by the initiated. Thus our author notes, on p. 41 of his Ritualist, that many of the interpretations imparted in the second section of the lecture given to the Entered Appren-

tice, "are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express their thoughts."

* * *

DIFFICULTIES IN THE WAY OF A UNIFORM CATECHISM.

The *Civiltà Cattolica*, in its article on a uniform catechism already quoted (see the CATHOLIC FORTNIGHTLY REVIEW, XII, 13) does not deny that the execution of the plan harbored by Pius X. will meet with many difficulties; nor does it underestimate these difficulties, as the following synopsis of the second and third part of its paper will show.

The reasons why many believe that one catechism can not be adapted to all the different nations of the world, arise partly (1.) from the diversity of the religious needs experienced by different people, partly (2.) from the varying intellectual capacity of the children, and partly (3.) from the difference in language.

(1.) Religious needs and necessities most undoubtedly differ in various countries. What an immense difference in culture is there not, for instance, between the natives of the upper Congo and Lake Tanganyika, and the inhabitants of the dioceses of Milan or Cologne. The former need instruction which the latter do not require, for example on the head of idolatry. Then again, how differently must not certain religious doctrines be treated in purely Catholic countries and in those where Catholics associate daily with heretics and infidels.

But this difficulty is not insuperable. The *schema* of the Vatican Council indicates its solution by declaring that it shall be left to the bishops to add to the common and uniform text of the Roman catechism such special questions and explanations as they find necessary. Besides it must be kept in mind that the text proper of the catechism will contain only heads of doctrine, which the catechist will have to develop more or less diffusely according to local requirements. A comparison of the principal catechisms in use to-day shows, that with regard to the matter treated, they agree substantially to the extent of seventy-five per cent. With respect to the errors and special sins common to one country more than to others, if we except paganism, they do not amount to much. The rapid and almost universal means of communication which are one of the glories of our time, tend to level all nations. The Oriental sects, in consequence of their spiritual inertia, are

less dangerous, and every catechism furnishes the necessary points for those who are obliged to occupy themselves with their specific errors.

Finally, for special and very urgent reasons the Holy Father might temporarily dispense the one or other bishop from introducing the uniform catechism in his diocese—a case which the *Civiltà* thinks would be extremely rare.

2. The second source of difficulties is the intellectual capacity of the children for whom the catechism is intended, which differs in various countries according to race and the state of general culture. Besides, the development of children varies in rapidity. An Italian child at six will easily understand certain answers in the catechism, which would puzzle a German child at ten; at a more advanced age, however, the German boy is apt to exceed his Italian playmate in acuteness of comprehension. Then there is the great difference in schools and catechists! Germany has compulsory education for seven or eight years, while in other countries many children do not go to school at all. In some countries catechetical instruction is given by priests of excellent theological and pedagogical training; in others this important branch of edution is confided to plain lay men or women who have no higher schooling of any kind.

These objections are answered by the *Civiltà* substantially as follows: The natural faculties of children do not differ radically, as may be seen from the reports of missionaries among savage tribes. A great difference in existing schools must be granted; but Catholic doctrine is the same everywhere and for every body, and there is no reason why this difference in school grading should necessitate a difference in catechisms, in as much as the catechism is nothing more than a brief statement of the most important doctrines of faith which all must learn and believe. To some extent, the difficulty might also be minimized by an appropriate typographical arrangement, the absolutely essential questions and answers being printed in larger type, for instance; those of minor importance in smaller type or with a distinguishing prefix, such as a cross or a star,—a method which has proved its usefulness by many years' practice in some of our best catechisms.

3. As for the difference in language, the difficulties that arise from this circumstance against the introduction of a uniform catechism may be traced either to incongruity of concepts, or to differences in phraseology or construction. Thus neither the Frenchman nor the German nor the Englishman nor the Pole has a perfect synonym for the Italian *animo*, while there is no word

in any language which exactly renders the sense of the German *Gemüth.*

The *Civiltà* thinks that, while this is a serious objection, it can be solved by observing certain precautions in the composition of the original (Latin) text of the uniform catechism contemplated by the Holy See. The concepts therein used should be concrete and primary, which will make them not only universally intelligible, but also better adapted to the understanding of children and uneducated adults. The same precaution should be used in constructing the phraseology of the new catechism; primary and simple expressions should be used in preference to derived and metaphorical ones. Nor should too much be crowded into one sentence, because sometimes it requires an entire phrase in a translation to render the sense of a single term of the original.

In this way the *Civiltà Cattolica* thinks the apparent difficulties could be almost entirely overcome. And we are inclined to assent to its view in the light of the examples by which it elucidates the same. The catechisms of Blessed Peter Canisius (published in 1556), of Cardinal Bellarmine (issued in 1598), and of Fr. Joseph Deharbe, S. J., (published about 1850), were each translated into many tongues and used in many different countries with great success. Deharbe, for instance, is used to-day not only in the schools of Germany, but also in France, Denmark, Sweden, Poland, North, Central, and South America, India, etc. "If this be true of catechisms composed principally for one single country," concludes the *Civiltà*, "it will be true *a fortiori* of a catechism thought out and drawn up with the design of adapting it to the entire Catholic world."

RELIGIOUS REFORMS IN ITALY.

Msgr. Bonomelli, the enlightened Bishop of Cremona, recently issued a pastoral letter on the qualities of internal and external religious worship.

Speaking of religious life in Italy, the Bishop declares it necessary that the clergy instruct the people to distinguish sharply between the worship due to Almighty God and the veneration due to the Blessed Virgin, the angels, and the saints. "It is offensive to Christian sentiment and to natural reason," he says, "to be compelled to see how the Blessed Virgin and perhaps some saints are put on a level with Jesus Christ and invoked as if they were the source of all grace. Images of Mary, relics and statues of

saints, are borne about our streets, and the people doff their hats and kneel down; but let Christ Himself pass by in the Blessed Sacrament and there is scarcely a sign of veneration. The altars of the Virgin and certain saints glitter with gold and precious stones and are lit up by numerous lamps and candles, while the altar where the Savior thrones appears neglected."

Msgr. Bonomelli also warns against certain pious legends and practices:

"To-day"—he tells his clergy—"when there is manifest progress among all classes of society, it is more necessary than ever before to employ great prudence and keen criticism in all those things that appertain to the preaching office, the lives of saints, the origin of certain relics, pictures, and feast-days. Whatever can not be historically proven should be put aside; legends, miracles, apparitions, etc., which have no foundation beyond an inconstant popular tradition—ever ready to believe that which transcends or exaggerates the natural order—should be passed over in silence. We must lead the people and not allow ourselves to be led by them."

Again he says:

"The Church does not need pious lies and exaggerations in order to defend herself against deception or to establish her claim to divine authorship."

To carry out his instructions Bishop Bonomelli forbids among other things: To engrave, print or paint the image of the Blessed Virgin on bottles, glasses, dishes, cups, or vases, or to make or keep such articles for sale; to bottle the water of the springs of Caravaggio (a famous Italian shrine, situated within the Diocese of Cremona) and to make it a business to ship it; to trade in bottles filled with consecrated oil; to sell strips of cloth touched to the miraculous image and bearing the official stamp of the shrine; to erect tablets with a picture of the Virgin and the inscription: "To Our Lady of Caravaggio, the Protectress of the Silk-Worms;" to sell printed prayers, indulgence briefs, etc., without the approbation of the ecclesiastical authorities, and so forth.

Bishop Bonomelli is one of the few Italian prelates who have visited foreign countries for purposes of study, and his observations especially in Germany seem to have impressed him with the necessity of introducing certain reforms in order to lift the masses of the Italian people up to the standards of modern civilization.

Foreign Catholics, including those of the United States, follow his fight against superstition and certain antiquated pious prac-

tices with much sympathy. If Italian Catholics are properly instructed in these matters at home, they will not have to learn the things which Bishop Bonomelli is now trying to teach them, at the peril of their faith in this country, whither thousands of them come every year to make their homes.

ROMAN LETTER.

ROME, JUNE 22ND, 1905.

The undeniably large sale of several of the pamphlets which I mentioned in my last letter (CATHOLIC FORTNIGHTLY REVIEW, No. 12) has led to the publication of several more on the same and kindred subjects.

Thus the author of the most widely circulated of those pamphlets reviews the productions of his critics in a new brochure, entitled 'Storia di un Opuscolo. Brevi repliche ai censori' (Roma, Libreria Editrice Bellaco e Ferrari, 102 Piazza Capranica). His motto ("A molti fia savor di forte agrume") already indicates that he intends to speak his mind freely. And he does. He flays his opponents unmercifully, employing all the weapons of logic, irony, and satyre especially against such weaklings as Tassi and Bercas. *P.* A. M. Casoli even receives the honor of an "open letter," in which he is skilfully and tenderly ripped up the back. While I can not approve of all the author's statements, I must say that he defends his position with a profound knowledge of his subject and unusual acumen. What he says about the genesis of his first pamphlet, however, appears to me to have been written chiefly for the purpose of misleading the public with regard to the author.

Another new pamphlet on the all-absorbing topic is 'Discrezione, Fiducia, Decoro' (Roma, Tipografia A. Befani) by N. Ignazi, formerly editor of the defunct *Voce della Verità*, now on the editorial staff of the *Osservatore Romano*. Ignazi endeavors to take a middle course, admitting the justice of some of the strictures that have been made, and denying others. Having exceeded in his letters to some foreign newspapers, all legitimate bounds in his favorable criticism of the first brochure, he now seeks to reingratiate himself with certain over-ardent defenders of the capitol by modifying some of his own previous statements. While the net result of his pamphlet is not great, it contains a certain number of good ideas and suggestions.

The author of 'L'Ora Presente e la Fine del Dissidio tra il Papato e l'Italia' (Roma, Tipografia Cooperativa Sociale) is a pro-

nounced opponent of the secular power of the papacy. Couched in calm and scientific terms, his pamphlet contains a number of sophisms which prove the weakness of the writer's position. Such things as the "Roman question," which has so often been brushed aside as "dead," can not be solved by syllogisms, but only by a providential disposal of political conditions. When Pius VII. was a prisoner in the power of Napoleon Bonaparte, there was more reason to speak of the "Roman question" as "settled" than there is now.

S. Fermo dei Sardi (evidently a pseudonym) in a pamphlet entitled 'Il Papato e l'Italia nel 1915' (Roma, Tipografia Editrice Romana), pictures the condition of Italy in 1915. It is written with considerable acuteness, but has no value whatever beyond that of a utopic dream.

Over against these vividly written and widely read brochures it is interesting to recall a semi-official booklet issued nearly ten years ago under the caption 'I Veri Termini della Questione Romana e il Programma dei Cattolici nell'ora presente. Una Franca Parola ai Transigente e Intransigente' (Roma, Libreria di Enrico Feliziani. 1896.) In heavily laden phrases its author developed a Catholic program for Italy which—is no program at all! No strong party has ever been formed by means of glittering generalities and threadbare commonplaces. Hence it is not surprising that the book fell flat and is now referred to only as a historical curio.

How times have changed! The doctrinary expositions indulged in by the *curé de campagne* of the eighteenth century have lost all interest. Frank, animated, and really interesting expressions of opinion have taken their place, and it is not too much to say that subjects in which interest had almost died out, now form the leading themes of public discussion.

This discussion has just received a very pronounced impetus by the publication of the Holy Father's encyclical letter to the bishops of Italy. Socialists and anarchists, conservative landlords and manufacturers, farmers and capitalists, in fact all Italy from the humble janitor in the cathedral of Cividale up to the highest dignitaries of the curia, is intensely excited. If Pius X. had accomplished nought beyond impressing anew upon all Italians the existence and supreme importance of the "Roman question," he would deserve to be congratulated. But he will doubtless accomplish more. What and how much? is, of course, more than I can tell. But this much I can truthfully report, that there lives not in Italy to-day any intelligent man who would dare to assert that the "Roman question" has been buried on September 20th, 1870.

There is a feature of the present movement which is apt to cause surprise in the unprejudiced beholder. Not one of the many pamphleteers has felt the need of supporting his allegations with statistical proofs. The lack of a solid basis of actual fact weakens all their arguments. This would be pardonable perhaps, if the figures were inaccessible. But they can be easily gotten at in the last seven or eight volumes of the 'Annuario Ecclesiastico.' True, it is a laborious work to make them speak, and unasked they have but little to say; but if some one had asked them, they would have furnished him arguments as keen and unbendable as tempered steel.[1])

We may reasonably look forward to sensational developments in Italy within the next month or two—to events which will interest the whole world. What their ultimate practical effect will be on the solution of the great burning question, remains to be seen.

DENDRON.

BOOK REVIEWS AND LITERARY NOTES

Das Christentum und die Einsprüche seiner Gegner. Eine Apologie fur jeden Gebildeten von Dr. Christian Hermann Vosen. Fünfte Auflage, bearbeitet von Simon Weber, Doktor der Theologie, ao. Professor der Apologetik an der Universität zu Freiburg i. B. B. Herder: Freiburg und St. Louis. 1905. Price $2.70 net.

This new edition of Vosen's 'Christentum,' carefully revised and brought up to date by Professor Weber, will splendidly serve the purpose of an apologetic handbook for educated Catholics not versed in the intricacies of theology. We know of no similar work in which the current objections against the truth of the Christian religion are so bluntly stated and so victoriously refuted within such brief space. Nowhere is the slightest concession made, even in appearance, to the spirit of Rationalism so rampant to day in the intellectual world. We are glad to hear that the work is to have the honor of an English translation. We would warn the translator, however, that to be successful in England and America, it will have to be simplified in style and adapted to the habits of thought of English speaking people, which do not run in quite the same grooves as those of our pensive German brethren.

1) Whoever is interested in these statistics, can find them digested and arranged in a German volume published at Wœrishofen under the title 'Kirchliche Statistik.'

——'The Christian Maiden' is the title of a little manual for young Catholic girls, especially sodalists, which members of the Young Ladies' Sodality of Trinity Church, Boston, have translated from the German of Rev. Matthias von Bremscheid, O. M. Cap. Bishop Stang of Fall River has prefaced it with a foreword, and the Angel Guardian Press of Boston presents it in an elegant flexible leather binding. The booklet, we learn from Msgr. Stang's preface, has gone through several German editions and "has done such a vast amount of good among young women, that we may safely predict its usefulness and popularity in its neat and simple English dress..... 'The Christian Maiden' offers our dear Catholic young ladies sound instructions for walking safely and loving what is true and beautiful." The booklet also contains all the necessary prayers, so that it can serve both as a *vade mecum* and a prayer-book.

——Mr. H. G. Wells' latest book, 'A Modern Utopia' (New York: Charles Scribner's Sons) is in a way a half-triumph for the traditional opponent of Socialism. Not only is the "inherent moral dross" in man freely conceded and his right to privacy and seclusion admitted; but the book shows how the centre of gravity in the Socialistic universe has shifted of late. Karl Marx has been relegated to the *dii minores*, and Darwin has taken the sceptre. The labor theory of value has given place to the doctrine of the survival of the fittest. Accordingly, Mr. Wells' Utopia depends fundamentally upon the reorganization of the family and family relations, and only indirectly and in a limited degree on the collective ownership of the agents of production.

BOOKS RECEIVED

Geschichte der katholischen Kirche. Von Professor Dr. I. P. Kirsch und Professor Dr. U. Luksch. Herausgegeben von der œsterreichischen Leo-Gesellschaft. Allgemeine Verlags-Gesellschaft m. b. H. Muenchen. Lieferung 23. Preis 1 Mark.

Proceedings of the Second Australasian Catholic Congress. Held in Cathedral Hall, Melbourne, October 24th to 31st, 1904. Melbourne: Published at St. Patrick's Cathedral. 1905.

Issued separately, in pamphlet form: Proceedings of the Medical Section of the Second Australasian Catholic Congress, etc., ut supra.

Andenken an das goldene Jubilæum des St. Marien-Schulvereins (St. Louis). 2ten Juli, 1905. (With the compliments of Rev. Aloysius V. Garthœffner.)

The Crux of Pastoral Medicine. The Perils of Embryonic Man; Abortion, Craniotomy and the Caesarean Section; Myoma and the Porro Section. By Rev. Andrew Klarmann. Pustet & Co., New York and Cincinnati. 1905. Bound in cloth; price, net $1.

PARERGA AND PARALIPOMENA

The Cause of "Municipal Ownership" in this Country Received a Staggering Blow the other day, when Mr. James Dalrymple, of Glasgow, who came over to examine American conditions at the special invitation of Mayor Dunne of Chicago, declared in an interview at Philadelphia, that he had seen enough to be convinced that municipal ownership will never do in a republic, and that the movement in its favor is one of the greatest dangers with which the American people must contend.

"To put street railroads, gas works, telephone companies, etc., under municipal ownership," said Mr. Dalrymple, "would be to create a political machine in every large city that would be simply impregnable. These political machines are already strong enough, with their control of the policemen, firemen, and other office holders. If in addition to this they could control the thousands of men employed in the great public utility corporations, the political machines would have a power that could not be overthrown. I came to this country a believer in public ownership. What I have seen here—and I have studied the situation carefully—makes me realize that private ownership, under proper conditions, is far best for the citizens of American cities."

It is evident that this Scot has failed to grasp the fundamental fact that this nation or any of its constituent States or cities, can do successfully any thing that any foreign nation, State, or city has done. Mr. Dalrymple formed his conclusions on the ground that public operation of street car lines would be unduly expensive and invite the depredations of political machines. Does he not realize that we are so rich that, in Secretary Shaw's phrase, it is "measurably unimportant" what price we pay for the things that we want, "so long as we pay it to ourselves"? If we were to grant, even for argument's sake, that excessive cost and political exploitation were valid reasons for keeping out of any suggested line of activity, what would become of half our protected industries? The canny Mr. Dalrymple's pessimism on a plain domestic matter like street car lines, however, will impress a great many people who would only close their ears and sing the "Star-Spangled Banner" if his sound reasoning were to be given more general application.

Denifle: The Knight Without Fear and Reproach.—The Catholic world mourns the disparition of a knight without fear and reproach in the death of *P.* Heinrich Seuse Denifle, *O. P.*, which occurred rather suddenly at Munich, where the deceased was stopping on a visit.

P. Denifle was one of the most learned Catholic scholars of his day and had no peer in his intimate knowledge of the history of the Middle Ages. His most important works (most of them unfortunately incomplete) are: 'Die Universitäten des Mittelalters bis 1400'; 'Specimina Palaeographica Regest. Rom. Pont.;' 'Char-

tularium Universit. Paris.;' 'La Desolation des Eglises, etc., en France pendant la Guerre de Cent Ans;' and his most recent work: 'Luther und das Luthertum,' which has stirred up Protestant Germany as nothing else has stirred it up since the publication of Janssen's history.

While opinions may differ as to *P.* Denifle's style and individual method of polemics, no one can deny his profound learning and his absolute sincerity. "I knew him personally as a friend for many years," said his famous brother of the Order of St. Dominic, *P.* Albert Maria Weiss, on the occasion of his funeral in Munich —"and he lives in my memory as a knight of ancient virtue, without fear and without reproach. There were three things which he knew not in life: fear, halfheartedness, and insincerity. He stood up for the truth as he perceived it and was always in the midst of the fray where the truth was at stake, regardless how many or how few stood behind him. He had the spirit of the ancient Maccabees. He fought like Judas Maccabaeus and fell like he in full harness on the field of honor."

His death is a distinct loss to the Church, who to-day more than ever stands in need of enlightened, fearless, and sincere defenders. May *P.* Denifle rest in peace and may his example inspire many others to consecrate themselves to the sacred cause to which his life was devoted!

On the Existence and Nature of the Fire of Purgatory, Dr. Fr. Schmid, the well-known eschatologist, has recently published a monograph ('Das Fegfeuer nach katholischer Lehre.' Brixen, Pressvereinsbuchhandlung. 1904). Though we may not admit all of the author's conclusions, we can not help admiring his profound and discreet manner of treating a difficult theme.

In the first part of the book Dr. Schmid enquires into the traditional and Scriptural data of the doctrine and establishes the thesis that Catholic tradition is unanimous in considering the *ignis purgatorius* a material fire.

It does not follow that the existence of this fire is an article of faith; for Catholic belief is nowhere invoked by the Fathers, and their private opinion has no more weight than their arguments carry. Nevertheless, in view of this unanimity of belief and the explicitness of nearly all theologians, it is reasonable to admit the doctrine of material fire, without however anathematizing those who do not feel fully convinecd. Doubt is permissible, but not negation, the author prudently concludes.

The Scholastics have evolved various theories to account for the direct action of material fire upon immaterial souls. Dr. Schmid holds that the soul, separated from its body, is affected by the purgatorial fire by a special intervention of divine omnipotence in the same way as if it were still in the flesh. This theory is as probable as any other, perhaps; but we fear our author goes a step too far when he declares that it is manifestly proved by Scripture and tradition.

For the rest, we join M. Paul Bernard (*Études*, April 20th) in the wish that our theologians would follow the example of Dr.

Schmid in treating important subjects in such able and conscientious monographs as is this one on Purgatory.

Protestant Support for the "Catholic University of America."—The *Catholic University Bulletin* boastingly shows that—(we quote from the *Providence Visitor*, xxx, 38)—"prominent Protestants, amongst them the two Rhode Island senators, contributed liberally to the fund raised by Cardinal Gibbons for the purpose of placing the great institution of learning [the "Catholic University of America"] on a financial basis. Senator Aldrich gave $2.500 and Senator Wetmore contributed $1,000. Other Protestants who responded liberally are J. P. Morgan, who sent a check for $10,000, and Vice-President Fairbanks, former Secretary of the Interior Cornelius N. Bliss, Senator Dryden of New Jersey and Senator Crane of Massachusetts, each of whom gave $1,000. Senator Kearns of Utah also gave that amount."

It is significant to note that the only one among these liberal Protestant and Freemasonic contributors to a Catholic university who is not a professional politician, is the man who recently, according to the Paulist Fathers,[1]) visited the Pope in Rome to obtain some of his notoriously immense financial funds for investment in American securities!

But granting that these men were actuated by the purest and most unselfish of motives, what are we to think of a Catholic university that finds itself forced to appeal to Protestant and Masonic charity in order to eke out a miserable existence?

Catholic Editors.—We are pleased to note that Rev. Austin Dowling has been appointed pastor of the Providence (R. I.) cathedral. The *Providence Visitor* (xxx, 38) rightly calls him a scholarly priest, whose writings are "characterized by clearness of style, depth of thought, and a dash of humor that easily charmed the reader and endeared him to men of letters."

Our contemporary proudly adds: "During the two years he [Fr. Dowling] was editor of the *Visitor*, the paper was greatly improved, and took its place as one of the leading Catholic weeklies of the United States"

Which, as some of our older readers may remember from the occasional tilts we had with the suave and scholarly Father Dowling, is true to the letter; just as true as that other fact, modestly passed over by the *Visitor*, that after Father Dowling's resignation the *Visitor* did not maintain "its place as one of the leading Catholic weeklies of the United States." It is a deplorable phenomenon that real scholars like Father Dowling are so exceeding rare among the Catholic editors of the United States, and that the most "successful" men in our profession are almost invariably hacks of little talent, less learning, and scarcely a breath of that high moral courage which goes to make a defender of the faith of the stamp of Veuillot, Brownson, or Tardivel.

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1) In the Missionary (x, 6); see quotation in the CATHOLIC FORTNIGHTLY REVIEW, xii, 11, 328.

Baptists and Congregationalists in Favor of Religious Instruction in the Public Schools.—From the recent protest of the Baptists of Washington, D. C., against the introduction of religious instruction into our public State schools, it must not be concluded that the Baptists are all opposed to this movement. The Chicago *Standard*, a very influential organ of the sect, does not sympathize with the Washington protest, nor does the *Watchman* of Boston, unless we have misread it of late years. "Because we are opposed to union of Church and State, must we therefore oppose the teaching of religion in our schools?" asks the *Standard*, and answers in the negative.

The *Congregationalist*, commenting on this utterance, says: "It is suggestive that while in England sentiment favorable to separation of religion from public school influence increases among Nonconformists, owing to the excessive demands of Anglicans and the untoward workings of recent compromise systems, in this country, on the contrary, sentiment favorable to a restoration of religious teaching in our public schools increases, as the position of these Baptist journals shows, and as the proceedings and action of the Religious Education Association during its brief but useful career makes clear." (Quotations from the N. Y. *Evening Post* of June 10th.)

The Church's Political Bondage in New York.—Our New York correspondent writes:

Only lately have I been able to get a copy of the pamphlet issued by the parochial school board of New York on the present condition of the school question. My comment would be that we have had a surfeit of talk about what we are doing in the matter of getting State support for our schools—and no action. We can not act to any result except politically. When and how? and who are to be the leaders? We have neither a Windthorst nor a Ketteler. Here in New York the Church is saturated with Tammany Hall politics. Many of our clergy, higher and lower, are under bondage for relatives and friends who draw salaries by favor of the big politicians. The Catholic Club, supposed to represent the Catholicity of the city, is openly derided as an annex to Tammany, and yet it has a spiritual adviser appointed by the Archbishop. Any proposal to align Catholics politically on the school question, would of course be an interference with existing party politics and would be resisted, I am sure, by the Catholic politicians, lay and clerical, to whom a change in political conditions might mean loss of place and salary for their protegés. There are good priests here who know and lament these conditions; but what can we do?

Chicago's Catholic Mayor Opposed to the Catholic Parochial School.—We had read so much about his staunch Catholicity in various Catholic papers, that we are now sorely disappointed to be told positively by the Chicago *Katholisches Sonntagsblatt* (xxv. 17) that Mayor Dunne 1. never sent his children to a parochial school in Austin, near Chicago, where he resided for a number of years; 2. that since his removal to Chicago, though living in close proximity to a Catholic school, he has continued to send his children to the

public school; and 3. that he is an avowed opponent of the parochial school system and makes no bones of his opinion when interrogated on the subject.

It is a pity that whenever some Catholic rises to the top in our public life, he nearly always upon close examination turns out to be one of a class in which his Church has no reason to glory and to which she can not point with pride as representative of her principles and practices.

NOTE-BOOK

A gentle confrère writes to ask whether we, with *La Vérité* of Quebec, the *Northwest Review*, the *Casket*, and a few other newspapers have formed a society of mutual admiration.

We have not; though we hold with Oliver Wendell Holmes that all generous companies of artists, authors, philanthropists, and the like are, or ought to be, societies of mutual admiration.

"A man of genius or any kind of superiority," says the "Autocrat of the Breakfast Table," "is not debarred from admiring the same quality in another, nor the other from returning his admiration. They may even associate together and continue to think highly of each other." And if they happen to be editors, why should they not take special delight in quoting each other?

It is an outrage, of course, that Mr. Enquiring Confrère has not been asked to join our mutual admiration society. But we are rather exclusive, you know; and besides his own journal so rarely contains anything worth quoting.

Bishop Conaty has invited the Benedictine Fathers of Sacred Heart Abbey, Oklahoma, to locate temporarily at Tehachapi, Cal., in order to take care of the missions in that neighborhood, and more particularly to work among the Basque Catholics of the Diocese, who are said to number between 4,000 and 5,000. The appointment, says the Los Angeles Catholic weekly newspaper *Tidings* (quoted in the *Pilot*, lxviii, 24), "is a most important action as indicating a desire to attend to the spiritual needs of the different nationalities among the Catholics of the Diocese."

It is not a sign of healthy religious conditions if the fulfilment of such an elementary duty on the part of a Catholic bishop is received by Catholic papers as something novel and extraordinary.

"Catholic" or "Roman Catholic"? There is no end to the press discussion of this question. And yet it is *so* easy to find the answer.

"The term *Roman*," says Father Charles Coppens, S. J., in the introduction to his 'Systematic Study of the Catholic Religion' (a book that can not be recommended too often nor too warmly for its doctrinal soundness and the clearness and succinctness of its style)—"The term *Roman* is often prefixed to the name of the

Catholic Church, not to distinguish it from other Catholic churches, —for there is evidently only one universal Church, but to emphasize the fact that this vast body of worshippers is united in obedience to the one Bishop of Rome."

Learn your catechism, gentlemen; learn your catechism!

Up to this time the net results of Thomas W. Lawson's "Frenzied Finance" papers in *Everybody's Magazine* have probably been beneficial. Whether, however, sober-minded people will give their approval to the course which Mr. Lawson maps out for himself in the July number, is exceedingly doubtful. In his righteous zeal to destroy what he calls the "System," Mr. Lawson admits that he is trying to produce a panic. It must appear to reasonable minds that the effect of a panic would extend to millions not interested directly in stocks or bonds and seriously injure the business life of the whole country. It is bad policy, to say the least, to throw away the child with the suds.

It may be well to note, in connection with Mr. Rockefeller's remarkable gift of ten million dollars to higher education, which was announced in the daily press as having been made "practically without restrictions of any kind," that there is one limitation, and a very characteristic one: viz., that no "sectarian" colleges shall benefit. So the Catholic, and religious institutions generally, are excluded from the advantages of this donation and others which are to follow; just as their professors are excluded from the benefits of Andrew Carnegie's million dollar pension fund.

Rev. Francis Clement Kelley, of Lapeer, Mich., writes us, in regard to his paper on "Church Extension" (vide the CATHOLIC FORTNIGHTLY REVIEW, xii, 12, 353) that "happily interest seems to be arousing. I will follow up the discussion later with plans for the organizing of a society." He furthermore advises us that it is contemplated to call a meeting of those interested in this important and necessary movement some time next fall. On Dr. Scharf's recent syndicate letter on the subject of church extension we shall publish a communication from Father Kelley in our next.

Bishop Hoban of the Diocese of Scranton, upon the celebration of his silver sacerdotal jubilee recently, refused an offering of $12,000; first, because he desired to avoid creating the impression that Catholic bishops, like the rest of them, "like money;" and secondly—but the passage of his address is so good that we must quote it verbatim: "I am somewhat of a Socialist. I believe with Carnegie that 'to die rich is to die disgraced.' And if it be a disgrace for a layman to die rich, it would be a double disgrace for a priest. So I will always refuse to accept personal gifts."

Whatever may be said against Booker T. Washington and his Tuskegee Normal Institute for negroes, it appears from Vol. vii, No. 10, of the *Josephite* that that institution is not bigoted against Catholics. One of the Josephite Fathers, who devote themselves to the negro missions, there reports how he visited Tuskegee, was received kindly by the directors, heard the Catholic students' confessions, said mass and distributed holy communion in one of the assembly rooms of the library building, and also held afternoon services there.

We have to thank *La Vérité* of Quebec for a recent very kindly recommendation of the CATHOLIC FORTNIGHTLY REVIEW. It is a sincere pleasure to us to note that M. Tardivel's successor has not only inherited that estimable gentleman's honesty and literary power, but also his good will, so oftentimes manifested in the course of the past twelve years, for our honest efforts to serve the Catholic cause to the best of our ability. *Merci!*

Speaking of a class of Protestant preachers which is also to be found in this country, namely those who do not believe in what they pray and preach, the Protestant Berlin *Reichsbote* recently made the sarcastic observation: "In place of such a pastor, a congregation might as well set up a grammophone before the altar with a cylinder containing the Apostles' Creed."

Undergraduates of St. Joseph's College, Philadelphia, which is in charge of the Jesuits, recently gave two performances in Greek of Sophocles' 'Oedipus at Colonus.' Both performances were declared to be excellent by competent scholars. The event gratifyingly shows that Greek is still cultivated, as it should be, in American Catholic colleges.

The Holy Father, we understand, is anxious that the bishops keep a vigilant eye on unauthorized devotions, and root out all of them that are objectionable.

In our number 13, page 363, in giving the ratio of pupils to population for the Hartford Diocese, the figures are "3 in 10+"; it should be "1 in 10+."

A choir-master and organist with excellent references desires a position for September 1st, or before. Apply to THE CATHOLIC FORTNIGHTLY REVIEW.

Catholic Fortnightly Review

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS

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CATHOLIC UNIVERSITY CHANGES.

ON June 6th last, the "Catholic University of America" held its annual commencement in McMahon Hall. In its account of the exercises the Washington *Post* of June 7th says: "The introductory address was made by the Very Rev. C. P. Grannan, Vice Rector of the University," who spoke of its "gratifying prosperity and activity" and, "at some length, of the increased facilities, work and prospects of the University." "He made a graceful acknowledgment of the endowment of a Chair of Gaelic by the Ancient Order of Hibernians and of the Chair of American History by the Knights of Columbus. In speaking of the financial status of the University Dr. Grannan stated that the Catholics of this country have been most liberal in their support of the Institution giving $105,051.58 in 1903 and $132,513.40 in 1904."

The principal address of the occasion was made by Rev. Dr. Stafford, pastor of St. Patrick's Church, Washington, who told his audience what great things the University had done "to elevate the tone of Catholicism in this country" and how "at this moment every right thinking Catholic of the United States is looking to this mountain of God from whose summit the light is to shine out upon the future with hope and love." "The recent great calamity," said he, (referring, we suppose, to the Waggaman failure), "has been a benefit, for, under the skillful management and devotion of the Rector and the encouragement of the Cardinal, it has been remedied, etc., etc."

Incidentally the *Post* mentions that "the Right Rev. Dr. D. J. O'Connell, Rector of the University, made a brief address in which he thanked the audience for their presence and spoke of the significance of the occasion."

Some weeks previously the trustees and board of studies had met for the re-organization of the institution and it was announced that the Very Rev. Charles P. Grannan, Professor of Sacred Scripture, had been chosen Vice-Rector of the University and that it was his intention to re-organize the work of the University in a very thorough manner, so that "the under-graduate department shall be able to compete with any of the secular-religious institutions of the country." The abandonment of the strictly University character of the institution had been decided on when it was resolved by the trustees at their meeting last fall "to open a department for under-graduates which will act as a feeder to the post-graduate course." (See letter of Archbishop Farley to his clergy, November 22d, 1904). Since then the idea of under-graduate studies has been actively encouraged, and the University's advertisements, published in the Catholic papers, have invited graduates of academies and high schools throughout the country to enter its under-graduate course. Whether in time boys from the grammar schools will be eligible for admission, remains to be seen.

From the several newspaper announcements to which we have referred, it is quite evident that the newly elected Vice Rector, Dr. Grannan, has assumed the active management of the University. In April last it was announced (we quote from the New York *Herald*): "Msgr. O'Connell, Rector of the University, has been under a severe mental strain since the Waggaman failure and is taking a ten days' rest at Providence Hospital. He will take a long sea voyage in June after the closing of the University in the hope of building up his health." On June 17th, the Washington *Fost* stated: "Msgr. O'Connell will spend the summer in Alaska, where he went with a party of friends who are to be the guests of James J. Hill. Dr. Charles P. Grannan, the Vice Rector, is in charge and is busy, etc."

From a source which we consider entirely reliable we learn (what the trustees have not thought fit to publish), that Msgr. O'Connell's relations to the University as its rector have been terminated, that he will not return to that institution, at least in any official capacity, and that Dr. Grannon will succeed to the title as he has already succeeded to the duties and responsibilities of the rectorship.

When, early in 1903, Msgr. O'Connell was appointed to the rectorship of the "Catholic University of America," we stated the reasons why we considered that such an appointment was not for the best interests of that institution. (See THE REVIEW, vol. x.

pp. 10, 177) The event has justified our criticism and we shall not "break the bruised reed" by further comment upon Msgr. O'Connell's retirement or the circumstances which have led to it. It remains to be seen what administrative ability his successor will be able to bring to the discharge of his duties, and whether such ability, re-enforced by Dr. Grannan's scholarship and personal influence, will enable him to recover some of the ground which has been lost to the University through the unhappy influences which have thus far attended its course.

The material conditions and circumstances of the University, under which the new rector assumes the administration of its affairs, are set forth in its sixteenth annual report, now before us. That document, consisting of forty printed pages, issued over the signature of Msgr. O'Connell, was made public June 16th last, and it was announced (see N. Y. *Sun*, June 17th) that a copy would be sent to every parish priest in the United States with a request from Cardinal Gibbons that each pastor read it to his congregation. A large part of the report is devoted to the statement of finances and material property of the institution, and we turn with some curiosity to see how much of the University's loss in the Waggaman affair (about $900,000) has been made good, only to be told (page 14) that the claim of the University in that matter is not included in this report. No other reference is made to that disagreeable subject. Apparently thus far nothing has been collected; nor is there any hint given as to what dividend the University expects to receive, or when it may be looked for.

The condensed cash report shows (page 9), that the total receipts of income for the 12 months preceding April 1st, 1905 amounted to only ..... $ 39,164.47
while the disbursements for expenses for the same period (including $48,726.31 paid for salaries) amounted to 100,635.66
being an excess of expenses over receipts of income amounting to 61,471.19
But besides the income so received fresh moneys came in to the treasury to the large amount of 319,082.85

The chief sources of these receipts were:

The general collection of 1904 as returned up to March 31st	$ 97,996.31
Some belated returns from the 1903 collections.	10,808.80
Contributions to what is designated as "The Cardinal's Fund"	82,943.79
The Knights of Columbus endowment	50,000.00

besides various smaller endowments, donations, bequests, proceeds of sale of real estate, etc.

The value of the land and buildings at Washington is stated at.....$757,731.35
Libraries and equipment..... 116,720.92.

About $200,000 of the moneys received is shown to have been invested, nearly all, in railroad bonds, yielding a return of 4%. This includes the $50,000 endowment received from the Knights of Columbus and $150,000 of the general moneys; but no mention is made of any separate investment of the endowment fund received for the chair of Gaelic, of which acknowledgment was made by the Vice Rector in his address.

Excluding the amount involved in the Waggaman failure, the total assets of the University are reported (p. 15,) at $1,225,304,05, against which there is shown a funded debt of $150,000 and annuities aggregating $5,482.52.

But in addition to the assets thus shown to be in possession of the University, it must be remembered that the Catholics of this country have contributed the whole of the money which hangs in suspense in the Waggaman bankruptcy and of which no account is taken in the official report we have been quoting. This item with its accrued interest to the present time amounts to nearly a million dollars. From the same source have also come the moneys which have been disbursed annually for the past sixteen years for the expenses of maintenance of the institution. This expense for the year ending March 31st last, is stated at $100,635.66. At the same rate for the preceding fifteen years of the University's existence, the total of the money thus contributed would be in round figures somewhat over a million and a half. This, with the Waggaman million and the million and a quarter assets shown by the official report, figure up roughly about $3,700,000, which has flowed into the coffers of this institution since its foundation sixteen years ago. Making a liberal deduction for the funded debt and other charges before referred to, it would appear that within the sixteen years of its existence the large sum of not less than three and a half million dollars has been contributed toward the establishment and maintenance of the "Catholic University of America."

Hence the Vice Rector was justified in stating that "the Catholics in this country have been most liberal in their support of the institution." The clergy and laity have certainly done their part in providing the material resources adequate for the successful conduct of an ideal university such as Leo XIII. desired should be established in this new world, which presented so large a field for advanced Catholic education.

Has the University responded to the hopes and wishes of those

who interested themselves in its work? Has it progressed proportionately to the amount of material help which it has had during the years of its existence? Its latest report shows that "the number of students registered this year amounted to 113 against 91 last year." And even some of these, says the report (p. 4), "dropped off after registering" That this is a disappointing exhibit will hardly be denied even by those who are most friendly to the University. No wonder the country is being scoured to find students who may be induced to make their undergraduate studies at the University and then—possibly!—remain for post-graduate work.

It would be unfair, perhaps, to compare the Catholic University with other American universities which have existed for longer periods of time. On the other hand it should be remembered that there is but one "Catholic University" in this country, with a Catholic population of no less than ten to twelve millions to draw from. But we may be permitted to make a comparison which will include all the important Catholic universities of Europe. In the annual report of the Commissioner of Education, Vol. I, we find a chapter (V, pp. 669 sq.) in which a list is given of 149 foreign universities with their respective attendances during the scholastic year 1902-3. This includes all the more important of the Catholic universities of Europe even to little Freiburg, in Switzerland, with its 450 students. Of all these 149 schools of learning in the various countries of Europe, only one, the University of Lisbon, falls as low as our boasted institution at Washington in the number of students in attendance. At all the others the number of students runs into the hundreds and at some into the thousands. We know that many of them (speaking only of Catholic universities) have no such material resources as has our University. None of them have such a large Catholic population to draw from. The failure of our Catholic University can not, therefore, be laid either to the lack of financial support in the past or to the small number of Catholic students in our various colleges, who are the proper candidates for university training.

It is a truism to say that a university does not consist in numerous or costly buildings, nor in the great sums of money which it may be able to collect. Indeed when we find the "Cardinal's Fund," mentioned in the report, swelled by gifts from such men as Senator Fairbanks (and we believe others also) of exalted rank in Freemasonry—from J. P. Morgan whose name is associated with the Steel Trust and withthe ship building flotation, officially described by the receiver in his report to the court as "an artistic

swindle"—and from Senator Dryden of New Jersey who lately voted with Senator Bard of California in opposition to the support of our Catholic Indian schools, (see the recent report of the Marquette League); we can only wonder what bond of sympathy there is between these contributors and the cause of higher Catholic education, and whether the University would not enjoy more credit with intelligent Catholics by declining rather than accepting and even soliciting such gifts. But the question of money has nothing to do with the failure of the University to meet the reasonable expectations of its founders. The defect is a more serious one. How soon will those who control its destinies realize wherein the fault lies and apply the remedy?

MORE ABOUT CHURCH EXTENSION.

Dr. E. L. Scharf sent out the following letter from Washington to the Catholic press on July 3rd:

I.

The CATHOLIC FORTNIGHTLY REVIEW, under the heading "A Timely and Powerful Plea for Church Extension," presents an article from the gifted pen of Father F. C Kelley, of Lapeer, Mich., in which certain defects in our church extension are pointed out. He states that the principal objectionable feature lies in the fact that many churches in the cities are rich, while the country churches in the remoter districts are suffering actual privation.

While I can only speak for the South, with which section I am quite familiar, I can say that this charge is undoubtedly true, but that there are many other features that have retarded the progress of the Church in that section of the country. In my humble opinion the greatest needs of the Church in the South are dissemination of Catholic literature and missionaries.

The people of the South, as a rule, know nothing about the Catholic Church, either for or against it. Some few have read the usual trash about the Inquisition and other Protestant fairy tales, but the large majority have a general idea that the Church is all wrong, and, as one expressed it to me, "good enough for poor Italians and ignorant Irish." The Southern people are, however, an eminently fair people, and open to conviction. Of this I have had numerous examples. For years I have been in the habit of sending books on the Catholic faith to my friends and acquaintances in the South, and have been convinced that if this modest

dissemination of literature had been followed up by the more direct work of a missionary, good results would have been obtained. For three years, since the establishment of the Catholic News Agency, I have taken the liberty of re-mailing my exchanges every week to certain sections of Virginia and North Carolina. A few go even further South, and here the character of the Catholic paper, as far as its effect on non-Catholics is concerned, is shown in vivid colors. Such papers as devote regular space to the explanation of the Catholic religion, as for instance the *Pittsburg Catholic*, the *Catholic Tribune*, the *Standard and Times*, the *Catholic Union and Times*, the *Western World*, and others, have led to considerable inquiry from the persons to whom I mailed them. The greatest interest, however, seems to have been created by the Hartford *Transcript* in its column entitled "The Instructor," and by the Catholic *Progress* of St. Louis in its articles on the doctrines of the Church.

Farm life in the South is extremely monotonous in certain seasons of the year. Farms and the larger plantations are far apart and communication and social intercourse attended by many inconveniences. Reading matter is scarce in very many farm homes and a Catholic weekly would be received with pleasure by at least some members of the family.

Acting on this basis, I proposed some time ago that the national council of the Knights of Columbus set aside five per cent. of all the dues of the councils to be devoted to the extension of the faith in the South. It would be especially appropriate for this order to do this. The chief aim of Columbus was to bring the newly discovered lands to the bosom of Mother Church. Looking over the American continent we find South America, Central America, Canada, and the Northern States of the Union largely under the influence of the Catholic faith. There is, however, a cordon of States from the Potomac to the Gulf where the Church is hardly known. What a glorious work it will be for the Knights of Columbus to fill up this gap, so that the Catholic continent of North America can send greeting across the Gulf of Mexico to the Catholic continent of South America.

And this work can be accomplished by a systematic distribution of literature, followed later by the labors of the missionaries. This distribution of Catholic literature should not be carried on in the manner of the Protestant colporteurs, who give out their tracts promiscuously, but by mailing to direct addresses. These could be obtained without difficulty, and a personal communication would thus be established which would probably lead to such cor-

respondence as I have been engaged in in a small way. It would be probably a matter of several years before any definite results could be obtained, but many who have had experience in the Southern missionary field have agreed with me that with about $25,000 a year available for three or four years, and systematically spent in one State, say Virginia to begin with, the field would be prepared for our missionaries. There are some missionaries in the South now, but their appearance is like that of an electric flash light at night. While they are on the ground there is light, but as soon as they leave there is again utter darkness. In other words, there has been nothing done to prepare the way for them, and there is nothing done to continue the effect of their work.

This literary preparation is especially necessary, as we have a scarcity of priests, which even money could not supply. The territory to be covered is large, even when it is confined to one State, and a great number of missionaries would be needed. There is not much prejudice to be overcome, except perhaps in some of the larger towns. Even at the present time there is, for instance, a provision in the constitution of the University of Virginia, one of the oldest in the country, preventing Catholic priests from holding religious services there. This provision was adopted in spite of the protest of Thomas Jefferson, who violently opposed it. A few years ago, when Archbishop Keane was at Charlottesville, where the University is located, there was a movement set on foot to invite him to address the students at the University, but some one remembered that proviso of the constitution, and the scheme fell through. As far as Virginia is concerned it may be said that there is very little religious bigotry in the State, and I feel confident that a plan of church extension such as I suggested, with such improvements as wiser counsel may add, would produce splendid results. It is sincerely to be hoped that this subject will be discussed in a comprehensive manner, and that a definite plan of church extension will follow as a consequence.

E. L. SCHARF, PH. D.

* * *

Rev. Father Kelley, to whom we submitted Dr. Scharf's letter for criticism, writes as follows:

II.

Because the FORTNIGHTLY REVIEW was kind enough to comment editorially on my Church Extension article published in the June number of the *Ecclesiastical Review*, and to pledge its support to the movement, I presume on friendliness to ask space for a few

lines, not so much in answer to as in appreciation of Dr. E. L. Scharf's article on the "Catholic Church and the South." I say in appreciation, for I look upon every little bit of interest manifested, even though I can not always agree with every statement, as a great, good sign for the future. It is only from honest criticism and discussion that material results will come: and I am far from thinking that Dr. Scharf's article was written with any other desire than that of advancing the idea underlying Church Extension.

I am forced however to disagreement with the Doctor; not because I do not accept some of his statements, for in the main he is right and the Extension work he advocates is good and necessary, but because at the present moment, even a well-meaning attempt to divert attention from the issue must be remorselessly attacked. In brief, the Doctor thinks "dissemination of Catholic literature and missionaries" to be the greatest need of the Church in the South.

I fear that the Doctor did not read my article on Church Extension. I come to that conclusion because he misses the main idea and because he mentions only the editorial comment of the FORTNIGHTLY. First of all, I am sorry that the South was brought into it. I tried to avoid particular sectional reference and I had hoped that in the discussion none would try to localize such a work as this. I remember feeling somewhat disappointed when I read the report of the Conference of Missionaries at Washington last sumtaneous activity and perfect submission of the will, contrasts almer, that so much attention had been given to the work of the South when other fields were lying fallow. The very fact that I selected a Western "shanty" as a horrible example, was with the idea of drawing eyes to the larger work. Our missionary duty lies in every section of the American Church. No diocese is quite free from the necessity of a Church Extension movement. I can not therefore pass the reference to Southern needs. This movement should be general both as to gifts and givers.

Now to the literary movement which Dr. Scharf advocates. The Catholic Missionary Union has been established to do this very thing. It has spent already over $200,000. It has a fully equipped seminary and many bands of missionaries at its command. It has had such growth as would indicate health and future good prospects. Its constitution limits its work to preaching and teaching both by the written and the spoken word. No attempt is made to go farther. My article advocated the establishment of a Church Extension Society on different lines, more material, though certainly also more important, if all circumstances be considered. It

would be waste and folly to establish the society as a rival to the Missionary Union; but would it not be a much greater folly to stop a more necessary work in fear of injuring the Union? One good work helps another, never retards it, and a grown man usually does not fear an unborn child. There is room for each in this world of work and only the folly of one or both will put them into conflict later. The general aims and objects of the Catholic Missionary Union are identical with the general aims and objects of a Catholic Church Extension Society, viz. the cultivation of a missionary spirit in the American Church. Outside of that, a clash is impossible. We seek to aid the building up of the material in the Church—to come to the relief of the hard working pastor who has scarcely a place to lay his head, much less a spot whereon to rear a decent altar. We seek to make parishes. It would take courage indeed to assert that any book or any missionary could accomplish as much for Christ's kingdom as could the simplest little church wherein the Holy Sacrifice is offered, the bread of life broken, and the word of truth preached. Missionaries seem to have found it wise to confine their efforts to places wherein there already exists a little church—where some slight beginning has been made. Could you have a greater testimony to the crying need of material Church Extension?

Our first duty is to keep our own, as the best means in the long run of securing others. We must hold these "poor Italians and ignorant Irish," as the Doctor's informant stupidly or maliciously puts it. They have proven good foundations in the past, since to them do many of the "enlightened" owe another light that time shall not extinguish. God forbid that I should grant the truth of the epithets, but even were they true, let us remember that a peanut shell can shelter a diamond. Is it not better, more binding in conscience, not to say cheaper, to strengthen our outposts now, and then manfully advance all along the line, than to fire a few bombs from the center, allow the pickets and outposts to be driven in or scattered, and later try to win back from the enemy the very soldiers we lost through our own shameful blindness to duty? The literary mission work is good. So is the work of the hospital, of the foundling asylum, of the crêche, of the protectory, of the rich vestment, of the diamond studded monstrance, of the elaborate private chapel, of the library, of the club, but this is absolutely demanded if we would live. The enemy has been hammering at our outposts for fifty years. In fifty more he will have ceased to hammer, for his work will have been accomplished. The outposts will no longer be ours.

FRANCIS CLEMENT KELLEY.
LAPEER, MICHIGAN.

THE JESUITS AND THE NEW CATHOLIC ENCYCLOPEDIA.

Some one has said that the Jesuits have always had the fortune —or misfortune—of continually occupying the attention of the public One can be sure to find every now and then the "Jesuit Bogy" exhibited in the non-Catholic press. In the *Atlantic Monthly* for May, Andrew D. White, former president of Cornell University and ex-ambassador to Germany, represents the Jesuits as the "main agents in the witch persecutions" and as the leading apostles of "unreason." A writer in the June issue of the *Messenger* examines three pages of Dr. White's article and proves that the former President of Cornell, on these few pages has committed at least a dozen historical blunders and in his charges against the Jesuits manifests an astonishing ignorance.

The *Independent* (June 8th), under the heading: "The Prohibition of Divergent Teaching," tries to scare its readers by proclaiming that the Jesuits will exercise a disastrous influence on the proposed Catholic Encyclopaedia. "A Catholic priest of distinction and unquestioned repute," is in fear that this new enterprise will fail to represent the Church in all its breadth. For there are among us, he writes, a vast number of "progressives, liberals, and moderns," opposed by the camp of "conservatives, obscurantists, and medievalists." Among the five editors of the Catholic Encyclopedia is one Jesuit, and this suffices to make the Liberals tremble with fear: "the part which Jesuit control has in it alarms the liberal men."

Why this alarm? Evidently the Jesuits are looked upon as the worst and most dangerous among the "conservatives, obscurantists, and medievalists." This is the way the critic tries to substantiate his charge:

"To-day the once great Society is detested by the chief scholars of the Catholic Church as the principal instrument in intellectual persecution, as the organized hierophants of reaction. By the official rulings of this Order, and by an authoritative edict of Leo XIII, the Jesuits are bound, committed and almost vowed to intellectual mediocrity, obscurantism and intolerance. This is a harsh statement, but it is not made without proof which no amount of casuistical dialectic can destroy. The Jesuit Constitutions prohibit freedom of thinking even upon matters whereon perfect liberty is permitted in Catholic schools and universities."

In confirmation of this statement he quotes the following passages from the Constitutions of the Society:

"Let no divergent teaching be permitted either in oral utter-

ance, whether in pulpit or classroom, or in written books." P. iii, c. 1.

"Even in questions in which Catholic schools take opposing sides we must see to it that in the Society there shall reign uniformity." P. iii, c. 1.

He further quotes from the letter of Pope Leo XIII. in which the Jesuits are admonished to observe these injunctions of their founder. From these passages the critic concludes that "a law of iron rests on every Jesuit to abandon his reason even on non-dogmatic questions and to accept blindly and totally the opinions officially recognized in the Society..... The principle *In dubiis libertas*, which is the foundation not only of intellectual freedom, but of intellectual life, is expressly excluded from all Jesuit schools, and no independent thinking is for one moment to be tolerated."

That the Society of Jesus must insist on unity in its teaching, should be evident to every one who gives the matter a little thought. The Society as a Catholic order, defends Catholic dogma in all its integrity, and consequently can not claim liberty of teaching in questions definitely settled by the teaching authority of the Church. Secondly, even in non-dogmatic questions a certain uniformity is desirable, if not necessary. This was chiefly the case in regard to topics which were often enough passionately discussed between rival schools and orders, v. g. the doctrine of the Immaculate Conception, etc. There was such a thing as *furor monasticus*, or *furor scholasticus*. Had the members of the Society enjoyed perfect freedom in these questions, they would not, in all likelihood, have wasted much valuable time in fighting one another; there would naturally have arisen different factions and schools within the Order, and this might have seriously endangered the unity of spirit, the efficiency, and perhaps the very existence of the Order which, more than any other, had to contend with all kinds of foes from without.

But must not this "iron law of unity" destroy all intellectual liberty, as the critic contends? The critic has acted in a manner too frequently adopted in controversies, namely, in order to make his attack more effective, he grossly exaggerates what he intends to assail. First he insinuates that in the Society there are "officially recognized opinions" on practically all non-dogmatic questions; whereas in reality this is true only concerning a certain number of questions. Then he overlooks the actual facts bearing on this controversy. If we want to know how the Society understood the law of unity, how far it wished to have uniformity observed in teaching, we must consult the history of the Order. Any student of Scholastic philosophy and theology knows, or

ought to know, that among the Jesuits there was, in non-dogmatic questions, very often a great diversity of opinion. Instead of proving this in detail we prefer to quote Cardinal Newman, who has stated the case most admirably in the following words: "It is plain that the body [the Society of Jesus] is not over-zealous about its theological traditions, or it certainly would not suffer Suarez to controvert with Molina, Viva with Vasquez, Passaglia with Petavius, and Faure with Suarez, de Lugo and Valentia. In this intellectual freedom" [we would call the critic's special attention to the last words of the great Cardinal]—"in this intellectual freedom its members justly glory; inasmuch as they have set their affections, not on the opinions of the schools, but on the souls of men." ('Historical Sketches,' vol. ii, p. 369.) Professor Paulsen, of Berlin, no mean critic of educational institutions and intellectual conditions, writes: "Greatest power of the individual is preserved without derangement of the organism of the order; spontaneous activity and perfect submission of the will, contrasts almost irreconcilable, seem to have been harmoniously united in a higher degree by the society than by any other body." (Quoted by Schwickerath, 'Jesuit Education,' p. 427). Lecky, in his well-known 'History of Rationalism in Europe' (vol. II, chapter V.) has some remarks on the Jesuits which should be pondered over by those who regard the Jesuits as the leading "medievalists." He speaks of their "marvellous flexibility of mind"....."They saw, what no others in the Catholic Church seem to have perceived, that a great future was in store for the people, and they labored with a zeal that will secure them everlasting honor, to hasten and direct the emancipation. By a system of the boldest casuistry, by a fearless use of their private judgment in all matters which the Church had not strictly defined, and above all by a skillful empoylment of some of the maxims of the schoolmen, they succeeded in disentangling themselves from the traditions of the past, and in giving an impulse to liberalism wherever their influence extended.....It would be a mistake to suppose that the Jesuits advocated liberal principles only with a view to theological advantages, or in Protestant countries, or under the shelter of ecclesiastical authorities.....strange as the assertion may appear, it is in this order that we find some of the most rationalistic intellects of the age." Let it be clearly understood that Lecky here speaks in the first place of political liberalism.[1]) If is now quite common among opponents of the Society to attribute to the Jesuits mon-

1) On the distinction between political and religious liberalism see the article: 'Liberalism in Politics and Religion,' in this REVIEW, 1902, No. 38.

archical and absolutistic views! Neither does Lecky share the *Independent's* view concerning the supposed medievalism of the Jesuits in the intellectual field in general. So "doctors don't agree."

It is most remarkable that the Jesuits have been accused by Catholics of dealing too liberally with philosophical and theological questions. From the very beginning they were attacked from various quarters for deviating in some points from St. Thomas. Their "Plan of studies" of the year 1586 was seized by the Spanish Inquisition, and similar attacks made in later years. Although the Society took St. Thomas as their guide, they did not wish to follow him slavishly. As the author of 'Jesuit Education' says, "the composer of the Ratio Studiorum wisely admitted modifications, as St. Thomas could not claim infallibility in all questions" (p. 132). The critic refers to a letter of Aquaviva, in which this General of the Society deplores the "liberty of thought into which the Order had fallen" by disregarding "the suicidal rule" of the Constitutions. In the critic's opinion, "it is an astounding witness to the efficacy of Aquaviva's ruling that the Jesuits have produced no great ecclesiastical scholar since his day."

Here the critic forgets completely that the time of Aquaviva is the golden age of Neo Scholasticism. Intellectual movements after a while spend themselves. In the literatures of all nations we find that periods of marvellous splendor are usually short, and followed by relative unproductivity. The same holds good of ecclesiastical learning and scholarship. Any student of ecclesiastical history is well aware of this fact, when he distinguishes the age of the apologists, of the great Fathers (about 325-460), the classical period of Scholasticism (1230-1330), and the flourishing period of Neo-Scholasticism. To this last section belong the great Jesuit theologians Maldonado, Toleto, Molina, Vasquez, Bellarmine, Lessius, Lugo, Petavius. It began with the Catholic revival centring around the Council of Trent, and is usually said to have lasted from 1550-1650. During this time there was a great production of theological works, necessitated by the onslaughts of Protestantism. The chief representatives of Catholic faith were found among the Jesuits and the Dominicans; foremost among the latter Melchior Cano, Medina and Bañez. The middle of the 17th century witnessed the gradual decline of the movement. The causes of this decline are many; but the view that it was due to Father Aquaviva's letter, is the most superficial that can be invented. For the decline was as pronounced among the Dominicans as among the Jesuits. From

this time on there were some great ecclesiastical scholars, but they were not found so much in the field of speculative theology, as in that of ecclesiastical history and patrology. Here we find the immortal works of the Benedictines of the Congregation of St. Maur, and the Oratorians. But also several Jesuits of this period have produced works of lasting value, which entitle their authors to be called great ecclesiastical scholars. Father Labbe (d. 1667) published the valuable 'Collection of Councils.' More complete than this, in fact the most complete that exists, is that of Father Hardouin (d. 1729). But the greatest work of the Jesuits is the famous collection called 'Acta Sanctorum,' or the Bollandists. Though begun by Bollandus some time after the middle of the seventeenth century, it reached the acme of its excellence in regard to scholarship half a century later, under Father Papenbroek, the most distinguished among the Bollandists (d. 1714). It is not necessary to say one word in praise of this gigantic work which has so often been eulogized by Protestant scholars, from Leibnitz' time down to our own days.

Evidently, then, the assertion, that since Aquaviva the Jesuits have produced no great ecclesiastical scholar, is entirely false. If we study the literary history of the 19th century, we are not indeed, able to point out a single theologian, Jesuit or non-Jesuit, who can rival the great masters of the beginning of the 17th century. But there have been distinguished theologians in the past century, and among them we find some Jesuits who will compare with the best of the age, v. g. Passaglia, Kleutgen, Franzelin, Patrizzi. In the secular branches, as natural sciences, history, literature, the Jesuits can point to a respectable number of members of their order who have achieved great distinction within the last twenty or thirty years. (See their names in 'Jesuit Education,' pp. 226-238). A celebrated non-Catholic scholar, Professor Harnack, does not hesitate to make the following remarkable statement: "With the exception of some outstanding German scholars, the Catholic authors who are not Jesuits are a *quantité negligeable*. The sober judgment which Leibnitz pronounced upon the Order 200 years ago is still substantially correct: 'That the Jesuits have so many enemies within their own communion [how far that still holds good to-day, we leave undiscussed], is due, for the most part, to the fact that they take a more prominent and influential position than others." ('History of Dogma,' vol. ii, p. 103). We doubt whether any Jesuit has ever claimed so much as Professor Harnack here asserts; but the statement of the famous historian well deserves to be compared with that of the

writer in the *Independent*, who maintains that the Jesuits have not produced a great ecclesiastical scholar since the days of Aquaviva. Even the *Independent* will regard Harnack as the abler scholar and a better judge on such questions than its own contributor, the "Catholic priest of distinction."

In regard to the natural sciences very interesting statistics are to be found in Poggendorff's Biographical Dictionary of the Exact Sciences, which contains the names of 8847 scientists, from ancient times to our own age. Of these 10% are Catholic priests; of these again 45% are Jesuits.

There is nothing more striking in the history of the Society of Jesus than the difference of opinion entertained about it even by Catholics. There are a host of ardent admirers—no doubt some are too enthusiastic, and by their one-sided praise have done the Society more harm than good—and there is a vast army of opponents. But what is still more interesting, they have been attacked for most contradictory reasons. We said before that they were assailed, almost persecuted, at times, for not following more closely St. Thomas. To-day one of the stock charges against them is that they adhere too much to Aquinas, or as our critic says, Pope Leo XIII. "binds the Jesuits, as students and teachers, never to depart from or to oppose the integral philosophical system of Thomas Aquinas, who died in 1274. The rule is simple intellectual murder." The same contradiction we find in regard to the labors of Jesuits in other fields. Thus some writers have maintained that the Jesuits were not critical enough as historians. But when Father Hardouin, with almost incredible boldness, denied the authenticity of many works of the classical writers and the Fathers of the Church, some Catholics blamed the Society for permitting the publication of such works. The author of 'Jesuit Education' calls attention to this curious fact. "Curious, because it is said again and again that the severe censorship of the Order suppresses all original and independent work of its subjects. 'Do what you may, we shall find fault with you,' seems to be the principle guiding some critics of the Order" (p. 160.) Then there were the Bollandists. When they destroyed many time-honored pious traditions and legends, what a hue and cry went up, and what efforts were made in Rome to have the "impious" publications suppressed!

The same amusing phenomenon can be observed in our own day. We shall quote a few instances which have come to our notice within the past few years. In his recent writings on the Biblical question Father Hummelauer has held advanced theories,

far too advanced and "dangerous" in the opinion of many Catholic writers, who censure him for his attitude. The Jesuit scientist Wasmann—by the way, one of the foremost living biologists—defends a limited evolution, much to the dissatisfaction of not a few Catholics. Fathers Grisar and Ehrle, two distinguished historians, have cleared away a good deal of rubbish which concealed historical truth, and for this, together with Abbé Duchesne, they were denounced as desecrators of Catholic tradition and enemies of Catholic piety. Father Grisar, in particular, was severely censured for casting suspicion on the tradition of the miraculous translation of the House of Loretto. Some one[2]) tried to popularize the researches of Father Grisar in this country through the medium of THE REVIEW. Not all Catholics were pleased with this. One Catholic paper, edited by a priest, said that Father Grisar's views must "make an adverse, painful impression" on the Catholic mind, and criticism of this kind may "plunge many into eternal perdition." (See this REVIEW, July 25th, 1901.) Father Thurston's researches concerning the tradition which connects St. Dominic with the Rosary, met with a similar fate. So the labors of the modern Bollandists. Worthy successors to their brethren of the time before the suppression of the Order, they do not shrink from publishing any historical document or result of their investigations, even should some cherished legends be thereby destroyed. They earn little thanks for their boldness and sincerity. Some years ago, a Catholic professor of theology saw fit in a historical treatise to warn Catholic readers against the "destructive criticism" of the Bollandists. Clearly, the worst "medievalists" are not among the Jesuits!

From the foregoing facts this conclusion can legitimately be drawn, that Catholics have no reason to accuse the Jesuits of "medievalism" or what else they may choose to call it. We admit, indeed, that there would be some justification, if this charge were made by rationalistic professors of theology. From their point of view the Jesuits are medieval, because they defend what formed the groundwork of medieval theology, viz. Catholic dogma. And one who tries to tamper with this, can not claim to be a Catholic. Nor does the Jesuit rule of uniformity in teaching justify the critic in the *Independent* to prejudice people against the projected Catholic Encyclopedia. He has grossly misrepresented this uniformity, has made a real "bogy" of it. It is rather startling to be

2) We can state that it was a Jesuit who wrote the articles for this REVIEW in which a plea was made for sound historical criticism in regard to "pious legends."—A. P.

told that one Jesuit among five editors should be able to exert so fatal an influence on the new enterprise, all the more so as two of the editors, professors at the Catholic University in Washington, will surely object to being considered "medievalists" or "obscurantists."

The author of 'Jesuit Education' says that the Jesuit system throughout has been characterized by "prudent conservatism." And in this connection he quotes very appropriately these words of Archbishop Vaughan, of Australia: "Though essentially conservative, that remarkable Society has never held itself so far behind the current of Catholic thought, as to lose its influence over it; nor has it placed itself so much in advance, as to become an object of general observation. It has, as a rule, firmly, cautiously, and with a practical wisdom, manifested to so great an extent by no other order in the Church, kept pace with the general movement and influenced its direction." ('Jesuit Education,' p. 295). The Society wisely thought that the ardent desire of progress must be tempered with a good amount of conservatism. Otherwise the "*rerum novarum studiosi*" will sacrifice much that is of fundamental importance. This holds good especially in theology; the history of Protestant rationalistic theology within the last century furnishes a striking illustration and, at the same time, gives a solemn warning to Catholics not to fall into the same snare. New ideas are usually more attractive, but they are not always better than the old ones. What Daniel Webster once said of a political platform: "What is valuable therein is not new, and what is new is not valuable," can be applied with greater force to many so-called new theological views. Hence the necessity of a cautious, prudent conservatism, and Catholics should rather feel satisfied that in the staff of editors of the Catholic Encyclopedia men of this stamp are to be found. It is exactly this element which will make the new work valuable and trustworthy.

CANONICAL ASPECTS OF NAPOLEON'S DIVORCE FROM JOSEPHINE.[1])

It does not concern us here whether Napoleon's marriage to Mary Louise is to be considered a "matrimonium putativum" in the canonical sense, or not. We have to examine only the canonical aspects of his divorce from Josephine Beauharnais.

Father Parsons, like some other Catholic writers, throws the

1) For the true story of this divorce see this REVIEW xii, 14.

blame chiefly on the matrimonial tribunal of Paris and the metropolitan court which approved the declaration of nullity. He says (p. 14) "an incompetent court, listening to testimony evidently false as well as interested, and ignoring the manifest suppression of what would have given another aspect to the cause, slavishly bent to the will of an autocrat, and passed over as never having occurred a marriage sanctioned by the Vicar of Christ; and, turning to the civil union which the Church had never recognized, pronounced the contracting parties free to enter upon new nuptials."[2])

In other words, it is charged, first, that the diocesan matrimonial court was incompetent, and, secondly, that it pronounced a false judgment.

Both of these charges are victoriously refuted by Schnitzler, who shows and proves that both the matrimonial court and the metropolitan council were competent in the matter, and that the judgment which they pronounced was materially and formally correct.

The diocesan courts were competent. It is true that the matrimonial tribunal itself confessed: "Cette cause est une de celles qui sont réservées, si non de droit, au moins de fait, au souverain Pontife." (This cause is one of those which, if not *de jure*, at least *de facto*, are reserved to the Sovereign Pontiff.[3]) But it is going too far when Parsons says that "the Pope" is "the *proper* judge in the matrimonial causes of sovereigns.[4]) There can scarcely be a doubt that Pius VII. was glad that he was not bothered with this delicate question, fraught with such grave considerations and dangers. The Pope was Napoleon's prisoner, who, even had he liberated him at once, had reason to fear that after the cruel treatment to which he had subjected the Pontiff, Pius VII. would not be entirely unbiassed. Canon Law permits a man to refuse to accept a biassed judge, especially one with whom he has had a personal quarrel. Even granting that this principle does not apply to the Supreme Pontiff, it was nevertheless unfair, on the one hand, to withdraw the Emperor from his ordinary judge, the bishop of the diocese; and on the other, to deny him the legal means of redress which the Church would not have refused to the humblest of her subjects. Especially in consideration of the circumstance that, by forcing him to submit his cause directly to the Pope, he would have been deprived of the right of appeal.

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2) Our quotations are from the Chicago Catholic Truth Society pamphlet criticized in No. 14.

3) Rudemare, apud Lyonnet, Le Cardinal Fesch, II, 741.

4) Schnitzler, Kath. Ehrerecht, p. 662.)

Hence it must be held that the matrimonial court of Paris was competent.

More than that: the judgment of this court was correct. Parsons objects (p. 8): "The sole ground for the acquiescence of the diocesan tribunal of Paris in the imperial demands was the non-fulfilment, at the religious marriage, of the conditions prescribed as essential by the Canon Law. But the Roman Pontiff had dispensed with these conditions in this particular case." The only dispensation that Cardinal Fesch needed, was that authorizing him to bless the nuptials without the required witnesses. For himself he required none, because, as the grand almoner of the imperial palace, he was the Emperor's own pastor. Did the Pope give him the necessary dispensation for performing the marriage without witnesses? He did not, he could not. Insisting so sternly as he did upon his demand for a nuptial blessing, it is plain that Pius VII. meant to insist on the essentials of the Tridentine marriage form, which is the declaration of marriage in the presence of the pastor and of two witnesses. Therefore he could not, almost at the same moment that he made this demand, make a concession which would have nullified the wedding; while, as every canonist knows, it is essentially the purpose of the decree "Tametsi" to safeguard marriage against later attacks upon its validity. Precisely for the reason that Napoleon insisted upon the absence of witnesses, and thereby signified his intention of contesting the validity of the marriage, it became the Holy Father's sacred duty not to grant the dispensation. To suggest that he gave the dispensation with a full knowledge of the whole situation, as Parsons asserts (p. 8), is tantamount to asserting that he aided in making possible the nullity of an act which it was his chief purpose to strengthen beyond peradventure of successful attack. Therefore, when he told Cardinal Fesch: "I give you all the faculties which I can give," this could only have meant: I give you all the faculties which I can give without nullifying my own demand that the essential conditions of the Tridentine decree be duly observed. But if the Pope did *not* dispense from the presence of the necessary witnesses, the judgment of the Paris tribunal, declaring the nullity of the marriage, is correct.

Eminent canonists to-day are inclined to hold that the marriage was invalid also for the other reason adduced by the Emperor, but rejected by the tribunal, namely the lack of consent on his part at the ceremony of December 1st, 1804. If Parsons (p. 13) ridicules this reason by exclaiming: "Napoleon, the master of Europe, had been constrained in the exercise of his free will. He

had not consented to the marriage;" he seemingly confounds the "*impedimentum vis et metus*" with the "*consensus deficiens.*" While it is true that the Church does not usually credit the posterior allegation of one party to a marriage, that he or she made the alliance without the necessary consent; the assumption that the declaration was really an act of the will, can not be said to be a "*praesumptio juris et de jure*," which excludes proof of the contrary. If the circumstances surrounding a marriage make it appear morally certain that there was no real will and consent on the part of one of the contracting parties, he or she deserves to be believed. Now there can be no doubt that such was the case in the present instance. We can not review all of the circumstances of the case from this particular coign of vantage, lest this article exceed all reasonable bounds; but such an eminent authority as Schnitzler, after reviewing them with great care, deliberately states it as his opinion: "If all these things do not suffice to create a moral certainty of the lack of consent on the part of Napoleon, moral certainty is simply unattainable."[5]) But if it is morally certain that Napoleon did *not* give his consent to the alliance with Josephine, then the nuptial blessing pronounced upon them by Cardinal Fesch could not and did not effect a valid marriage.

However, it may be asked: Was not the Emperor's lack of consent on that occasion supplied by his having lived with Josephine for five years previously as her husdand? It was not. For since the nuptial blessing, in consequence of the non-fulfilment of one of the essential Tridentine conditions, was invalid, a valid union of the imperial couple could have been effected only by a new and valid marriage, which was never performed.

In spite of all this, however, the diocesan tribunal of Paris was blameworthy, for the reason that—and here we come to the crux of the whole case, which Parsons does not even mention—it neglected to make a due examination of Napoleon's preceding civil marriage to Josephine. It was their plain, if painful and dangerous duty, after deciding in favor of the nullity of the religious ceremony of December 1st, 1804, to enter into a careful consideration of the question: Has not perhaps the civil marriage of Napoleon to Josephine, even if invalid because contracted without the assistance of the competent pastor, become canonically valid by some later act, as for instance the nuptial blessing of December 1st, 1804? This might have happened either by a "*convalidatio matrimonii*" or a "*sanatio in radice.*" The former had not taken

5) Schnitzler, l. c., p. 667.

place; for where the invalidity of a marriage springs from neglect of the Tridentine regulations, a "*convalidatio*"—if the parties concerned are still bound by these regulations, as Napoleon and Josephine clearly were—can be effected only by a renewal of the declaration of consent before the pastor and the required two witnesses. Nor could there have been a "*sanatio in radice*," because that requires continued consent on the part of both contracting parties.

But there is another view of the case which puts upon it quite a different aspect. It is this:

Contrary to Parsons' assertion (p. 5), it was exceedingly "difficult," at the time when Napoleon's civil marriage with Josephine took place, (March, 1796) "to find a priest to bless the nuptials." In that particular month priests were being slaughtered right and left throughout France,[6]) and there existed for the faithful a general impossibility, which was apt to last for a good while longer, to comply with the regulations of the "Tametsi." Consequently, the civil marriages contracted by Catholics under this compulsory condition of affairs were canonically valid, sacramental marriages, acknowledged as such by the Holy See.[7])

Consequently, Napoleon's civil marriage to Josephine was ecclesiastically valid.

If it be objected, that Napoleon, in view of the lax practice then obtaining, can not be held to have had the purpose of contracting a real marriage, but intended only a temporary alliance, to be severed at will; we answer that it is sufficient for the validity of any marriage that the contacting parties are willing to become man and wife, even though they be under the false impression that they can be divorced *ad libitum*. It is only when disolubility is made a condition of a marriage, that its validity becomes doubtful Napoleon, stipulated so far as can be ascertained, no such

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6) For the documentary proof for this assertion see Duhr, S. J.: "Ehescheidung und zweite Heirath Napoleons I.," in the Innsbruck Zeitschrift fuer katholische Theologie, 1888, and "Napoleon's Ehescheidung im Lichte der neuesten Actenstuecke," in the Stimmen aus Maria-Laach, XXXVIII, 16.

7) "Qui civiliter, sive coram quocumque extraneo sacerdote, duobus saltem testibus praesentibus, (the French law required four witnesses for a civil marriage), aut dumtaxat coram duobus testibus consensum mutuum de praesenti exprimentes matrimonium inierunt tunc temporis, cum ad proprium parochum seu superiorem legitimum aut ad alium sacerdotem specialiter aut notorie ab alterutro licentiam habentem, quique a catholica unitate non recesserant, aut nullatenus, aut nonnisi difficillime seu periculosissime recursum habere potuerant, moneantur sic contrahentes de huiusmodi matrimonii validitate, et tantummodo hortentur, ut nuptialem benedictionem a proprio parocho recipiant." (From the instructions of the Cardinal Legate Caprara, dated Paris, May 2nd, 1803.)

condition in contracting his civil marriage with Josephine, nor is it likely that he did.

We refrain from entering into other details of minor importance. The above statement of the case is based upon the most recent researches, and the canonical view which it takes is that of thoroughly competent authorities. If a Catholic Truth Society or a Catholic magazine[8]) thinks it necessary or advisable to present the truth on this or any other subject, they should not fall back upon antiquated statements by more or less incompetent men, but employ competent writers to study the sources or at least the opinions of the best Catholic writers on these respective topics.

PARERGA AND PARALIPOMENA

A Former Freemason on the Question: Can a Christian be a Mason?— In his 'Reminiscences,' recently published in two volumes, Sir Francis Burnand, the famous editor of *Punch* and a convert to the Catholic Church, refers to his connection with Freemasonry when a young man. We quote the highly interesting passage:

The above period [Sept. 1857—Jan. 1859] was a critical one with me, as I was then shaking the undergraduate dust off my feet, and was making an attempt "to rise on," not "my dead self," but on what I may term my "moribund self" (as far as University life was concerned, with a vast amount of kicking power still left, and, I may add, likely to remain "going fairly strong" to the end) "to better things." Very seriously, at the end of 1856, had I, by "special dispensation" (on account of my not being of age) become a Free and Accepted Mason .....I can honestly say, for myself, that I was most thoroughly in earnest, and, unsettled as I was at that time as to my religious position, inclining towards the High Church views, after reading Blunt's 'History of the Reformation' and Hallam's 'Constitutional History,' I recognised in Freemasonry, as it then appeared to me, a scheme of wide-reaching benevolence, of Christian charity, of universal brotherhood under the highest religious sanction. Freemasonry seemed to me "to supply a want," and, within a year, being punctual in attendance and working at it most enthusiastically, I was "raised to the 'sublime degree.'" I copy this from an entry in my diary "on the 10th November, 1857." And as evidence of the serious earnestness of my intentions at the time, I may copy this note from the diary, which runs thus: "May the blessing of God be with all those who in deed and in truth act up to the principles of Masonry and the

8) We have in mind particularly Men and Women, of Cincinnati, which some months ago also published a misleading article on Napoleon's divorce.

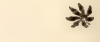
faith of a Christian." Even then it seems that I did not confuse the two.

The banquetings, the toasts, and the convivialism of the craft always seemed to me utterly out of place as following directly on the solemn "rites and mysteries." The ceremonies could not have been more impressively carried out anywhere than in our University Lodge, under the mastership of the Rev Arthur Ward, who, however, a little later in life, found the practice of Freemasonry somewhat inconsistent with his advancing High Church views. Logically, no Christian can be a Freemason unless he be the sort of hedging Christian who, imitating the liberal-minded Emperor, Alexander Severus, included a statue of our Lord among those of all the gods with whose names and attributes he was acquainted. As my eminent friend, Sir James Crichton-Browne, put the query very neatly to a well-known Mason holding high office in the fraternity:

"If Masonry has a secret the knowledge of which would benefit all mankind, then for Masonry to keep such knowledge to itself is immoral. If, on the other hand, the 'secret' is *not* for the benefit of mankind, in professing it to be so Masonry is again guilty of an immoral act. If you Masons say that it is only to benefit certain persons who are prepared to receive such knowledge, then there is an end of the universality of the Brotherhood of Freemasonry."

There was no answer to this, and, so far as I can see, there is none.

Anent Irish Tirades Against England.—It is tiresome to read year in year out in Irish Catholic newspapers in this country, such as the N. Y. *Freeman's Journal*, (a part of whose reading matter is furnished weekly by the editors of the *Irish World*) such grossly exaggerated tirades against England. There can be no doubt that Ireland suffers from many evils due entirely to English misrule in the past. But what has that to do with America and American politics? Moreover, it is well to remember, as one of their own most patriotic countrymen has only recently pointed out, that Ireland suffers from "other distempers just as grave, which probably no government devisable by man would have prevented, or could cure, but which might be mitigated, if not removed, by the people themselves, if they were not blinded to their own defects by that passion of Irish patriotism which induces them to lay the blame for all their misfortunes solely upon others, and to look only to legislative enactments, to influences from the outside, rather than to social efforts of their own—such as thrift, and industry, sobriety and orderliness, the preservation of their national customs, language, literature, and music, which, more than forms of government, mark the individuality of a people—in order to make their country prosperous, contented, and Irish." (Michael McDonagh, 'Life of Daniel O'Connell.' 1903. Page 299.)



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AGAINST YELLOW JOURNALISM.

THE Quebec *Vérité* (xxiv, 32) prints some extracts from the *Travailleur* of Chicoutimi, the *Progrès du Saguenay*, the *Courrier de Montmorency*, and other Canadian newspapers, which indicate that the Dominion rural press is beginning to wage war upon the metropolitan yellow journals.

"People are commencing to perceive the perverseness and corruption of these newspapers," says e. g. the *Travailleur*. "We fondly indulge in the hope that there are still among us many fathers of families like the one who told us the other day: 'I have refused the *Presse*, because I found myself compelled to tear it from the hands of my little children, who would oftentimes ask their mother to explain to them the names of certain diseases, crimes, etc., served up by these infamous sheets.'"

And the *Courrier de Montmorency:* "We are but a poor little country paper, and do not pretend to instruct our great city contemporaries; but we consider it our duty to warn our country readers against the ridiculous platitudes of the yellow press and to second with all our might those of our contemporaries who are thundering against the shamelessness of the sensational newspapers."

The yellow journals against which this war is waged, be it remembered, are published under Catholic auspices and claim to be Catholic in tendency and character.

This may make them more dangerous than their prototypes on this side of the border; but *our* yellow journals are undoubtedly even more shameless and indecent.

Yet there is nowhere in this great "Christian country" the least sign of an organized movement against this intellectual and moral pest.

Only here and there we hear a single voice, like that of some one crying in the desert.

Thus some months ago Bishop Stang of Fall River, Mass., in a sermon was reported to have described our sensational Sunday papers as "the true yellow peril of this country" and to have exhorted Catholic parents to shut them out of their homes, lest their children be hopelessly corrupted.

More recently, Archbishop Farley said in an address at St. Francis Xavier's College in New York (v. *Catholic News*, xix, 36):

"The first speaker, whose subject was 'The Literature of Fact,' the press, very properly reminded you and me that we are partly, at least, responsible for the character of the newspaper. We are told that the newspapers reflect in a great measure the lives we live. I am sure that if we made it plain that we did not relish certain kinds of matter, and that it was offensive to us, the papers would not print it. There is a duty upon you to correct this crying evil. The press of New York City is copied throughout the land to the living disgrace of this kind of literature. I suggest that you take a stand against all that you think is offensive, that you let the editors know that you do not want it, and they will not print it. How can you let them know? In every parish of this city there are societies of hundreds of members each. How easy it would be for the president or secretary of such societies to inform these editors that they will have none of it. If no attention is paid to such protest, then drop the subscriptions. Thirty years ago a paper attacked the Church, and within a short time lost 100,000 subscribers. From that time until now that paper has treated the Church fairly. You must protect the morals of your children and family by not subscribing to such papers as offend our morals."

We have not heard that these appeals have borne any fruit. Meanwhile, however, our federal government has done something towards correcting the evil of yellow journalism, which, though it is neither sensational, nor perhaps very far-reaching, yet deserves to be noted, especially since the daily press itself has, for reasons easy to surmise, passed over it in silence.

"Not long ago," says the *Church Progress*, "two of the daily papers of this city [St. Louis] were notified by the Postmaster-General that unless certain objectionable medical advertising was at once eliminated from their columns, the papers would be excluded from the mails. Furthermore, the Postmaster at St. Louis was instructed to see that the order was rigidly enforced. This action of the Post Office Department....is conclusive evidence

of the dangers to which children are exposed who are permitted to peruse the daily paper at their own pleasure. The cuts and suggestive wording of these advertisements are frequently the starting point of most sinful and vicious lives. And it is most commendable in the Post Office Department to put the ban on such advertising by denying the use of the mails to those papers which carry it."

It is indeed a step in the right direction; though, of course, it will not help much, unless the God-fearing and moral element of our population acts upon Archbishop Farley's suggestion and rises mightily against the godless and immoral press which is a blot on the fair name of our country.

What a terrible responsibility do not those incur who, instead of boycotting the yellow journals, patronize them by subscription and advertisements and even admit them to the sanctuary of their homes, there to corrupt their own children, whom it is their most sacred duty to shield against such contamination! And what shall we say of Catholic priests who consider the yellow journals "good enough" and read them publicly to their own spiritual and moral detriment and the scandal of their good people!! And what of certain Catholic weeklies that brazenly advertise sensational city newspapers, thereby opening the sluices of intellectual and moral corruption upon their unwary country readers for the price of a free copy or a few paltry dollars!!!

TWO CATHOLIC PARISH DIRECTORIES.

The Official Year Book and Parish Guide of St. Roman's Church, Jonesboro, Ark., 1905, for a copy of which we are indebted to the Rector, Rev. Dean J. Eugene Weibel, is a model of its kind. It not only contains the usual instructions for parishioners with statistical information about the parish and the school, convent, and hospital connected therewith, but also—a new feature in such publications, we believe—a complete record of all baptisms and marriages from the establishment of the congregation. This gives the pamphlet a historical value beyond that ordinarily attaching to parish calendars or year books. We love to encourage any and every undertaking which helps even in the smallest measure to conserve historical information about the Catholic Church in America.

There has also come to this office a copy of the 1905 Directory of the Cathedral Parish of the Sacred Heart, Duluth, Minnesota. It

too has a historical value in that it contains a biographical sketch of Bishop McGolrick and his Vicar General, Msgr. Buh, with portraits of both, and some illustrated notes on the history of the Cathedral parish and its membership. This Directory might have for a subtitle: "and of the Diocese of Duluth," because it contains a full list of the parishes, churches, schools, and religious institutions of the whole Diocese, together with the names and addresses of all the clergymen laboring therein.

We rather like the plan adopted by the editors of the Duluth Directory to insert "A List of Good Books That Should be Found in Every Home," an enumeration of some of the leading "Prayers to Which Indulgences Have Been Granted," and a "Short Explanation of the Mass" together with rules for the "Manner of Assisting at Mass and Vespers."

The note on "Forbidden Societies" and the warning against "Catholics Participating in Non-Catholic Services" are likewise useful and commendable features of this Directory. On the other hand, we fail to see a good reason for the "Anathemas" printed on pages 75 and 76.

We shall be pleased to give any parish directory sent to this office the notice which it may merit. Any improvement on the stereotyped scheme deserves to be given the widest possible publicity.

* * *

ON THE NEEDLESS MULTIPLICATION OF CATHOLIC SOCIETIES.

An Eastern exchange announces that a number of well-known Boston gentlemen have in view the organization of a brand new Catholic society which, if their plans go well, will ultimately attract hundreds of thousands of laymen and prove the most popular body yet organized in America.

Which leads our friend of the Chicago *New World* (xiii, 43) to query: "Is there really a need for another Catholic lay society just at present? Think how many exist now. We do not believe any living man can call the names of half of those which exist. We are quite sure we can not, and we think we know a few. But about one-third of those we know really are not doing much for the Church. They may be furnishing fat offices for a number of gentlemen who do not care to work hard; but some of them seem to have been founded for this laudable purpose, so why complain? It appears to be a fact that if some of our good people are not given a chance to join things of the sort, they will rush out and

help swell the graft arranged by the Masons, the Blue Men, the Blind Men, the Bad Men, and the Knights of the Howling Slash. The manipulators of the secret lodges of America are the most shameless and inveterate fakers and grafters possible to find on the face of the habitable globe. But the proposed new society from the City of Baked Beans—very sincerely are we of opinion that it might die while being born and still confer a great favor upon Catholicity as a whole. As we see it, there are enough societies now to meet the needs of all sensible laymen. It takes money, and no small amount of it, to run all these organizations, and obviously it were better to have a few strong ones than a multiplicity of weaklings, however excellent their purpose may be."

Needless to say, we cordially agree with the *New World's* opinion in this matter. Our older readers may recall that we made the same points which it now makes against the projected Knights of Somethingorother in Boston, several years ago against the "Knights of Columbus." Of the K. of C. it was just as true then, as it is true of the projected Boston order to-day, that "it might die while being born and still confer a great favor upon Catholicity as a whole," because there were then, as there are now, "enough societies" "to meet the needs of all sensible laymen."

But in spite of wise warnings, our *soidisant* Catholic societies keep on multiplying. The *New World* can stop it just as little as the CATHOLIC FORTNIGHTLY REVIEW. There are still gentlemen galore among us who clamor for glory or office, and unfortunately neither the clergy nor the hierarchy seem to be awake to the danger that lurks in this tendency and to the harm the Church is bound to suffer some day in the not distant future because of the way in which our lay forces are splitting up.

IS UNIFICATION OF OUR SCHOOL SYSTEM DESIRABLE?

Our Catholic papers and magazines, commenting on college catalogues and recent and former meetings of the Association of Catholic Colleges, have dwelt upon the desirability of unification and the great obstacle thereto, consisting in the lack of legislation to enforce it. That representatives of Catholic colleges should come together to discuss educational aims and ideals and to devise practical means of improving the courses of studies and adapting educational work to modern exigencies, without casting aside time-honored and well tried standards, is not only desirable and useful, but even necessary in this age of organized power and

unified influence. But legislation as proposed by some, or centralization of authority, is by no means necessary. Catholics who insist so much on unification of our school system, point to the unifying work of the non-Catholic colleges and universities. However, they do not seem to know how this unification, as far as it exists, has been effected. It has not been brought about by legislation. This is evidently proved by the history of the many education associations and especially by the development of the National Educational Association. In one of the meetings of this Association it was explained, with a certain amount of just pride, that in Europe and in any monarchical country the government as a legislative and executive body would prescribe and enforce courses of studies, but here in a democracy the representatives of the universities and colleges had come together in a thoroughly democratic manner, and in an amicable spirit considered modern conditions and needs, to discuss the actual arrangements of courses, to propose changes and to avoid undue precipitation, had appointed committees consisting of eminent men who had to report their resolutions to the meeting of the Association. The assembled body accepted or modified the resolutions. Thus a public opinion was created among college professors and a healthy rivalry among the colleges which have exerted their influence through the length and breadth of this country. Any one who is acquainted with the work of the National Educational Association has heard of its many committees, e. g. the committee on college entrance requirements, the committee of 15, of 10 on secondary schools, on modern languages, etc. Besides this large association with its many departments the different sections of the country have their own associations, e. g. the New England Association of Colleges and Universities and Preparatory Schools, the Association of Colleges and Preparatory Schools of the Middle States and Maryland, the Association of Teachers of English in the North Central States, the School-Masters' Club of Michigan, the Ohio College Association, the North Central Association of Colleges and Secondary Schools (formed 1895-96), the Southern Educational Association, dating from 1890, the Association of American Universities (14), the National Association of State Universities (41), and many others. All these associations were started, and conducted their work of improvement, in a properly democratic fashion without any legislative authority. We do not see why our Catholic colleges could not work on the same plan, and without obliging any institution to specific decisions, discuss and resolve upon great and broad outlines which admit of local and sectional modification.

The general division of the educational work into primary, secondary, college, and university should be taken over from the American system. To discuss the entrance requirements for the secondary schools is probably more important than to arrange entrance requirements for the college. For almost all the Catholic institutions consider the secondary school and college a unit, without differentiating these two departments as in the American system, either by local separation or any great diversity of discipline or method of teaching. The entrance requirements for the secondary school seem to be of greater importance, because many Catholic institutions in their lower classes do the work of the primary or parochial schools which passes for college work.

The differentiating of the secondary and college departments is indeed important. For the most strikingly influential factor in our education is a college course of liberal culture, crowned by the solid study of history, science, and mental philosophy. The complaint that our college-bred men take so little interest in Catholic public affairs is owing to the fact that very few Catholic young men take such a collegiate training and that in many of our Catholic institutions the collegiate department is such only in name. The collegiate department ought to be the stronghold of our educational system. Young men, properly equipped with this collegiate training, will be the students at the universities proper, they will be the leading professional men. It is for this reason that Catholic educators in America have always advised and insisted upon acquiring the degree of bachelor of arts before taking up the professional studies. In this connection it may be interesting to remark that the American Academy of Medicine, counting now 800 members, make the degree of A. B. before studying medicine a requirement of admission (allowing few exceptions) and that the chief aim of this Academy is to influence the public to demand for the candidate of medicine the A. B. degree. To repeat, why should similar endeavors of unification not be brought about by intelligent, unselfish Catholic college authorities and professors?

Nevertheless we must not lose sight of one fact. There exists in Washington a Bureau of Education which has no legislative power, but is authorized to collect and publish statistics on education. Several attempts have been made to raise this bureau to the rank of a department. The desire and the determined effort is to centre educational power in a department of education. Pres. G. E. Maclean, in his address on educational unity in the United States, speaking of the American Association of Agricul-

tural Colleges and Experiment Stations says: "It may be that unconsciously it has prepared the way for a day when the Bureau of Education may gather its own to it and become a department with its cabinet officer, as is true of almost every other civilized nation." (Regents Bulletin, No. 61, 41st University Convocation, State of New York, June 29-30, 1903; p. 231) "If we trust democracy," he says in the same paper, "in due time with the proper subordination of the political, there will be a national administration of education co-ordinating without subverting the educational systems of States, and all the great educational forces of the United States, public or private."

It seems to us to be wrong and unwise to conclude from this that the Catholic school system ought to be under State control to obtain unity, as has sometimes been proposed by apparent well-wishers of the Catholic school system. Such a subordination would mean a secularization of the school. At any rate if European Catholics enjoyed the same liberty of education as we here in America, old-world Catholics would very readily catch the spirit of organization The colleges would affiliate and devise plans how best to advance educational interests. That at the recent meeting of the American Federation of Catholic Societies an invitation was given to all Catholic colleges to join the Federation, is a move in the right direction. For the American laity must see to the relation of the Catholic colleges to the Catholic Church at large. This affiliation would not do away with the need of an association of Catholic colleges, but this association would work in relation to the large body of Catholic societies. We may safely assert that our Catholics as a body do not sufficiently appreciate any education above the parochial which does not yield a prompt return in money.

The paper of President G. E. Maclean is very suggestive as to the meaning of the unity in national education which he prefers to unification, a word which has been the apple of discord for many years in the State of New York. The following remarks by the same gentleman may be worth noticing:- "It is an open question if the proprietary schools, except where endowed, can long survive" (p. 232). "The heritage of European civilization, vivified by an intense Christianism, revivified by the struggle for freedom within our borders and for liberation of the oppressed from Porto Rico to the Philippines, thrills with the potency of a higher educational unity than the world has ever known. In this era of our entrance as a world power the example of our educational unity has international significance." In these exaggerated statements educational unity appears as an idol to supplant Christian schools in Porto Rico and the Philippines.

In the discussion of the Regents' Convocation on the same subject of educational unity, Prof. A. P. Brigham said: "This unity will not be planned, or to any degree shaped by debate or legislation. It is much like a natural force, and demands similar behavior on our part, namely that we shall study it and conform ourselves to it. Our conception of unity is changing and is becoming vital rather than formal. We do not need to have a national university as a keystone, in order to have a perfect arch..... You can not have unity without flexibility, the capacity to turn in any direction, and the higher the organism the greater the range of adaptiveness." (Regents Bulletin, 61, 41st University Convocation, page 236.)

A SOCIALIST EDITOR ON THE RAMPAGE.

Readers of Dickens will remember the delightful scene in the second chapter of 'Great Expectations,' where Mrs. Joe Gargery is out on the rampage looking for Pip; and where that unfortunate young gentleman coming home in the mean time is accosted by Joe with the words: "Mrs. Joe has been out looking for you, ...and what's worse she's got Tickler with her."

We were forcibly reminded of this passage when reading an article in the May number of the *International Socialist Review* of Chicago, entitled "The Jesuits' Attack on Socialism." The present writer committed the inconceivable and unpardonable blunder of re-translating and re-editing a German work, which had some reputation as an analysis and refutation of Socialist theories. It was Cathrein's 'Socialism, its Theoretical Basis and Practical Application,' published by Benziger Brothers.

And lo, after the lapse of several months Mr. M. A. Simons, editor of the aforesaid Socialist review, lays hold of "Tickler" and mounts upon his editorial stool. He rejoices at having before him the principal offenders. "It has long been recognized," he starts out, "that the most uncompromising and in many respects the ablest opponents of Socialism were to be found within the Catholic Church and particularly with that organization known as the Jesuits." And therefore, Mr. Simons now proceeds to apply the rod of chastisement to one of the luckless wights who dared to impugn Socialist doctrine.

Of course, we expected no gentle treatment at the hands of Socialists. We were prepared for fierce onslaughts. But what suggested to our mind the comparison with Mrs. Gargery was the peculiar kind of "Tickler" which Socialist critics are fond of ap-

plying in case any one presumes to question the correctness of their teachings. Listen to Mr. Simons' concluding paragraph: "So much for the mightiest intellectual battery capitalism has been able to erect against Socialism.....It is not difficult to master or to refute. Yet when it is vanquished the intellectual forces of capitalism will have been routed." And in another place he says without the least warrant for it: "So the Catholic priesthood proposes that should the workers ever decide to stop the robbery of our present system, it would throw its strength in with the robber barons to overthrow any attempt to secure justice."

Here we have a specimen of the usual Socialist tactics. Their adversaries are either characterized as dolts and blockheads, who have utterly failed to comprehend the Socialist position; or else if they are given the credit of understanding the system, they are put down as arrant hypocrites in the pay of plutocracy. Any one who fails to admit the soundness of Socialist philosophy, or who denies that Socialism is a *bona fide* movement for the betterment of the working classes, is branded forthwith as a henchman of robber barons, as a supporter of capitalism in its most odious sense. But let that pass. Let us see what Mr. Simons has to say against us. Of course, we can not enter upon a discussion of all his misrepresentations; 'twere mere waste of energy. A few points of greater importance will suffice to show his style of argumentation and will give us occasion of subjecting to his notice a few facts which he is in sore need of knowing.

In the first place the editor of the *International Socialist Review* would like to make of our book an authoritative pronouncement of the Catholic Church, because it bears the "*Nihil Obstat*" of the Censor Librorum and the "*Imprimatur*" of Archbishop Farley. This ridiculous mistake is on a par with the twenty years of study, the political training, and the unlimited leisure which Mr. Simons attributes to Jesuits. However, ignorance in things Catholic is not to be wondered at in a Socialist editor.

Again, if he ascribes the large increase in bulk of the present edition of 'Socialism' over the former American editions, exclusively to the additions made by the translator, this is due to careless reading of our preface. It is there clearly stated that the increased bulk of the volume is due principally to the additional matter contained in the latest German edition. The present writer inserted some twenty pages on Socialism in the United States, and made a number of trifling changes and additions throughout the work calculated to make it more intelligible and useful to American readers.

But now to matters of graver moment. Mr. Simons is of opinion that Cathrein's work "is not difficult to master or to refute." He thinks "it may well serve as a foil for the training of Socialist agitators," and as such he recommends it to his readers. He, as editor of the scientific oracle of Socialism in the United States, is thereby giving the cue to his intellectual satellites. He points out the adversary's supposedly vulnerable spots and shows the method of attack. Let us observe his proceedings. He begins by admitting that the teachings of Marx and Engels, and in fact the whole Socialist doctrine with the exception of one point to which we shall refer later on, is fairly and accurately stated. A valuable admission, when we consider what generally happens when any outsider presumes to analyze Socialist principles. (Of course, that these same doctrines have been effectually refuted Mr. Simons can not possibly concede; that would be tantamount to vacating his sanctum.) Now, as the first basic principle of Socialism Cathrein lays down the following: "There is no dualism of spirit and matter," i. e. in other words: There is no personal God and no spiritual human soul. This Mr. Simons declares to be a fair statement of the theory, and thereby he acknowledges that one of the principal purposes of our book has been amply achieved. It was intended to show among other things that the root of Socialism and more especially of economic determinism is atheistic materialism pure and simple. In view of the many so-called "Christian Socialists" still rampant in the United States this point can not be urged too strongly.

But behold! Mr. Simons intones a hymn of triumph. He has made the stupendous discovery that Cathrein has not refuted materialism and that thus the Socialist citadel has proved impregnable. Gently, gently, Mr. Simons; no man of sense will expect a refutation of materialism within the compass of half a page, nor was it within the scope of Cathrein's work to furnish any such refutation. Materialism has been amply refuted time and again. A course of Catholic apologetics might perhaps serve to reduce Mr. Simons' intellectual bumptiousness and show him that "the hundreds of volumes of carefully collected facts and logical arguments in support" of materialism are not so very formidable after all. If there is not more logic in those same arguments than we have been able to detect in Mr. Simons' disquisitions, they must be pitiable indeed.

It seems, however, that our critic was nevertheless destined to score a signal triumph over Cathrein; for—who would believe it? Cathrein himself has turned Socialist and admits economic deter-

minism, because, forsooth, he declares that "economic activity will ever be of *paramount* importance in human life!" (Italics are Mr. Simons'.) Here, it must be confessed, the translator is somewhat in fault. The word *paramount* was not well chosen, since, as the event has shown, it is liable to misinterpretation. Mr. Simons, however, carefully refrained from quoting the context from which it is plain that what we mean is no more than this: If man is to live, he must have the necessary material sustenance, and this is obtained by some kind of economic activity, which in so far is of the utmost importance. If this and no more were meant by economic determinism, we should have no quarrel with it. But the Socialist doctrine of economic determinism goes much farther. It implies, as we have put it on p. 44, that "the form of production generates and determines the higher social life of a nation in its entirety, its notions of law, morality, philosophy, religion, art, etc.;" and in this sense we absolutely reject it as but another expression of materialism.

Mr. Simons' boasted intellectual honesty should have prevented him from perpetrating such palpable misrepresentations.

Thus far our critic has contented himself with distorting Cathrein's argumentation beyond recognition. But now he resorts to more drastic measures. When there is question of Marx's theory of value, that pet hobby of Socialist theorists, Mr. Simons scents danger for his venerated master. In a spasm of virtuous indignation he exclaims: "We are somewhat surprised to find one who has hitherto kept at least some form of intellectual honesty accusing Marx of having overlooked the element of desirability in a commodity as being essential to the possession of value..... We are justified in accusing the Reverend Cathrein of deliberate lying when he states that 'value in use, according to him [Marx] is no factor in the determination of value in exchange.' Marx repeats over and over again that only labor which is used in the production of useful things can give exchange value. What he insists on, however, is that this value must be taken for granted as an essential part of all articles of value and the thing which determines their rate of exchange therefore, is not their utility, but the labor power expended upon them. On the whole, this portion of the work is simply a rehashing of Boehm-Bawerk's old arguments."

Now, first of all, there can be no question of rehashing Boehm-Bawerk's arguments, since Cathrein published substantially the same criticism of Marx's theory of value as far back as 1890, several years before the appearance of the work he is said to re-

hash. Secondly, the Reverend Cathrein is accused of deliberate lying. Comment is silenced by curiosity. Whence did this editor derive his vocabulary? In what follows we would not wish our readers to think too unkindly of Mr. Simons' veracity. In discussing Marx's theory of value Cathrein states at the very outset (p. 144) that according to Marx "value in use forms the basis of value in exchange in so far as only useful things can have exchange-value." Compare this statement with the quotation from Mr. Simons given above and ask yourself, not: Is he lying? but rather: Does not his pen outrun his thought? When, however, on p. 149 Cathrein declares that according to Marx "value in use is no factor in the determination of exchange-value," does he thereby contradict himself and deny that Marx presupposes use-value as a preliminary condition? A "factor in the determination of exchange-value" is evidently that which determines exchange-value as such, i. e. in as far as it is distinguished from use-value. Mr. Simons himself admits that in useful things according to Marx "the thing which determines their rate of exchange [in other words, their exchange-value]....is not their utility."

Our Socialist critic is really to be pitied His zeal has by far outstripped his discretion. In the same breath and in almost the same words he himself asserts as true what in another he characterizes as a deliberate lie.

And this writer, who is forever prating about intellectual honesty, does not hesitate on the very flimsiest grounds to accuse a reputable author of using tricky methods and of involving himself in flagrant contradictions. Thus, for instance, Cathrein acknowledges that the introduction of modern machinery together with the liberalistic policy of *laissez aller* was instrumental in producing in human society two hostile classes, viz. capitalists and proletarians, and in causing the dwindling down of the solid middle classes. Later on, however, he shows by undoubted statistics that the concentration of capital, especially in agriculture, which after all is the mainstay of every country, has not proceeded at the rate nor with that irresistible necessity which Socialists proclaim to be an inevitable consequence of modern industrial conditions. More especially he shows that in countries where organized self-help and legislative measures for the protection of industry on a small scale have exercised their beneficial influence, the middle classes have not kept on decreasing. In these two statements the logical acumen of Mr. Simons has detected contradictions which ordinary mortals will fail to perceive. Therefore he remarks: "It might be sufficient to let Jesuit answer Jesuit, but

his figures deserve a moment's consideration since they serve to illustrate the tricky character which continually shows through his ostensible fairness. Although he has taken the greatest pains to Americanize his work at all other points he is very careful to use only German statistics here. We have a right to assume that he did this because he knew that the figures concerning American industry would have overthrown his entire argument."

Mr. Simons, what evil genius obscured your sight when you read that portion of Cathrein's work? You speak of his using German statistics only, but you have been singularly unfortunate in overlooking the fact that the statistics on agriculture given on pp. 162-165 are taken from France, the United States, Holland, and Great Britain. (N. B.—With the exception of the figures on agricultural holdings in the United States all the statistics in the book are those of the eighth German edition.) To present data on American trusts was perfectly superfluous; readers in the United States are sufficiently informed on that head. Besides, Cathrein has assigned the first place to those statistics, this time derived from German sources, which indicate that in certain industries there has been a concentration of capital. There was, therefore, not the least attempt at concealing anything; there was no fear of having an argument overthrown which was never set up. Is it owing to partial blindness or perhaps to a "tricky character" that Mr. Simons has completely overlooked these facts?

It would lead us too far afield to discuss Mr. Simons' absurd ideas concerning the nature of the Catholic Church and her attitude with regard to violent revolutions. Let us rather examine his final indictment, which he evidently intended to play as a trump card, considering that he reverts to it three several times. It is on the vexed question concerning the Socialist attitude on the subject of trade-unions and legislative protection for workingmen. On this head Cathrein is accused of "deliberate falsification," because in detailing the development of Socialism in Germany he maintains (p. 75) that the political leaders of the German Socialist Party (not Socialists in general, as Mr. Simons in his boasted intellectual honesty has put it) were for a long time prejudiced against the trades-union movement, and that it was only as late as 1899, namely at the Hanover convention, that the trade-unions and co-operative societies were officially recognized as justifiable measures. We fail to see how by any stretch of imagination this simple statement of notorious facts can be construed into "deliberate falsification." It seems our critic is not very conversant with the history of Socialism in Germany.

Mr. Simons, however, goes still further. On his last page we find the following: "..... here he [Cathrein] descends to deliberate and unscrupulous lying. Judge for instance from the following statement:

Therefore it is part of the system of orthodox Socialists, especially in Germany, to oppose all efforts made for the betterment of the lower classes. It is their policy, as Bebel has worded it 'to retain the wounds of the body social in a festering condition.' In the German parliament most of the legislative measures in favor of the working population were antagonized by Socialists under the pretence of their being mere palliatives which would retard the advent of the communist paradise.'

When it is remembered that even the Catholic unions have come to look only to the Socialist representatives in the German parliament for legislative relief, the disreputable character of such a quotation is evident."—Thus far Mr. Simons.

In this connection at least our critic honestly acknowledges that the above remarks apply principally to Germany, though on the preceding page he does not scruple to ascribe to us the general statement "that Socialists are antagonistic to trade-unions." This phrase he puts within quotation marks, although diligent search has failed to reveal the passage in which we use that expression in any connection whatever. On the contrary, we have stated repeatedly that in the United States the Socialist party, profiting no doubt by the experience of the German 'Comrades,' and with a view to political aggrandizement, is ever posing as the only true friend of trade-unions and by "boring from within" is making frantic efforts to obtain control of existing labor organizations.

With regard to Germany, however, we respectfully submit to Mr. Simons' notice a number of facts of which he has hitherto been happily unaware. His lack of knowledge is due no doubt to the biased and one-sided information on German legislation, which he seems to derive exclusively from the *Vorwärts* and other papers of that ilk. It can not, of course, be our purpose here to enter upon a detailed account of social legislation in Germany, nor even to correct the countless misrepresentations on that score perpetrated by the German Socialist press; it will suffice to adduce a few facts which may be something of a revelation to Mr. Simons. Germany, as is well known, has at present the best laws for the protection and insurance of workingmen to be found almost anywhere. These laws are due for the most part to the initiative and the untiring efforts of the Catholic Centre party. Up to 1899 the Socialist deputies in the Reichstag voted on principle against every bill advocating social reform. When later on they

found out that the working population would no longer put up with those proceedings, they occasionally voted for laws aiming at social improvements, thereby proving to evidence that their parliamentary activity was controlled not by a sense of right and justice, but exclusively by tactical requirements. It may be useful to enumerate some of their doings in detail. In 1880 they voted against the first law on usury, in 1884 against the introduction, and at later periods, as in 1900, against the further extension of a tax on financial operations. (In the fiscal year 1904-5 this tax yielded ten million dollars, thus relieving the working poor of this vast burden of taxation.) In 1883 the German Socialist Party opposed the bill on sick benefit insurance, in 1889 they were against the law providing insurance for invalids and old men, in 1890, against the introduction of industrial arbitration courts (Gewerbegerichte), in 1891, against a law providing protection for working children and women, Sunday rest, restriction of working hours, etc. In 1896 they opposed the law against unfair competition, in 1897, the law for the protection of handicraftsmen, in 1902 they voted against the tax on champagne and against all custom duties on luxuries and fancy articles, in 1903 against the amendment of the sick benefit insurance; and thereby we have not exhausted the list. These laws were decided improvements in social conditions, tending to protect the poorer classes and to put the burden of taxation on capitalists and financiers, the majority in parliament was in their favor and the approbation of the government was sure to be given, and yet they were opposed by the Socialist deputies In view of these facts, who will blame Cathrein for maintaing that in Germany "most of the legislative measures in favor of the working population were antagonized by Socialists"? Again, the demands put forth by the Socialist deputies in the German parliament were generally so exorbitant that they were sure not to be granted. As Bebel declared at the Erfurt convention in 1891: "It matters little for the present, whether or not we obtain this or that; for us the main point is to make demands which no other party can make." (Transactions, etc., p. 174.) The Catholic Centre party on the other hand, inspired as it was by enlightened zeal for the workers' welfare, tried to obtain what was obtainable and therefore shaped its proposals so as to make sure of obtaining for them a majority in the Reichstag as well as the approval of the government. It is plain to any man of common sense that in this condition of affairs the Centre party could not possibly accede to the extravagant requests made by Socialist deputies for the purposes of propagandism. The Centre party

has engaged in social reform for the betterment of the working classes, not for catching votes. If, therefore, some demands made by workingmen and even by Christian trade organizations were not endorsed by it, it was because upon careful examination they were found to be unpractical. That, however, the Christian labor organizations ever applied to the Socialist deputies for legislative relief, as Mr. Simons alleges, is pure fiction on the part of that gentleman.

And herewith we shall take leave of Mr. Simons for the present. We have shown what he means by saying, Cathrein "is not difficult to refute." Ignore or distort his arguments, put in some flings about "religious prejudice" and "robber barons," and the thing is done. Mr. Simons, however, may rest assured that the Catholic Church will never cast in her lot with robber barons "to overthrow any attempt at securing justice." She is the Church of rich and poor alike, and while she will ever stand up for the right of private property, she is also unflinchingly opposed to any and every abuse of that right. And in this spirit she will gladly welcome and co-operate with any lawful measure tending to promote the best interests and the true welfare of the working classes.

VICTOR F. GETTELMAN, S.J.

GETTING AT THE TRUTH ABOUT JOHN KNOX.

The official quadri-centenary of John Knox's birth (the actual date was probably 1513) has brought out several new biographies of the "Scotch Reformer." One of them deserves, if not unqualified commendation, at least a certain amount of praise as a piece of real historical research. It is Andrew Lang's 'John Knox and the Reformation' (New York: Longmans, Green & Co. $3.50 net.)

While Lang has not entirely got rid of the old delusion that Knox was "a great man, a disinterested man, in his regard for the poor a truly Christian man, ... of pure life, in friendship loyal, by jealousy untainted, in private character genial and amiable," he freely admits that Knox had very serious failings: that he consciously told lies; issued proclamations to deceive the public; accused Mary of Guise of treachery and foul crimes without reason; that his language was even for his own day scurrilous and extreme; that his 'History' is demonstrably inaccurate in regard to events whose facts Knox must have known.

On the results of Knox's labors, Mr. Lang entirely differs from

the accepted Protestant tradition. Knox introduced into Scotland the Genevan system, and "the results were a hundred and twenty-nine years of unrest, civil war, and persecution." He favored a permanent political alliance with England, which he "did as much as any man to forward." But he resisted religious union with Scotland, whereby "he left the seeds of many sorrows." He set up the claim of the absolute obedience of the people to the ministers. "The practical result of this claim .... was more than a century of turmoil, civil war, revolution, and reaction." And these are all the results that Mr. Lang can see.

The Reformation, according to Mr. Lang, was, in the main, a political movement of the feudal lords against the Crown, using the plea of religious liberty as a cloak for rebellion, and having as an end, not the reformation of the Church, but the appropriation of its revenues. "The nobles and lairds, many of them, were converted in matter of doctrine; in conduct they were the most avaricious, bloody, and treacherous of all the generations which had banded, revelled, robbed, or betrayed in Scotland." Their position was clearly that of rebels, and Knox was of this party. Knox maintained the contrary, but can be proved to have been "foremost in the intrigue for changing the authority." The looting and spoiling by the rascal multitude was aided and abetted, though denied, by the leaders and by Knox himself; they declare that Mary of Guise was false and treacherous, whereas in reality the treachery was on their own side.

That is a fairly correct picture, drawn by a Protestant pen, of the apostate priest who is called the Reformer of Scotland.

Can the sect which he founded be divine?

THE DANGERS OF SPIRITISM.

Mr. J. Godfrey Raupert, the author of a valuable work on 'Modern Spiritism,' which we noticed at considerable length in last year's REVIEW (Vol. XI, No. 28), in a recent lecture delivered in London and reported in the *Tablet*, dwelled among other things on the danger of the Spiritistic movement. The following summary of his remarks will interest our readers.

In what does the danger of this movement precisely consist? Why must it be held to be antagonistic to our position? Why must we be distrustful of a form of scientific research which at any rate, goes to demonstrate the existence of a spiritual world

and of spiritual beings, and which as such deals the death-blow to the materialistic philosophy?

The danger attending the elicitation of psychic phenomena and of communications and messages from the spirit-world, lies in the peculiar character of the contents of those messages and in the methods which are employed in the process of their elicitation.

It is a fact not generally known to the general public that in these messages the spirit-intelligences inspiring them deny the divinity of Our Lord Jesus Christ, and thus attack the entire supernatural structure of the Catholic Church.

This denial is not in each single case a definite and explicit one: on the contrary, it is one apt to be hidden behind a mass of high-sounding and plausible religious phrases, and it is always gradually and very cautiously insinuated into the mind. In many instances it is preceded by a course of prolonged and careful preparation and instruction, and by thus powerfully influencing and predisposing the mind. By ingeniously adapting this teaching to some doubt or religious difficulty latent in the mind and, of course, accurately discerned by them, and by crafty manipulation of historic facts and Scripture statements, these intelligences, guardedly and cautiously, undermine the old foundations, and lead the enquirer to see for himself the supposed misinterpretations and misconceptions contained in the historic creeds. And there is about some of these spirit-messages such a lofty tone, such an extraordinary display of sound common-sense and piety that few are able to resist their persuasive power for a very great length of time. Mr. Raupert said he had numerous letters from Catholics who, after a long and earnest struggle, have in the end themselves fallen victims.

"We would have you know," writes one of the high spirit-intelligences, "that the spiritual ideal of Jesus the Christ is no more like the human notion, with its accessories of atonement and redemption as men have grasped them, than was the calf ignorantly carved by ancient Hebrews like the God who strove to reveal Himself to them."

All modern Spiritistic literature is permeated with these principles and teachings, and the responsible leaders of the movement do not in the least conceal what its real and ultimate ends are. The most intelligent among them are fully aware that a severe conflict of ideas is at hand, and that great issues are at stake.

"The denial of the atonement of Christ," writes one, "as a past event distinct from the birth of the Christ life in each soul making

at-one-ment between it and God, and of the identity of Jesus with the Creator of the universe in any definable sense other than that He was filled with the spiritual power of God, that moral glory which encompassed nearly all His acts, and the psychic power which manifested the creative energy working in Him, will be the theme round which the bitterest disputes will rage in the near future when it shall be realised by the churches whereunto this new doctrine tends."

As for the other danger connected with psychic experiments and consisting of the induction of states of passivity and unconsciousness with loss of will-power and of self-control, very little reflection is needed to see to what kind of perils these states are likely to give rise and to what consequences they are apt to lead in persons of peculiar organization and temperament. Mr. Raupert claims to have documentary evidence on this point, which is of the gravest possible import, and which in some respects is quite appalling in character.

When we bear in mind the normal tendencies of the human mind, the difficulties under which the supernatural is apt to be established and retained in the human soul, the thousand different forms in which the temptation to break away from it presents itself, we can in some measure realize how attractive this new philosophy must appear to the unwary and how grave the danger is by which souls are encompassed at this present time. That so few amongst us are fully alive to this danger can only be accounted for by the assumption that the circumstances of the case are not accurately known to them, and that the nature and strength of the enemy is being underestimated. "But why is it," wrote a former Spiritist to Mr. Raupert a little while ago, "that the Devil's secret intelligence department is so wonderfully well equipped and that that of the Church of God is so singularly inefficient?" Can it be generally known that this teaching is at this present time permeating all classes of society, and that quite recently special means have been adopted with a view to instructing the young and the little children in the tenets of the spiritistic creed, and to detaching their hearts from allegiance to what they are taught to regard as effete and worn-out and mistaken beliefs?

"Now," concludes Mr. Raupert, "is the time to speak loud and earnest but intelligent words of warning, to point out the subtle error underlying this dangerous philosophy, and to place within the easy reach of our people the unique treasury of the learning of the Catholic Church. It would thus be an easy thing, I am persuaded, to turn the entire movement in a Catholic direction, to

teach intelligent persons how to distinguish the true supernatural from the false, and to lead many a thirsty and parched soul to the fountain of living water. Silence on our part at this critical time is bound to be misinterpreted and misconstrued, and it is an attitude of mind increasingly causing souls to fall away from the faith and obedience of Christ, and to revert to pre-Christian ideas and beliefs."

AMERICAN JAPANOMANIA AND WHAT WILL CURE IT.

The following editorial note of our ever brilliant contemporary the *Casket* (liii, 23) so well expresses our own view of a current and important subject, that we can do no better than to reproduce it verbotenus:

"Admiral Togo is now called the Japanese Nelson. Such a conjunction of names is not to our fancy. If brilliant and successful audacity is to be admired for its own sake, then Napoleon is the noblest character in modern history. But Britain fought the battle of Europe against Napoleonic despotism; Nelson accomplished the maritime side of the work; and that is why we glory in the memory of the Nile and Trafalgar. Russia has been fighting the battle of Europe against the 'yellow peril' and therefore we can not rejoice at the tremendous Japanese victory in the Straits of Corea. The day will come when the British and American journalists who are now idolizing Togo will think as we do. Britain counted on Russia and France to help her keep the balance against the Triple Alliance; she can no longer count on Russia. Japan will soon be reaching out to Indo-China and the Philippines, and Britain's hold on India will be weaker than it ever was under fear of Russian aggression. Japan will teach China to imitate the American policy of protective tariffs, and the 'open door' will be closed forever. More serious in our eyes is that admiration for the Island Empire is making western people condone such shocking immorality as that a woman should prostitute herself to support her parents. This is regarded as a glory in Japan. Pierre Loti says so in the *Revue des Deux Mondes*: an English writer in the May *Fortnightly Review*. And the western world, instead of waxing indignant, says indulgently: 'It is a Japanese custom.'"

If the Japanomania of which the *Casket* so justly complains, will ever suffer a revulsion in this country, it will not be on the ground of morality or eternal justice, but for purely economical reasons. Already a writer in the *Machinists' Monthly* for June (labor

journal) presents a startling article, showing how the Japanese are invading America and taking the places of native laborers at starvation wages. "After awhile," ironically comments the *New World*, "it will not be necessary to import negro strike-breakers from the South; we can get 'em half-price from Japan." When this truth begins to dawn upon the American working people, who form the great bulk of our population, the Japs will be just as vigorously cursed and persecuted as they are now lauded to the skies.

BOOK REVIEWS AND LITERARY NOTES

Geschichte der Weltliteratur. Von Alexander Baumgartner, S. J. V. *Die französische Literatur.* Erste bis vierte Auflage. B. Herder: Freiburg und St. Louis. 1905. Price net $4.25.

This is the newest volume of *P.* Baumgartner's truly epoch-making history of universal literature, and it is no exaggeration to say that in style and content it is fully up to its four predecessors. In three broad divisions the reverend author, whose profound scholarship and universality of reading compel a degree of admiration that almost amounts to awe, treats the literature of the most important of the Romanic languages: 1. in its beginnings, 2. in its later development (1500-1800), and 3. in its most modern phase (19. century.) The most important history of her own literature of which modern France can boast, that of Petit de Julleville, comprises eight volumes, each fully as large as *P.* Baumgartner's, and is the product of the collaboration of thirty of the ablest specialists. And yet, if we abstract from grammar and linguistic science, Baumgartner not only offers us all the essential features of that great *œuvre*, but even more, and his treatment has, besides, this advantage that it is more organic, more unbiased, and more thoroughly imbued with what Frenchmen call *esprit.* Taken in connection with the four previous volumes of the great work of which it forms an integral part, this history of French literature is as marvelous in conception and detail as Taine's history of the literature of England, while in correctness of judgment and elegance of style it surpasses the same.

Summa Theologiae Moralis. Scholarum usui accommodavit H. Noldin, S. J., S. Theologiae Professore in Universitate Oenipontana.—Vol. I: De Principiis Theologiae Moralis. Cum duobus complementis: 1. De Sexto Praecepto et de Usu Matrimonii; 2. De Poenis Ecclesiasticis.—Vol. II: De Praeceptis

Dei et Ecclesiae. — Vol. III: De Sacramentis. — Oeniponte: Typis et sumptibus Fel. Rauch. Ratisbonae, Romae et Neo Eboraci apud Fridericum Pustet. 1904. Price $7.50 net.

We do not know what we could say in praise of Father Noldin's moral theology that has not already been said by some reviewer, or by all reviewers unanimously, before us. The fact that the first and second volumes are already in their third and fourth edition, while the third is in its fifth, is indicative of the value of the work for study and reference. Two features distinguish Father Noldin's Summa from most other books of the same kind: its great clearness and its wealth of practical examples. These features appear especially in the difficult tractate on laws. We received the three volumes last December. We have made it a point to consult them often since, and they have never once failed to give us the information we were seeking. Like the *American Catholic Quarterly's* reviewer, "we have never met a clearer author. If Latin authors would follow his example in this respect, there would be no demand for text-books of theology in the vernacular."

——Rev. Thomas E. Sherman, S. J., calls our attention to the fact that the pamphlets which we recently enumerated (XII, 11, 326) are by no means the only ones so far published by the Catholic Truth Society of Chicago. The complete list up to date is as follows: (Volume I.) No. 1. Catholic Church and Marriage Tie; 2. Socialism; 3. Christian Science; 4. The Gospel of St. John; 5. Friars in the Philippines; 6. The Popes in Rome; 7. Agnosticism; 8. Church or Bible; 9. Pope Leo XIII.; 10. Confession. (Vol. II.) 11. The Existence of God; 12. Christ is God; 13. What You Want; 14. Jesus Christ, Our Redeemer; 15. Mixed Marriages; 16. Are You Sincere? 17. God With Us; 18. Had Christ a Mother? 19. Woman Under Socialism; 20. The Church in the Philippines; 21. Napoleon's Divorce.—(Vol. III.) 22. Rights of Capital and Labor; 23. What Catholics Do Not Believe; 24. Tributes of the Press to Pope Leo XIII.; 25. First Message of Pius X. to the World; 26. Thoughts on the Sacred Heart; 27. Père Marquette; 28. Voices of Babel; 29. A Tangled Tale; 30. The Church in Japan; 31. The Immaculate Conception; 32. The Old Religion; 33. Some Martyrs of Corea; 34. What About Hypnotism? 35. On the Borderland of Divorce; 36. The Bible, How Inspired; 37. The Bible, How Inspired (part second); 38. Educational Results of Parochial Schools; 39. The Real Presence; 40. Warning Voices.

The price of these pamphlets is 5 cents a piece, 50 cents a dozen, in covers; plain, $1 per 100. Bound volu mes, 30 cents per copy, $3 per dozen. Address the Catholic Truth Society, 562 Harrison Street, Chicago, Ill.

——In 'The Memoirs of an American Citizen' (The MacMillan Co.) Robert Herrick portrays an accurate type of the modern business man of large affairs in this country, who has risen rapidly from the ranks by taking advantage of the opportunities that presented themselves to him, without stopping to consider whether the means by which he attained his end were honest or not. With him the end justified the means and abstract questions of morality were allowed to take care of themselves. The story hinges upon a fight to the death between Dround & Co. and a firm of rival packers. Sharp trick is offset by trickery and all the underground methods known to the business world are practised by the two factions in their efforts to force the other side to the wall. In this phase of his work, Professor Herrick shows a familiarity with the inside "deals" of the packers, which should cause uneasiness to the promoters of the Beef Trust. It is with the creation of just such a trust that the present story is concerned, and all the sordidness and lack of principle common to "trade" combinations is graphically portrayed by one who has evidently made a careful study of the subject. The war between the two camps is finally settled by a "gentleman's" agreement, under which the rival concerns form an alliance with a view to controlling the market. Having attained all his other ambitions, Harrington is sent to the Senate from his State, being recognized as a "safe" man by the powers that control the disposal of that office.

——The reproach which has been resting on Syracuse University for many years, and indirectly on American scholarship, for allowing the valuable Von Ranke library to lie in a state of disorder and disuse, is at last to be removed. Announcement has just been made that the university authorities have engaged Mr. Felix Neumann of the Library of Congress, to superintend the classification and cataloguing of the collection, and that the work will be finished by the 1st of October. Since 1887, the university has had possession of this great historical collection, and now for the first time, it would seem, has awakened to a sense of the responsibility which goes with such possessions. The Von Ranke library is generally regarded as one of the finest collections of material on European history in this country, and the opening of it to general use will be hailed with much satisfaction by historical students.

——Any one who has inquired into the origins of Hawthorne, Emerson, and the other New England writers of the transcendental days has been met at the outset by a question to which no sufficient answer was forthcoming. How great was the immediate influence of German Romanticism on those writers? Something of this German ferment reached them indirectly through Carlyle and the other Teutonizing authors of England, but even the nature of this influence has never been exactly determined. To this end we welcome a volume of 'Translations of German Poetry in American Magazines, 1741-1810,' edited by Edward Ziegler Davis, and published by the America Germanica Press of Philadelphia. Perhaps what impresses one first as he turns the pages of the book is the popularity of Gesner and his sham pastorals. Goethe's 'Werther,' too, was manifestly a favorite.

——Almost a year ago the CATHOLIC FORTNIGHTLY REVIEW announced the sixth edition of Wapelhorst's 'Compendium S. Liturgiae.' The fact that after so short a time, the seventh edition of this standard work on sacred liturgy has been issued, a few days ago, shows that the book has become deservedly popular among the clergy. It is not only a liturgical text-book, but in many respects answers the requirements of pastoral theology. The new edition has been enlarged by a summary of the Motu proprio of Pius X. on Church music, by the latest decrees of the Sacred Congregation of Rites, and by various diagrams illustrating the text. Paper, print, and binding are greatly improved in the present edition.

PARERGA AND PARALIPOMENA

The Moral Aspects of Novel Reading are luminously treated in a serial paper in the *Pastoral-Blatt.* The reading of novels—thus the author summarizes his conclusions—is permitted for recreation's sake under the following conditions:

1. They must not contain anything bad or harmful (turpe vel noxium) in itself;
2. The reader must not allow himself to be carried away by passion so as to lose his mental equilibrium;
3. The reading must be done at the proper time, in the right place, and under the proper conditions.

The proper time is the time, or rather a portion of the time—for no man should feed his mind exclusively on delicacies, lest he incur intellectual dyspepsia—set aside for recreation. The conditions are such as will safeguard him against moral danger.

The duty of parish priests with regard to the reading of their charges may be summarized thus:

1. They should in their sermons and catechetical instructions warn especially the young against the dangers of novel reading and give them practical directions how to avoid these dangers;

2. They should occasionally address their young men's and young ladies' societies on this important subject;

3. In their house to house visits they should enquire what kind of books and periodicals their people read, warn them against bad ones, recommend to them good ones;

4. The same duty is incumbent upon them with regard to educational institutions under their charge, especially girls' academies in charge of religious. "The good sisters frequently lack proper insight into these matters. Often they are presented with books which they can not well refuse; they are satisfied with the Catholic faith of the donors, but this circumstance offers no guaranty for the worth of the books. Then there is the possibility that dangerous novels or short stories may be smuggled into Catholic academies by Protestant pupils or in some other way. A priest who has spiritual charge of such an institution should not be too confident that all is right, but keep his eyes vigilantly open."

5. The public and other circulating libraries also need watching. [The Jesuits of Buffalo have set an example in this important matter.] To some extent even Catholic booksellers, some of whom, unfortunately, do not always exercise proper discrimination in recommending stories for the family and parish library.

6. Last not least. The confessional should be made a means of combatting dangerous and immoral literature.

Prohibition in Australia.—Australia's leading Catholic newspaper, the Sydney *Catholic Press*, while heartily in favor of temperance, and even total abstinence, finds it "hard to sympathize" with those who aim at completely extinguishing the liquor traffic. "You can no more make a man sober by Act of Parliament"—says our esteemed contemporary (No. 481), "than you can make him moral; and by an endeavor to wipe out all the hotels, with or without compensation, the prohibitionists array the reasonable section of the community against them, and defeat their own aims. The vast body of moderate drinkers, whilst it will listen sympathetically to temperance homilies, and even extend a certain amount of practical aid to temperance work, gets appalled at the sweeping nature of prohibition proposals, and sees in it a direct attack upon the liberty of the subject. The prohibition of the manufacture, importation, and sale of intoxicating liquors for beverage purposes is a big order, and it will be hard to persuade the average man that it is necessary for him to go without his dinner beer or 'nightcap' to prevent the wholesale spread of drunkenness. Rightly or wrongly, he will refuse to see much connection between his moderate glass and his neighbor's debauches, and we fear he will refuse to sacrifice himself at the command of a number of people whom he will condemn as extravagant visionaries. A stricter licensing law, a reduction in the number of hotels, and a

proper supervision of places where alcohol is sold would do much to reduce the statistics of drunkenness. Reforms must be gradual, and if for a beginning we could get rid of the slum pubs and the low drinking dens which disfigure our towns and cities we would make considerable headway."

As for total prohibition by law, it is clearly as egregious a failure in Australia as in this country. "We once visited a prohibition town on the Murray, and it was nothing but a hot-bed of drunkenness. There was no hotel in the place, but nearly every third or fourth house had a hidden stock of grog, and an enormous secret liquor trade flourished night and day. As long as people want intoxicants they will get them into the country."

Why There Is Inequality Among Men.—True Christian democracy makes war not against inequality, but against the abuse of inequality. For as Christians we know that, while all men have a common nature and common destiny, the gifts both of nature and of grace are bestowed on different men with the greatest diversity. St. Thomas, living in the golden age of architecture, and having watched the stones from the same quarry, some hidden in dark foundations, others as wondrously carved pinnacles soaring to the sky, thus illustrates this truth:

"Sicut . . . . . artifex ejusdem generis lapides in diversis partibus aedificii ponit absque injustitia, non propter aliquam diversitatem in lapidibus praecedentem, sed attendens ad perfectionem totius aedificii, quae non esset nisi lapides diversimode in aedificio collocarentur; sic et Deus a principio, ut esset perfectio in universo, diversas et inaequales creaturas instituit, secundum suam sapientiam, absque injustitia, nulla tamen praesupposita meritorum diversitate."

That is to say: "Just as the architect, without any injustice, places stones of the same kind in different parts of the building, not on account of any antecedent difference in the stones, but in view of the perfection of the whole building, that requires stones to be variously placed; so also God from the beginning, in order that there should be perfection in the universe, ordained by His wisdom and without any injustice, that there should be different and unequal creatures, no antecedent difference of merits being presupposed." [Summa theol. I, qu. 65, art. 2. fin.]

A New Departure in Missionary Literature.—According to the *Illustrated Catholic Missions*, it is proposed to start in January next an international scientific quarterly to contain articles on ethnological, linguistic, and anthropological science contributed by Catholic missionaries from various parts of the world in either English, German, French, or Latin. The Leo Society of Austria are to act as publishers, the German Görres Society and other bodies have guaranteed aid to the initial expenses, and the Rev. P. W. Schmidt, S.V.D., has undertaken the editorship. Among many motives adduced for the foundation of such a periodical are the desire to contest the rationalist monopoly of the public ear on anthropological subjects, and the wish to provide the Catholic missionaries with an authoritative organ for the publication of their

researches. "The sciences of ethnology and linguistics (says the *Illustrated Catholic Missions*, June) have been founded principally by the Catholic missionaries of the sixteenth and seventeenth centuries. At the present day, however, they are almost entirely monopolized by rationalistic university professors, who, profiting by the laborious researches of the ministers of the true religion, misuse these sciences for the propounding of theories on the origin and development of man and of the family, which are destructive of religion and of true morality; and these theories, popularised and spread abroad by means of cheap literature, have done and are doing incalculable harm among the masses. The new publication will be a powerful help to our missionaries to regain to some extent their lost ground."

A Little Sermon on Preaching.—Rev. Father D. S. Phelan of the *Western Watchman*, himself an adept in the gentle art of pulpit oratory, finds "we have little Catholic preaching in our day." He objects very strenuously to "that curious little monstrosity known as the Five-Minute Sermon," and cultivated, if we are not mistaken, principally by the Paulists. According to Father Phelan's theory—and as the author of a very able and successful volume of sermons he is entitled to as much of a voice in this debate as any layman who attends high mass every Sunday in the year—"a sermon can not be preached in less than a half hour; and it must be a very well prepared one to be preached in that time. You can stir the mind by an epigram; but it takes time to move the heart. And the preacher must try to do both. The trouble in this country is not that we do not preach, but that we do not prepare our sermons. It is a truism, in religion as in everything else, that the people will listen to whatever is fit to say. In this busy world we will not listen to platitudes and verbiage, even when dignified with the name of the Word of God. We hope the Holy Father's next encyclical will be on this subject." (Sunday *Watchman*, xviii, 23.)

Catholics and Library Catalogues.—The Pennsylvania Federation of Catholic Societies, at its recent meeting in Scranton, passed his resolution: "We urge all Catholics to take an active interest in public libraries, and to insist that all these institutions shall have such collections of books as may do justice to the dignity and importance of the Catholic Church. We are of the opinion that the catalogue of the American Library Association of 1904 should be modified, so as to give a fairer representation of Catholic literature."

"If this criticism of the 'American Library Association Catalogue' is just," says the *Nation*, which is reliable and in a position to know the facts, "the blame must lie with Catholic scholars and teachers, as the editors of the catalogue took particular pains to invite recommendations of books from prominent representative Catholics."

It's the same old story. We are continually complaining of the injustice done us, but when we are offered an opportunity to right it, no one is found willing to go to the necessary trouble.

"Anima Naturaliter Christiana."—We read in a Pittsburg despatch to the *National Daily Review* (Chicago, July 8th): "Ten miles from any human habitation, amid the silent trees of the great forest, Theodore Roosevelt, President of the United States, on his bended knees prayed for the spiritual welfare of John Hay. Around him were grouped the members of his cabinet.....As the full rounded tones of the nation's chief rang in their low intensity through the wood, members of the party bowed their heads and each in silence gave assent to the words of the President. The President spoke simply of the great friendship that existed between himself and John Hay. And then in eloquent but simple words he asked God's mercy for John Hay, as all men were sinners, though John Hay was the least of these.

"The scene of the impressive prayer was Wheelock's switch, a siding on the Cleveland & Pittsburg railroad, ten miles south of Cleveland. The party had just returned from Cleveland after the funeral of the late Secretary of State."

The "Linguistic Method of Evangelization" is discussed by R. P. Peeters, S. J., in the *Revue des Questions Scientifiques* (April 20th). He shows how great has been the influence of the Church all over the world in perfecting the languages of the nations with whom she came in contact. In past ages the Church has done a great deal for the Oriental languages. To-day, in the far East, her missionaries are doing valuable work by writing grammars, dictionaries, geographies, etc., for the poor natives to whom they have brought the Gospel. We in America owe a great debt to Catholic missionaries for their part in preserving the different Indian languages. Out of the three hundred writers on native languages of America, two hundred and twenty are Catholic. The article concludes with an excellent bibliography of the works of Catholic missionaries on the native languages of America, Oceanica, Asia, and Africa.

NOTE-BOOK

From 'The Life, Letters, and Travels of Father De Smet Among the North American Indians,' edited by Hiram Martin Chittenden and Albert Talbot Richardson (Francis P. Harper, 4 volumes) we learn, not without a degree of surprise, that a Jesuit was responsible for the Mormons settling in Utah. In 1841 Father De Smet had traversed part of the territory since known as Utah. Five years later, at Council Bluffs, he became acquainted with the Mormon refugees, recently driven from Nauvoo, Ill., and at that time encamped upon the western bank of the Missouri River. Anxiously casting about for a new home, where they would be less subject to annoyance, and learning that De Smet was conversant with the country toward the far West, enquiry was directed to him. For some reason he suggested and recommended Utah.

The description given seems to have impressed the Mormon authorities favorably. At all events the next spring they set out for Salt Lake. Father De Smet never claimed that his statements decided their going thither, but undoubtedly they were not without influence upon the minds of his enquirers.

We read in one of our daily papers: A Bostonian at Cape Breton having run up a bill of ten cents in a barber shop, handed the proprietor a Canadian dollar bill. He got back in change four American "quarters" and a dime. The barber explained that in that part of the world American twenty-five-cent pieces passed for twenty cents.

There the story ends. But it is well known that in many sections of this country Canadian coins pass from hand to hand at a similar discount, twenty cents American for twenty-five cents Canadian. Thus all the conditions are realized for the puzzle so often attacked on the ground that its premises are absurd. The traveller could bring his four quarters back to this country, buy some five-cent article with each of them, and receive four Canadian quarters in change. If he were regularly travelling back and forth across the border, he could keep up this exchange indefinitely, spending twenty cents in each country without ever reducing his original dollar. The puzzle is, of course, who loses?

The *Nation* claims, it is not the contents but the title that sells a book, and quotes the following "authentic story of a certain Maine publisher" in proof: The publisher in question struck off an edition of 20,000 copies of a work entitled 'Natural History.' His agents returned, one and all, with the story that the public positively refused to buy the book at any price. Nothing daunted, the publisher stripped the edition of its original covers, and rebound it under the new title 'God's Wonders in the Animal Creation.' Under this auspicious title not only was the original edition sold to a copy, but another edition of similar size had to be printed to satiate the voracious demand. Man, after all, it has been truly said, lives not by bread alone, but chiefly by catchwords. And of authors this is doubly true. The alluring title is the dart that brings down the feathered tribe of readers. Happy the author that has his quiver full of them.

After discussing the wasteful expenditure of money practised by the federal government, and proving that our existing system of appropriating public money is "bad from start to finish," a Washington correspondent of the N. Y. *Evening Post* (June 8th) concludes as follows:

"No one can look at the progressive increase in the size of the Blue-Book, containing the names of the civil employés of the government, without seeing the absolute needlessness of any Socialist

party. The present tendency needs only to go on and the government will do everything. The increase in federal employés and federal operations between the close of the Cleveland administration and the present day would represent a greater proportionate increase than that which our population sees in a century.'

Boston University—we read in an exchange—scores a point on its competitors by the introduction of a phonograph in the Romance language department for teaching correct pronunciation. According to the official announcement of this mechanical addition to the teaching staff, "the student now has at his disposal a teacher of infinite patience, who will repeat into the student's ear the best of Italian, French, and Spanish as often and as long as he wishes it."

The editor of the CATHOLIC FORTNIGHTLY REVIEW is able, from personal experience, to testify to the value and success of the phonographic modern language course. And he wonders, with the Boston *Record*, if the phonograph may not possibly "prove another Wooden Horse of Troy in ultimately forcing out of employment the ingenuous professors who have adopted it."

A writer in the *Contemporary Review* declares that colonial marriages are far more to be desired for the English aristocracy than alliances with American heiresses, because of the failure of motherhood among the latter. It appears that, though the number of colonial peeresses is seven less than that of the American, the former have twice as many children. The *Pilot* (68, 23) justly asks: "But what should one expect but the 'frivolous and fleeting' influence of which the writer complains, from young American women who are willing to give up their country and their fortune for the doubtful privilege of bolstering up—as in too many cases—a decaying noble family in England?"

The labor interests of the country have recently achieved a "great victory" in getting the eight-hour day at Panama. It will cost the government many million dollars. Those benefitted by it will be Asiatic coolies and West Indian negroes. Those who pay for it will be American consumers of sugar and beer, of chewing-tobacco, distilled spirits and woollen underwear—a tax which is distributed on not far from a per capita basis. But those upon whom the burden of this taxation seemingly falls the hardest, are most eager to have it increased, in the apparent belief that they pay nothing toward the government's funds but share in their distribution.

Apropos of co-education. According to the daily papers Stanford University girls are aroused because President Jordan recently

issued an edict positively forbidding "queening" on the campus. Hereafter, any Stanford youth or maiden who may be caught in company with one of the opposite sex after dark, either on the campus, the lake, or elsewhere in Stanford territory, will be subject to dismissal. The girls are also barred from receiving callers. Particularly are they warned not to stroll with young men or to accompany them on rowing expeditions. Several scandals led to the order.

In a new book, 'King Leopold II., His Rule in Belgium and the Congo' (Cassell & Co.) John de Courcy MacDonnell states that the Belgian government of the Congo Free State under the Berlin Act is "the most successful of civilizing governments of this age." He severely criticizes the Protestant missionaries for their mental weakness, their cheap sentiment, and the small results of their labors. They are, he says, "as a rule, fomenting hatred of their rulers amongst the natives," for motives of jealousy of the Catholic missionaries or "the desire to see the country in the hands of English-speaking people."

"The Lynching of Jesus" was the sensational headline over an article in a recent number of the *Literary Digest*, which purported to be a review of 'The Trial of Jesus,' a book newly published by Giovanni Rosadi, a famous criminal lawyer. Rosadi's conclusion is that "Jesus of Nazareth was not condemned, but He was lynched. His martyrdom was no miscarriage of justice, it was a murder."

Even religion must smack of the sensational now-a-days to be palatable to modern minds.

"If Paul were on earth to-day he would be a newspaper man," said J. B. Briney, editor of the *Christian Companion*, in a speech before the Congress of Disciples at Columbia, Mo., recently. Thus a despatch in the daily press. This sentiment is not original. It has been quoted in the German press time and again in the past thirty years and is generally attributed to the late eminent Bishop of Mayence, Emanuel von Ketteler.

"Do we believe? and if so, what?" The London *Daily Telegraph* some months ago opened its pages to correspondence in answer to this question. Nine thousand letters were received and a classification of them, according to the *Literary Digest*, showed the ratio of believers to unbelievers to be about twelve to one. That is not so bad. But it would be still more interesting and instructive to learn *what* the twelve believe.

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THE UNSECTARIAN PUBLIC SCHOOL IN KENTUCKY.

THE vexed question of Bible reading in the State or public school has again been brought to public attention by the decision lately (May 31, 1905) rendered by the Kentucky Court of Appeals in the suit of Hackett against the trustees of the Brooksville School District. The school in question was maintained as a part of the Kentucky common school system, supported by public funds, and subject to the laws of the State applicable to the common school system.

It appears from the record of the case that each school day was begun with what were styled "devotional exercises," at which for some time, at least, all the school assembled. These consisted of a "scripture reading" from the King James Bible by the principal of the school, the singing of one or more gospel hymns, taken from the singing books, so-called, in use in the different (non-Catholic) churches to which the teachers belonged; and were concluded with a brief prayer, one form of which was as follows: "Our Heavenly Father, we thank Thee that we are again permitted to assemble for school work. We ask of Thee to aid the teachers in the work of today. Help them that they may make clear to the minds of the pupils all intricacies that may arise this day. Help them that they may show love and sympathy in all their work. Watch over us both in the school room and on the play ground and then save us for Christ's sake. Amen." Another form used in a separate class room ran thus: "Our Father, who art in Heaven, we ask Thy aid in our day's work. Be with us in all we do and say. Give us wisdom and strength and patience to teach these children as they should be taught. May teacher and pupil have mutual love and respect. Watch over these children, both in the school-room and on the play-ground. Keep them from being hurt in any way, and at last, when we come to die, may none of our

number be missing around Thy Throne. These things we ask for Christ's sake, Amen."

Sometimes these religious exercises were enlarged by an address delivered by the school principal, who exhorted the children to practise the reading of the Bible — presumably the same King James version, and to interest themselves in the work of the Christian Endeavor Society. This latter is well known as a distinctively Protestant organization, broad enough to take in all the sects (Presbyterians however being most numerous) and narrow enough to be engaged at times in slandering the missionaries and other clergy of the Catholic Church in foreign countries. A small organ was kept in the school and for a time was used to help along the singing of the gospel hymns, and exercises as a whole were modeled upon, and corresponded with, the religious services to which the Protestant children were accustomed at their various church services and prayer meetings.

There were several Catholic children in attendance at this school and, upon the facts being made known to their pastor, Rev. James A. Cusack, he protested in their behalf against the invasion of their rights of conscience, involved in the holding of such religious services in a public school supported by general taxation, from which all sectarian teaching was excluded by law — as was supposed. No heed was paid to this remonstrance. Indeed the trustees of the school would seem to have resented the priest's interference, and the respectful effort which he had made to save Catholic children from being subjected to proselytizing influences, was answered by a resolution passed by the board, of which he was informed as follows:—

"Office of N. H. Hanna, Sup't. Common Schools, Bracken County, Brooksville, Ky., Oct. 16, 1902.

"Sir:— The following is the official action of school board October 16, 1902: That devotional exercises be conducted in each room, the remainder of the term in the same man ner that they have heretofore been conducted."

This notice was signed by the President & Secretary of the Board and attested by the Superintendent.

Thereupon the father of one of the children brought the usual tax-payer's action to restrain the school trustees and

teachers from holding the objectionable religious exercises during school hours.

Our readers are aware, of course, that the question of what religion, if any, and how far any religion shall be acknowledged or supported or, it may be, established by the State, is one which is regulated wholly by the respective constitutions and laws of the several States. Congress alone, by the federal constitution, is restrained from passing any law "respecting the establishment of religion or prohibiting the free exercise thereof." (Article I of Amendments of 1791.) The several States, however, being thus left free in the matter of religious establishments, have gradually conformed their constitutions so as to insure freedom of religion to all their citizens, and have in most cases barred religious teaching in their public schools and forbidden the appropriation of public money for what is commonly spoken of as sectarian uses. But the enactments under this head are by no means uniform and are more comprehensive in some States than in others. Moreover the law in each State is subject to interpretation only by its own courts, composed of judges who presumably represent the spirit of justice and fair play or (in some cases) the religious prejudice prevailing in the communities from which they are chosen. As a result the constitution and laws of the particular State in whose courts the question of religious or "sectarian" teaching arises, are the sole test whether or not there has been any invasion of the rights of conscience guaranteed by law to the children in public schools, and whether or not any teaching or practice complained of is sectarian and as such is forbidden by law.

Turning then to the constitution of Kentucky we find Sec. 189 reads as follows: "No portion of any fund or tax now existing, or that may hereafter be raised or levied for educational purposes, shall be appropriated to, or used by or in aid of, any church, sectarian, or denominational school." And the Statutes of Kentucky, Sec. 4368, declare that: "*No books* or publications *of a sectarian*, infidel or immoral *character*, *shall be used or distributed in any common school; nor* shall *any sectarian*, infidel or immoral *doctrine be taught* therein." And another section (3217) declares: "*No* catechism or other *form of religious belief shall be taught or inculcated.*"

No sectarian book shall be used, says the statute—no sectarian doctrine taught — no form of religious belief inculcated in any common school. Mark how plainly and explicitly the prohibition is stated, forbidding the teaching of any and all sectarian doctrine and the inculcation of any form of religious belief, whether orally, by books, or by any other instrumentality.

On the hearing of the case the facts, as above stated, were fully proved; the Bible reading and prayers were admitted to have occurred as stated, and the singing of such gospel hymns as "Jesus, Lover of My Soul" and "Let the Blessed Sunshine In," was proved, although these were dropped after a while, for what reason is not quite clear, for they were not more objectionable than the other religious practices which were retained.

These being the facts, and we believe we have stated them fairly, we are sure that every rational, healthy and unprejudiced mind must admit that the religious exercises so held in this public school, and so complained of, fell within the condemnation of the law. In whole and in every part they were sectarian practices corresponding closely with the forms of worship employed in Protestant churches, and, as such, were designed to inculcate sectarian doctrine and were offensive to the conscience of every Catholic child who attended the school.

But what was so clear to the understanding of ordinary mortals, was by no means evident to the judicial mind of the Kentucky court. Instead, and to the contrary of what had been expected, that court refused to grant the injunction asked for against the continuance of these sectarian practices, and, to justify its decision, wrote a lengthy opinion which we find reported in the *Southwestern Reporter*, Vol 87, pages 792 to 798.

Before stating the questions which it proposed to decide, the court conveniently eliminated the element of "sectarian songs," on the ground that the singing of those songs was not proved to have occurred during the same year within which the suit was brought; and it likewise determined that the school children "who are members of the Roman Catholic Church, were not required to attend during those exercises, nor were they or others who were conscientiously op-

posed to doing so, required to participate in them." This, of course, merely modified the impropriety complained of and was an acknowledgment that the "devotional exercises," so-called by the officials, which were held in the school were of such sectarian character as made it proper that Catholic children should be excused from attending them.

Having cleared away these two features which had helped to give character to the whole, the court thereupon formulated the propositions which it undertook to decide in the following words: "Two questions are presented by the record for decision: (1) Does the offering of a prayer to God in opening a school, such as was offered in the Brooksville school, make that school a 'sectarian school' within the meaning of section 189 of the Constitution? (2) Is the king James translation of the Bible a 'sectarian book' within the meaning of section 4368 Ky. St.?"

The court's discussion of the question is not sufficiently novel or interesting to justify us in quoting the opinion at length, and we extract only those sentences which embody the conclusions reached.

After quoting the prayer used as hereinbefore stated, the court says (p. 793:) "It has not been pointed out to us wherein the prayer quoted is sectarian in its construction. The Rev. Father James A. Cusack, a witness for appellants, aseverates that, in his opinion, it is 'sectarian,' but he admits that there is nothing in it repugnant to the doctrines of his religious belief (Roman Catholic); nor does he claim that it is promulgated, authorized or used by any sect of religionists whatever." And, continues the opinion, "as neither the form nor substance of the prayer complained of seems to represent any peculiar view of dogma of any sect or denomination, or to teach them or to detract from those of any other, it is not sectarian in the sense that the word is commonly used and understood and as it was evidently intended in the Section quoted."

Next addressing itself to the question of the King James translation of the Bible, after some laudatory remarks upon the "sublime sentiments" and "great moral influence" of the book and its "historical and literary value," etc., the court decides "that the Bible is not of itself a sectarian book and, when used merely for reading in the common

schools, without note or comment by teachers, is not sectarian instruction; nor does such use of the Bible make the school-house a house of religious worship." Incidentally the court holds that the question of the inspiration or authenticity of the Bible has no place in the discussion and on the main question it reviews the decisions of the courts of other States, which it admits, have not always been harmonious.

We cannot agree that this decision is a just and fair disposition of the controversy raised in this Kentucky school case. The complaint in the case was not of Bible reading alone, or of prayer by itself, or of any one of the various religious practices observed in the school; each of these was undoubtedly a religious practice in which the Catholic children could not conscientiously participate; but it was the assembling of all of them as a set form of "devotional exercises," which emphasized their sectarian character and thus rendered them improper in a public school. Their impropriety was conceded when, upon objection made, Catholic children were excused from participating in them. That the prayers used were colorless and therefore not repugnant to any doctrine of the Catholic Church, is of no consequence, except, perhaps, as an argument that Christianity without dogma is an absurdity, tending to inculcate agnosticism, which is the worst kind of sectarianism. Whether there were any Jewish parents, or Protestant parents of Unitarian persuasion, whose children attended this school, we do not know; but if so, were these children required to participate in prayers ending with an invocation to the name of Christ? Or were the Jewish children required to listen, while the principal read from the New Testament the story of the wickedness of their race in crucifying the Savior of mankind? The dictum of the court that, "when the Bible is used merely for reading," etc., it does not constitute sectarian instruction, hardly fits into a case where, as here, the reading was not done by teacher and pupil as a reading exercise, in itself only a subterfuge, but was a devotional exercise, conducted by the highest official in the school, with the accompaniment of prayer, hymn singing, and exhortation, all of which was confessedly designed to exert some religious influence upon the lives and conduct of the pupils.

The truth is that Bible reading in the public school, with

or without note or comment, is an inconsistency; nay, more, an imposition, and that too of a very mean sort, upon Catholic taxpayers, whose money is thus used for the support of Evangelical Protestantism in a school system whose champions claim that it is absolutely non-sectarian. The Bible and the Bible alone (every man being his own expounder) stands as the symbol and essence of the religion of the great body of Evangelical Christians, and the significance thus attached to it explains the persistence with which school officials belonging to one or other of the sects, insist on retaining it as a feature of the school system. In their hearts they realize the importance of religious training keeping pace with intellectual development; but, having no denominational schools of their own, they appropriate the public school system for the purpose of inculcating that form of religious belief to which they have been trained and which they do not hesitate to force on the conscience of others. Intelligent and fair-minded Protestants admit that this practice cannot be justified. The Jews at their conventions and in their newspapers are protesting against the injustice of forcing the Christian Bible and Christian hymns and prayers upon their children; but so long as prejudiced and fanatical men and women are permitted to have the administration and control of the public school system without fear of correction by the judicial tribunals, whose function it is to prevent unfair dealing to any class of its citizens, so long will the glorious unsectarianism of the public school, as illustrated in this Kentucky case, flourish.

Father Cusack and his counsel and friends have suffered a technical defeat in the litigation, but they have won a serviceable victory for the cause of Christian education in demonstrating what this "unsectarianism" means for Catholic children in the State of Kentucky.

PETER CONDON.

Note.—The report of the U. S. Commissioner of Education for the year 1903, Vol. II, published in 1905, contains by way of supplement various statistics covering the year 1904. Several pages, (2444-2448 inclusive) are devoted to the question of Bible reading and religious exercises in the public schools. On page 2448 is published Table C, giving the statistics for the year 1904 relating to religious exercises

in the public schools in 1098 cities of more than 4,000 population. From this it appears that out of the total number of schools answering the inquiry of the Commissioner, there were,

Schools in which religious exercises were conducted at the opening of school 830
Schools in which no religious exercises were conducted 268
Schools in which religious exercises were prohibited 162
Schools in which religious exercises were not prohibited 936
Schools in which the Bible was read 818
Schools in which comment was forbidden 530
Number of schools in which there were other religious exercises such as,
(a) Prayers by the teacher or class 827
(b) Hymns or sacred songs 915

On the main question the report quotes certain summaries published by the National Reform Association in 1902, in which it is stated "there are nine States, to wit, Georgia, Indiana, Iowa, Kansas, Maryland, Massachusetts, New Jersey, North Dakota, and South Dakota, in which the reading of the Bible in the public schools is legally prescribed either in the State Constitution or in the school law."

"There are twelve States, to wit, Arkansas, Idaho, Illinois, Maine, Michigan, Nebraska, New York, Pennsylvania, Rhode Island, Utah, Vermont, and West Virginia, in which there is no mention of the Bible in the constitution or in the school law, but there are decisions of courts and State school superintendents of an authoritative character, which give the legal status to the custom of Bible reading.

"There are sixteen States and one territory, (Alabama, Colorado, Connecticut, Delaware, Florida, Kentucky, Maryland, New Hampshire North Carolina, Ohio, Oregon, South Carolina, Tennessee, Texas, Virginia, Wyoming, and Oklahoma,) in which the custom of Bible reading prevails; being supported only by public sentiment. There are three States and one territory, (California, Louisiana, Nevada, and New Mexico) in which the Bible is as a rule not read, and in which public sentiment is against it except in a few instances.

"There are five States and one territory (Minnesota, Mississippi, Montana, Washington, Wisconsin, and Arizona) in which decisions of the courts, attorneys general and State

school superintendents are adverse to the reading of the Bible. In most of these moral instruction is required by law."

RETREATS FOR THE LAITY.

A RECENT "General intention" recommended by His Holiness Pius X. to that world-wide organization, the League of the Sacred Heart, was "The Extension of Retreats."

The four words at once claimed the undivided attention of the present writer, and the leaflet address to the members was read carefully. Directing the readers' attention to the benefit derived by Catholics through the annual retreats of the clergy, who minister to their spiritual welfare, the question is asked:

"Did it ever occur to you that a retreat of this kind might benefit you immensely? That instead of waiting for others to impart to you the influence of the fervor they have acquired in retreat, you might also obtain a better understanding of the truths of religion and greater devotion to God and the Church by thinking or meditating about it in your own way, under proper direction?

"The object of a retreat is to dispose you to seek and follow God's will, and, with this in view, to help you to become master of the faculty, the will, which above all others enables you to do this resolutely and steadfastly. You may make good resolutions and keep them in some way without a retreat; but you cannot, without the quiet and application of a retreat, either see so clearly the reasons for making them, or the motives for adhering to them. The exercises of a retreat, or, what is the same without the solitude, of a mission or well-conducted triduum, are confirmation in the graces obtained in meditation, examination of conscience, vocal prayer.

"You know, I am sure, dozens of people whom a retreat would not only reform but even perfect. Never neglect an opportunity that offers of making one, if only in your parochial missions, sodality or other society triduums, and pray that the custom of making them may become more

common among the laity as well as among priests and religious."

Frederick Ozanam, who died in 1845, said, as Kathleen O'Meara has recorded, that "the time is at hand when the working classes will be the governing classes, and therefore it behooves us to christianize them, if we do not wish to see the world fall back into barbarism under the reign of brute force."

Ozanam was speaking in France. The governing principle of the United States being vested in that unknown quantity, the majority vote, subject mayhap to illegal purchase, the end foreseen by Ozanam will be the more readily reached here than elsewhere, if the rising generation of voters are by education completely unchristianized.

It is time, as His Holiness sees, for the extension of retreats among the laity and especially among the working classes; but there are difficulties to be overcome; and as the humble writer claims the honor of belonging to this class, and years ago succeeded in overcoming some of the petty difficulties in the way of gaining a knowledge of the Catholic faith, of which she remained in ignorance until she had reached her thirty-fourth year, she offers her experience for the encouragement of others.

A school-girl once, when we were preparing for May devotions, never observed in the parish before, burst out fervently: "Oh! Mrs.—, I would be real pious if every body was pious." The lesson we of the laity have to learn is to let the Lord rule us in the midst of His enemies.

The date of my retreat under difficulties was Sept. 1869, and during the period after my conversion I had made two retreats, but at a convent academy where all difficulties were smoothed for me. Over three years had elapsed since the last, and I was with my husband occupying one rented furnished room and boarding at a restaurant. Feeling the need of a spiritual renovation, no way for a retreat seemed open, until my husband was called to the country on business for two weeks. My guardian angel must have whispered the word "Retreat," and no time was to be lost. I sought my Jesuit confessor and disclosed my thought. His response was that, had he known it was feasible, he would have recommended it. Happily, having secured the loan of an old

edition of St. Ignatius' Exercises, a small compact volume of good things, I at once resolved, if he would make out my order of exercises, the retreat should be made. He suggested that I make it out and he would approve it. This seemed a sham to me, so I was to receive the paper from him. I have the treasured page still and will transcribe it for the encouragement of less experienced readers who aspire after an increase of divine love. A. M. 5. rising; 5:30, Meditation; 6:30, Mass; 7. Reflection on Meditation; 7:15, Free time; 9. Spiritual reading; 9:30, Office, or some vocal prayers; 10. Free time; 10:15, Points of next meditation; 10:45, Meditation; 11:45, Reflection on the past Meditation; 12. Examination of conscience: 12:15, Free time; P. M. 1. Rest; 2. Spiritual reading; 2:45, Points of next Meditation; 3:15, Meditation; 4:15 Reflection on past Meditation; 4:30 Free time; 5. Visit to Oratory or Church Stations; 6. Rosary (five decades); 6:15, Review or Consideration; 7. Free; 8. Night Prayers; 8:15 Points of Morning Meditation; 8:45 Examination of Conscience; 9. Repose.

My obliging director, seeing my involuntary shrug at the five o'clock rising, offered to make any changes I desired; but when I had asked him to do me the favor of making the order of exercises, I regarded myself as a pupil under obedience to the wisdom of a professor of science and determined to fail in nothing that week. I took my clock to bed with me and examined its face often during the night hours. I find on the precious paper, in my own hand writing, the following from an author unnamed: "Ah, how illumined as to their inmost recesses do souls become through honest self-contemplation! How they learn the depths of the human heart, guaging aright its pettiness and its weakness."

So far all was fair sailing. But I had to look some other matters in the face. I was the only Catholic in the house where I proposed to keep my speechless solitude. As for the restaurant, I could take my meals when few would be there and I had been patron long enough to reckon on fair sailing in silence after a word with the proprietor's wife. The land-lady and her young daughter and a son just stepping into manhood, were New Englanders and active in the Presbyterian church. To attempt to pursue my course with-

out her approval, I saw would be unwise. It would be wiser to meet the affair openly. Choosing therefore an hour when she was disengaged, I introduced the subject and explained as thoroughly as I could the object and manner of a retreat. She was profoundly interested. I then added that as silence was to be kept, she should not regard it as strange if, meeting her in the hall, I passed without a look, she would understand my reason and could also explain it to her family. Finally, I asked as a favor that she would hold for the week whatever mail matter came to our address and say to any who might call to see me, that I would be happy to receive them the next week.

It was indeed a hallowed week. My five o'clock rising became my stated hour for mass, which necessitated rising at four.

The retreat finished, the first meeting with the land-lady was most cordial. She assured me the whole house was benefitted by my retreat; and that hereafter she should advise all applicants for rooms to make one. Her influence with her pastor, shortly afterward, manifested itself in an eight o'clock morning gathering at church, for prayer, which however, though daily, was not of long duration. The son and daughter, being musicians, passed considerable time at a piano within my hearing, but that week was given exclusively to sacred music.

Learning thus how to make a private retreat and that the sympathy of my husband was already won, the experiment was repeated as opportunity offered; and finally he grasped the idle time for a veritable retreat at a house of Jesuits in a country place, hallowed in its foundation and history — the happiest week of his life, he said.

Space permitting I should suggest the special benefit of a retreat as preparation for the Christian matrimonial bond.

E. A. A.

ST. HENRY AND ST. CUNEGUNDA.

[The Catholic Fortnightly Review has noticed the arguments brought forth by Dr. Günter of Tübingen, and by other Catholic writers against the traditional belief that the marriage of Emperor St. Henry and his spouse St. Cunegunda, was never consummated, but remained a virginal marriage to the end. Hence we cannot in justice refuse space to the subjoined statement, adapted for our columns by a Franciscan Father, from the *Theologisch-praktische Quartalschrift* of Linz (1905, III, pp. 600 sq.) of the grounds upon which the advocates of the traditional story base their faith.]

Is the virginal marriage of the holy imperial couple, which up to the present has been generally believed, really a fable? The writer knows Günter's book and has only been confirmed, while reading it, in his contrary opinion. Dr. Günter has, against his will, rendered a service to the advocates of the virginal marriage of the imperial couple by dropping as untenable the most important arguments, which up to the present were advanced by the opponents. He writes on page 81:

"There is no need of any longer considering the frequently mentioned formulary, according to which Henry provided for churches and monasteries for the welfare of his soul and for the continuation of his empire and the well being of his spouse and the royal offspring, since we know, that Carolingian formularies were taken as a base for the document in question. Similarly it is beyond doubt that the Bamberg Litany in Henry's 'libellus gradualis,' with the invocation for the 'nobilissima proles regalis,' leans upon a general formulary."

In writing these words Dr. Günter had perhaps not considered that with this explanation he deprives the opponents of the virginal marriage of their principal weapon. In the introduction to his book, for the purpose of demonstrating his condemnation of the virginal marriage of St. Henry, he appeals especially to P. H. Holzapfel, who, on the occasion of his promotion to the theological doctorate in Munich, a year ago, is said to have rejected in one of his theses the virginal marriage, giving the most important reasons which could be adduced against it.

Now the principal reason advanced by Holzapfel against the virginal marriage of St. Henry, is the very one which Günter discards.

But let us look a little more closely into Günter's book. Page 81 he says: "The legendary formation already shows the untenability of the story of the virginal marriage and the fiery ordeal." We answer: are there no facts known to the honorable Professor, which, though surrounded by legends, are still historically proven?

On the following page he says: "For the purpose of rendering Cunegunda suspect, according to the report of Adalbert, it is worth while to recall, that contemporaneously, in the middle of the 12 century, the same legend-accusation and fiery ordeal—was also in circulation regarding another queen, the innocent consort of Charles the Fat." We reply, the circumstance that the fiery ordeal on the occasion of the same suspicion is several times mentioned by writers of that period, should increase for every unprejudiced mind the probability of the story told of Cunegunda;—but for a modern scholar it only proves that it was, in those times, a cherished poetical license.

Günter translates the words of the historian Ekkehard of Aura, "ut multi testantur," "as many testify," with "on dit," "they say." Why does he not translate the words "ut multi testantur" verbally and exactly? As a truth-loving scholar he ought to rejoice that Ekkehard, toward the close of the eleventh century, gives him an explanation of the letter of Arnulf of Halberstadt to Bishop Henry of Würzburg, and of the ambiguous words of Thietmar from the address of the King before the Frankfurt Synod. Ekkehard says of Henry II.: "In view of the fact that he was to have no children, since, as many testify, he always lived in a virginal manner with Cunegunda, the consort of the kingdom, and loved her as a sister, he chose the Lord as the giver of everything good for his heir and founded in the sixth year of his reign the bishopric of Bamberg in honor of St. Peter and of St. Gregory."

It is inexplicable that a 20th century professor thinks that he can judge more correctly about the marriage of Henry and his life, than Pope Eugene III., who on the 13th of March, 1146, after having instituted a careful investigation by three men sent to Bamberg, and having procured the testimony of many religious and intelligent men, declares in the Bull of Canonization of Henry II., that the latter,

when he had received the crown and sceptre, still did not live like an emperor, but like a religious, that in lawful wedlock he preserved chastity to the end of his life.

Professor Günter seems to know nothing of the Bull of Canonization of St. Cunegunda, in which Innocent III. testifies that nine ambassadors from Bamberg had assured him in Rome, under oath, that they knew from general tradition and a solemn document that Cunegunda was lawfully wedded to the Emperor St. Henry, but that both had lived in virginal marriage. The Emperor had said upon his deathbed, in the presence of the princes and their relatives: "As you have given her to me, so I return her to you, as a virgin." This declaration of the dying Emperor is reported already in the eleventh century by Leo Ostiensis. "She consecrated her virginity, therefore," continues the Bull of Canonization, "to God and preserved it intact, so that, when, by the instigation of the enemy of the human race, a suspicion once arose against her, she proved her innocence by walking with bare feet over glowing plow-shares unscathed."

Does Dr. Günter consider his judgment of the miracles of St. Henry more trustworthy than that of the Bull of Canonization and that of the historian Adalbert, who knew the miracles partly as an eye or ear witness? Dr. Günter writes on page 90: "Henry is no miracle-saint. And even what we hear of miracles after his death, belongs not to him, but to the imagination of the monks of the middle ages, is a common feature of the lives of all the Saints, is partly too trivial to be possibly true, smacks far too much of the Middle Ages."

* * *

Professor Dr. Sägmüller in an article in the *Tuebinger Quartalschrift* (1, p. 78,) contends that Queen Cunegunda was impotent. He leaves the question undecided whether it was a case of real, anterior impotence or simple sterility. He bases his argumentation mainly upon a sentence of the Cluniacensian historian Rodulf Glaber: "ex qua etiam cernens non posse suscipere liberos, non eam propter hoc dimisit, sed omne patrimonium, quod liberis debebatur, Christi ecclesiae contulit." The brotherly and sisterly family life of the imperial couple which gave rise to the legend of the virginal marriage, therefore, rests on historical gound.

THE COST OF CHEAPNESS.

UNDER this title Mr. W. S. Lilly lays bare to the readers of the English *Fortnightly Review* the system by which the department stores and other establishments of that class are able to offer their customers such wonderful "bargains."[1]) On a certain afternoon he had found some ladies rejoicing in the discovery of shirt-waists at half-a-crown — sixty-two cents — apiece. Later on in the evening he saved a poor girl from being run over by a cab; her tottering steps at first led him to think her intoxicated; but on enquiry he found she was faint from hunger, and that she was earning her living by making these very same shirt-waists at a dollar a dozen.

The incident set Mr. Lilly thinking. He did not credit the girl's story till he had verified the statements for himself. At the same time he had learned many other facts about the wages paid to sewing-girls in London. "They get eighty-seven cents a dozen for making ulsters; from ten to fourteen cents a dozen for making children's pinafores, finding their own cotton; thirty-two cents a dozen for embroidered chemises which are sold for thirty-two cents apiece; sixty-seven cents a dozen for workmen's shirts; twenty-nine cents for making a lined skirt with striped flounce and stitching, — a good seamstress would work very hard to turn out eight of these a week, thereby bringing her weekly earnings up to two dollars and thirty-two cents; two cents a pair for making golf knickers, complete." "Is it any wonder," asks Mr. Lilly, "human nature being what it is, that many girls find this life of such hard toil and scanty remuneration intolerable, especially when we remember that the employment is precarious. . . . The wonder to me is not that many of our poor seamstresses yield to temptation, but that so many resist it."

He goes on to point out that fashionable shops keep down their running expenses by a practice which saps the very foundations of society, — the employment of good-looking sales-girls at a wage so small that it does not even enable them to dress in the stylish fashion which the patrons of such shops require in those who serve them.

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[1]) The present synopsis of it is from the *Casket*, LIII, 26.

Mr. Lilly quotes the Parisian modiste in a French play, telling the shop-girl, "You must dress better. Our customers expect it." The girl answers: "How can I do it with my wages?" The modiste retorts: "Of course you cannot with your wages; but I know plenty of others who do it; how do they manage it?" "Madame, you know very well how they manage it," is the girl's quiet reply.

Mr. Lilly's comment is: "One item, then, of the cost of cheapness is the chastity of young girls." And proceeding with his indictment of this cruel system, he says: "Another is the unspeakable degradation of family life." He gives some details which were brought out in the police court, and sums them up in these words: "Father, mother, and daughter living together in one small room, and toiling there incessantly to earn a shilling a day between them, wherewithal to eat, drink and be clothed! Thousands upon thousands of such homes exist among us. They are a notable item in the cost of cheapness."

Many good people dismiss considerations like these by saying that intense misery is inevitable in such a human hive as London. Then let us look at New York, which is not so big. Of its population, there are to-day more than twenty thousand, —an exact calculation puts the number at 20,302,—who cannot earn enough to provide themselves with food as good as that supplied to the inmates of the York workhouse, and who have never a penny to spend on anything beyond the bare necessaries of life. In order to treat themselves to a pipe of tobacco or a newspaper or buy a toy for their children, they have to make some reduction in their absolutely necessary living expenses, they have to go with less than they need to eat or wear. If they drink and drink to excess, as many of them do, the drink must take the place of food, they cannot pay for both. Even if sober, they cannot have homes. They must live in slum tenements, and bring their children up amid dirt and disease, drunkeness and crime. "I know of nothing sadder," says Mr. Lilly, "than to go into the poor quarters of one of our large cities and to gaze on the multitudes of stunted, sickly, suffering boys and girls whom one sees there, with their narrow chests, their ricketty limbs, their faulty teeth. The causes are clear enough: such as the overcrowding of human life in the slums where they dwell, their unwholesome

and insufficient food, the ill-health of mothers toiling incessantly for a precarious pittance under the sweating system, or in conditions hardly less crushing, until the very birth of their offspring." He notes the terribly significant fact for England, recorded in Mr. Seebohm Rountree's book on 'Poverty,' that "sixty per cent of our adult male population now fail to reach the already low standard of the recruiting sergeant."

After touching on the other injustice done to working people,—which Sidney Webb in his 'Industrial Democracy' states thus tersely: "In the majority of industries it costs less, whether in the form of an annual premium, or in that of an occasional lump sum out of profits, to compensate for accidents than to prevent them,"—Mr. Lilly goes on to the root of the evil, and shows that a political economy, whose principles are really atheistic, has taken the place of Christianity, in determining the relations between capital and labor. Adam Smith declared that the ideal system was that by which "every man, so long as he does not violate the laws of justice, is left perfectly free to pursue his own interest his own way, and to bring both his industry and his capital into competition with those of any other man or order of men." But when the Scottish economist wrote "laws of justice" he meant merely the criminal law, which is a very different thing; a man may commit heinous injustice without ever putting himself in danger of fine or imprisonment. And he did not take into account that the unskilled laborer, with no capital but his physical strength, may often have to choose between starvation wages and the poorhouse, under a pretended freedom of contract. Smith's principles found a forcible exponent in Professor Stanley Jevons of the Manchester school of philosophy, who put the thing with brutal plainness in his 'Primer of Political Economy': "The employer is, generally speaking, right in getting work done at the lowest possible cost; it is a question of supply and demand." Mr. Lilly sets against this the teaching of St. Thomas Aquinas and of Suarez, which he puts in his own words as follows; "There is a *justum pretium*, a fair wage for labor, even unskilled labor . . . the measure of which is, as those older moralists taught, the means of living a *human* life; and this includes, not merely house and home, but leisure and spiritual cultivation; not merely, in their accurate language,

bona naturae necessaria, but *bona statui necessaria*. And if he is poor and needy, his destitution does not make it right to underpay him. To underpay him is to steal from him: and this is one of the most common and most disgraceful forms of theft: the most common because it is found in every department of life; the most disgraceful because it is the most cowardly. But the very notion of a *justum pretium*, a fair wage, has died out of the popular mind, taught to regard human labor as mere merchandise. . . .

"Of course, competition is a necessary element in human life, and the source of much which is most valuable in civilization. It should not be the sole mode of adjusting the relations between demand and supply. Human society is not, and cannot be, an unrelated mass of human units. It is an organism; and in economics, as in other spheres, cooperation rightly claims a place; a larger place, indeed, than competition. Rivalry, contentions, strife are unquestionably necessary; no less necessary are combination, agreement, union; no less necessary is the sense of right, of justice embodied in the organized force of the State; no less necessary is the spirit of pity and compassion which animates the innumerable works of beneficence and charity. . . .

"One thing is certain. The classes who exist in luxury, or in substantial comfort, have, as a rule, no conception of the depth of degradation, moral and physical, in which millions of underpaid toilers live and die. And the first step toward the redress of this great wrong of underpayment, is the clear exhibition of the two facts that it exists and that it is *wrong*, not, as the old orthodox political economists taught, right. It is wrong that cheapness should be purchased at the cost of which I have exhibited some items. And for that wrong the men and women who now constitute society, — little as most of them may be personally to blame, — have to answer."

All of us may dwell upon these thoughts with profit. When we are trying to cheapen the price of our purchases, when we find ourselves eager in the pursuit of "bargains," we may very well stop to ask ourselves at whose cost we are trying to profit, and whether we do not run the danger of cooperation in one of the sins which cry to heaven for vengeance, — the defrauding of the laborer of his wages.

TIMELY THOUGHTS ON PUBLIC LIBRARIES.

1. The relative unimportance of the Public Library in American life is brought out by some facts published in the New York *Evening Post* of July 1st. The great popularity of the public library is so often commented on that the impression has become general that, like the newspaper and the school, it is a thing of vital interest to nearly everybody in the community. A careless reading of figures given for attendance and circulation, showing in many cases an aggregate greater than the total population, tends to confirm this impression; but it is wide of the truth, even where the library is most noted for its excellence and popularity. An enrolment of readers as high as 20 per cent. of the population is exceedingly rare, the average perhaps being not over 10 or 12 per cent. Thus, the Brooklyn Library, with its twenty branches and its numerous traveling libraries, has enrolled but 14 per cent. of the population, and the Boston Public Library but 13 per cent. The Waterbury (Conn.) Public Library, which is typical of the moderate-sized libraries of New England, reports that an examination of the figures for several years past goes to show "that the constituency using the library averages about 5.000 for a population of 60.000, and that more than 2.000 of these are children." Manifestly the common idea as to the popularity of the public library needs to be much modified.

This matter is made the subject of special comment in the report just issued of the Grand Rapids Public Library, which, instead of indulging in the self-congratulation so common in library reports, points out how far short the library has come of its proper share of popularity. "It seems reasonable to suppose," the report says, "that the public library of a city ought to reach more people than any single newspaper of the city. It is doubtful, however, if any library of any considerable city in this country is doing this. For us, at present it seems a vain ambition to attain this standard, as we should need to have an enrolment of 50.000, whereas we now have but 12.472!"

That the difficulty is something other than a mere lack of publicity, as the librarian of the Grand Rapids Public Library seems to think, is shown by the very large number

of readers' cards that are allowed to "lapse" every year in all our libraries. This can mean only that large numbers of people who have once used the library have ceased to find it of interest.

2. Considering these facts in juxtaposition with this other one that the reports of public librarians generally point to an abnormal circulation of the lighter and more objectionable kinds of literature, we are inclined to hail the falling off in the number of library patrons almost as a blessing. A writer, himself a public librarian, wrote some time ago in the *World's Work:* "The library is not fulfilling its mission, I believe, where more than sixty per cent of fiction, including juveniles, is circulated. Forty books, including works of reference, history, biography, travel, religion, science, literature, art, and the many other divisions of a well-stocked library, are surely not too many to be circulated out of every hundred from the people's university." The abnormal circulation of fiction in many libraries demands far more serious consideration than it is receiving. Large sums of public money and, what is vastly worse, an immense amount of time and effort, are expended on books that produce useless, if not pernicious, results. Undoubtedly too much that is trashy and ephemeral is offered to the public."

Another librarian recently wrote to the New York *Sun:*

"It is always assumed and urged, when a new library is proposed, that its patrons go there to improve their minds; that the toiling masses are possessed with an unquenchable thirst for knowledge which they would gladly gratify if they could: but, as the means of the majority of people do not permit them to indulge in this laudable propensity, it is the duty of the State to erect as many libraries as possible, so that the public may drink deep of the Pierian Spring. Now, this contention is the veriest bosh and clap-trap, as every librarian knows, and as every library board of trustees knows. As a matter of fact, which can be easily verified by any one who will take the trouble to consult the annual report of any circulating library, the vast majority of people patronize a library only for amusement. Except where the circulation of fiction is forcibly restricted, by furnishing only a limited supply of this kind of literature, it will be found that from two-thirds to three-fourths of the books read in public li-

braries are novels, and that the majority of these are the veriest trash. Just think of it—the taxpayers of New York are supposed to be willing to spend from $667.000 to $750.000 a year to furnish amusement for the dear public!

"If it be the duty of the State to supply amusement for its citizens why should it stop at fiction? Why not supply free theatres and operas? Once admit the principle, it is but a logical step to the *panem et circenses* of the Romans."

3. There is another point which deserves to be brought out in considering the question of public libraries: that the library which serves the best use for the reader, is the little shelf of books which the boy or youth gathers as his own possession. These books become his friends and companions and the more self-denial their purchase has cost him, the more he prizes them and the more thoroughly he reads them.

The greatest men in our American history have obtained in that way their first introduction to literature. They began with a few books, but they mastered them, reading them over and over again. Books taken from a circulating library and hurried through in two or three days serve no such purpose. Reading them becomes a form of dissipation, or certainly it is of no better educating influence than seeing a play, even if it is good. Such reading does not cultivate the studious habit, but rather prevents its growth. It is reading for amusement merely, and practically its provision by the public is desirable only so far as efforts generally to entertain the people at the public expense may be called desirable.

4. Moreover the point made the other day by a German newspaper, that there is already too much reading, is not without force, in view of the quality of the great mass of popular reading, for it is apt to divert attention from serious duties of prime importance to the development of character and the successful pursuit of the work of life. The knowledge most requisite for the run of people is not got out of books, but by observation and in experience. It is the world of fact and not of fiction into which they need to go for the practical education of which, first of all, they are in need.

5. On public libraries as promoters of mental dissipation, the Baltimore *Sun* says that, generally speaking, the

laudable purpose which is supposed to instigate the foundation and multiplication of public libraries, is rarely or never realized, in this country at least. They contain valuable books of reference, books of science, travel, biography history, etc., all of which are useful.

But it appears from the reports of librarians from time to time that the reading in demand at all the libraries supported by the taxpayer — and other libraries as well — is not of a useful character such as to justify the taxpayers' sacrifices. Some 80 or 90 per cent of the business of the libraries, it is said, consists in supplying applicants with works of fiction of a trifling character. The latest novel, without regard to its character, is in great demand. When older novels are called for they are not commonly such as to "improve the mind" or cultivate the taste. They are of the genus "trash." The need met by the public library is, therefore, such as donors of buildings and taxpayers would not care — if the proposition were formally presented to them — to cater for.

Dwelling on this phase of the subject, the *Sun's* reflections must appeal to the good sense and sound judgment of every thoughtful person, who gives the matter that consideration which its importance demands:

"It is disappointing to find that their liberality seems to be promoting mental dissipation instead of edification. It is in question whether much of the reading matter supplied to indiscriminative readers is not positively demoralizing. Without expanding the index expurgatorius unduly, it does seem that there might be closer scrutiny upon the quality of the so-called literature that young readers are supplied with. It is hardly enough to say that the great majority of applicants for books want trash fresh from the publisher, and will take nothing else. The managers of libraries have a duty to perform to their patrons. They need to draw the line somewhere, and they are in fact expected by the public to draw it in such a way as to impel thoughtless readers to read good books. It does not speak well for the education or mental strenuousness of our public that nine out of every ten books called for at public libraries are fiction, and half of these fiction of quality indescribable. By purveying to a bad or unformed taste it might be held, in-

deed, that many libraries do more harm than good. They certainly serve no useful purpose such as would prompt a sensible man to found a library. To kill time is an object, it is true, at times; but it is hardly worth while to spend thousands of dollars yearly to provide trashy books for idlers. Reading is not per se always an act of virtue; it is a vice if the book read is of a character to pervert the taste, dissipate one's intellectual energies and fill the mind with morbid and impracticable ideas. A library is, or ought to be, in a practical sense a seat of learning, where people will be supplied not only with reading matter, but also with a modicum of guidance for its wholesome use."

The *Monitor*, to whom we are indebted for the above synopsis and quotation, adds (LX, 9) that the condition of things can not be improved without the intelligent and interested cooperation of parents. "The cultivation of good taste must begin in the home and in the school under the constant and watchful guidance of parents and teachers who conscientiously regard their duty and responsibility in the premises." Which is quite true. But the question here arises: What can we reasonably expect in this line from a generation of parents who have themselves been raised on the trashy novels of the public library and the poisonous pabulum furnished by a "yellow" press?

6. In conclusion a word or two on the dangers of unrestricted reading to the young. In a review of a new edition of the letters of Lord Byron, recently published in London, the London *Athenaeum* reflects upon the evil effect of such works upon the mind and heart of the young man who may happen upon these volumes in his reading. It says:

"An impressionable young man might enter the first volume fairly pure of mind and right of instinct, and yet, by the time he got to the end of the fifth, emerge with his imagination debauched, his sense of right and wrong blunted, his knowledge of all that is base and vile in fast life enormously increased, and (worst of all) ripe and ready to succumb to that spice of attractiveness given to the vices constantly brought before him."

In view of the present-day glorification of public libraries, and the little if any restriction placed upon the lend-

ing of books to the young of both sexes, these words of the *Athenaeum* are significant. "They are in line," says the *Sacred Heart Review* (XXV, 18), "with Catholic principles, and opposed to the utter foolishness and wickedness of allowing young people the run of libraries which contain books, from a moral standpoint just as bad as, and even worse, perhaps, than, the work treated of by the *Athenaeum*. The public mind at the present day is bowing down before the idol of reading. 'Read, read, read,' is the shibboleth — and the multi-millionaire Carnegie has given a great impetus to the cult, by his gifts of public libraries to various towns and cities. Like so many other things, this is all right to a certain extent. But it may be abused. Reading must have its restrictions. Particularly must the young be restricted from injuring their minds and souls by the reading of books which they may find attractive enough, but which work evil to them, nevertheless. We do not allow, if we can help it, our children to eat food which may be injurious to them physically. Why should we not be, at least, as careful of them in matters which concern their immortal souls? Some of the reading which finds its way unhappily into the hands of the young may be the cause of disaster to them even physically. We Catholics should remember these things, at least, and we should oppose our Catholic teaching and our common sense to any movement or any modern fad which would throw the myriad temptations of indiscriminate reading in the way of the young people of the country."

PARERGA AND PARALIPOMENA

The Nine Fridays, The Twelfth Promise, and Superstition.—We cull a very sane and timely contribution to this much discussed subject from the *Bombay Catholic Examiner* (LXVI, 12), edited by Jesuit Fathers:

"There appears to be a reasonable ground for believing that our Lord did in some way institute the practice of the nine Fridays, in a private communication to Blessed Margaret Mary; but we can hardly claim to be scientifically certain about it, either in itself or as to the exact terms in which it was delivered. Still, the practice of regular monthly communion is in itself an excellent one, calculated to promote

or secure the effects contained in the Twelfth Promise; so that the devotion rests on a sound basis quite apart from the authenticity of the Promise. Because it rests on this solid foundation, the nine Fridays cannot be dubbed 'superstitious,' unless anyone likes to turn it into a superstition by his own perversity or ignorance. It might be turned into a superstition, for example, if any one believed that after making the nine Fridays his final perseverance was a settled fact, no matter whether he continued to lead a good life or not. Ordinary standard theology prevents us from believing that any such absolute assurance is given broadcast to men in this life. Again, it could, we opine, be turned into a superstition if too rigid an importance were attached to the number nine or to the unbroken chain of nine in succession. Assuming the Promise to be authentic, the conditions would naturally be observed out of a wish to conform to the terms proposed; but not out of the idea that there is anything sacramental in the mere number. Thus a person who died before he could complete the nine ought to be in no anxiety on that account. Similarly if one of the nine were missed without any fault, the reasonable thing would be to go on without any solicitude. Lastly, it would certainly be a superstition if a person, accidentally failing over and over again to complete the nine, began to imagine that it was a bad sign—as if there were no chance of final perseverance unless the nine were completed.

"It is a little difficult to draw the exact line where superstition begins, as much depends on the frame of mind. But certainly it begins as soon as we depart from the dictates of sound reason enlightened by the principles of sound theology, and begin to foster beliefs which are irrational or in any way unworthy of the wisdom and dignity of God in His dealings with mankind."

The Late Archbishop Chapelle of New Orleans, who fell a victim to the yellow fever plague a few weeks ago, was frequently misjudged, especially since the Holy See conferred upon him the office of Apostolic Delegate for our new island possessions. In the matter of the proposed erection of Porto Rico into an independent ecclesiastical province, he was undoubtedly mistaken, as he may have been also in some other measures for which he has been more or less severely criticized. But to those who knew him intimately there could never exist the slightest doubt as to the absolute rectitude of his intentions and his zeal for the salvation of souls. The following letter, addressed by him to a friend, while he was in Rome in 1902, in connection with his duties as Apostolic Delegate, will show this and will also give evidence how badly in error were those who made him out to be a crypto-"Americanist."

"Rome, Nov. 20, 1902. . . . . Please accept my sincere thanks for your most welcome and kind letter. It was indeed an agreeable surprise to me. I am surprised, however, that my stand on the question you mention should have been doubted. If I did not write or speak upon it, the official position which I held and which I now hold did not allow me to do so. But my most intimate convictions, as one who knows his catechism, are that '*Americanists' are deluded by the most dangerous errors;* that those who hold them are doing the *greatest harm to the Church.* They are *men who through a mistaken civism are always ready to sacrifice the most sacred interests.* I shall say nothing further, but I am perfectly willing to be judged now and by posterity by my acts as to my thorough Catholicity, not only in loyalty to the Church, but as to my sympathy with all the souls for whom Christ died. I have been most affectionately received by the Holy Father and the Cardinals, my work has been approved, I can ask for nothing more. However, I am perfectly conscious that I have been most deficient and that if I had corresponded better with God's holy grace I should and would have done very much better. I enjoy excellent health and hope to be able to leave Rome soon. Sincerely yours, P. L. CHAPELLE, Abp. N. O. Ap. Del." (Italics ours.—A. P.)

A Divergent View on the Question of Napoleon's Divorce From Josephine.—A reader calls our attention to the fact that Père Dudon, S. J., some years ago, in the *Etudes*, took the ground that Napoleon and Josephine, in contracting their civil marriage, culpably neglected to obey the prescriptions of the Church and that the marriage was therefore null and void. Dudon's investigations led him to the conclusion that at the period in question access to the canonical parochus was not only possible but easy in many parishes in Paris.

"So there we are, Mr. Preuss," says our correspondent, "between the opinions of two Jesuits: Father Duhr, to whom you refer your readers, and Father Dudon, to whom the *Tablet* (Nov. 1st and 8th, 1902) refers its readers. What becomes of the statement of the writer in the *Independent* when he quotes (cfr. the Catholic Fortnightly Review, XII, 15, p. 435): "Let no divergent teaching be permitted [in the Society of Jesus] either in oral utterance in public or class room, or in written books"?

In our brief paper on the divorce of Napoleon from Josephine we could not possibly consider and discuss all divergent views. Suffice it to say to our correspondent, and to those who may have read Father Dudon's articles in the *Etudes*, (which, by the way, is one of our most valued exchanges,) that we were well acquainted with his view of the case, but could not agree with it after carefully weighing it

against the opinions of Father Duhr and the authorities he quotes to the contrary.

Needless to add that, like to our correspondent, it is "perfectly immaterial to us which view is right, provided Holy Mother Church is treated squarely." Our two papers on the subject were written solely to establish the truth as against Parsons' (doubtless unintentional, but none the less serious and harmful) misrepresentations.

The Central Verein, the oldest and most representative German Catholic society, or rather federation of socities in the United States, is about to celebrate its golden jubilee, and the Catholic Fortnightly Review is asked by the supreme secretary, our friend Peter J. Bourscheidt of Peoria, to give space to the call which he has recently issued to the German American clergy for the jubilee meeting in Cincinnati on Sept. 10-14. It is substantially as follows:

"As every one knows, the Central Verein has its taproot in our holy Catholic Church. Every one of our past forty–nine meetings has been honored by the presence of some prince of the Church, and we have also had the privilege of counting among the delegates, and usually among the officers, members of the reverend clergy. We take pride in pointing to this fact, and it affords us gratification that we have shown ourselves worthy of such confidence. It is by a feeling of loyalty and gratitude that we are moved to invite particularly the reverend clergy to our golden jubilee meeting. The priests who have stood by us in adversity as well as in prosperity, who never denied us their respect, good counsel, and cooperation, ought surely not to be missing when we celebrate our golden jubilee and glory in our successes. In order that the general convention this year be attended by many clergymen, the directors of the society have decided to grant to every participating priest the privileges of a regular delegate and to enter him as such on the lists. All that is necessary to obtain this privilege is to write to the secretary before Sept. 5th, or to report at the headquarters of the convention, Burnet House, Cincinnati." The secretary's address is: Mr. Peter J. Bourscheidt, 801 First Ave., Peoria, Ill. The invitation is extended to all German speaking priests of America, and we trust the officers of the Central Verein will not be disappointed in their expectation of having the reverend clergy numerously represented at their jubilee convention. The Central Verein has always been loyal to Church and country and to the high ideals of the German clergy, and it deserves to be specially honored on its golden jubilee day.

Death of Fr. James Conway, S. J.— The late Father James Conway, S. J., who, though an Irishman by birth, belonged to the German province of the Jesuit order and

spoke German like his mother tongue, deserves an obituary in the CATHOLIC FORTNIGHTY REVIEW. He was born in County Tyrone fifty-seven years ago, made his studies on the Continent, entered the Society of Jesus at Gorheim, made his course of philosophy at Maria-Laach, of rhetoric at Wyandsdrade, and of theology at Ditton Hall under Fathers Sasse, Lehmkuhl, Knabenbauer, and Wernz. In 1882 he was transferred to his country, where he taught at Prairie du Chien and Canisius College, Buffalo, and later became lector of dogmatic theology at Woodstock. It was about this time that the famous school controversy arose over the comparative rights of family and State in education. Father Conway summed it up in a pamphlet entitled, 'The State Last,' which stands unrefuted to the present day. Later on he was attached to the staff of the *Messenger*. Father Conway was an able linguist und reputed the best authority in this country on the Italian dialects. Many pamphlets have come from his pen, but his best-known works were several important translations, chiefly from the German, among them being Wilmers' Handbook of Religion. R. I. P.

Publicity as a Remedy for Corruption.—Cardinal Gibbons, in a recent interview widely published by the daily press, which delights to hear its great power lauded, pointed to publicity as an effective remedy for corruption.

"The bright spot in the whole swamp of present moral degradation," he is reported to have said—"is the fact that the degradation is made known. Corruption cannot exist nowadays without being discovered after awhile. The greater the evil the greater the possibility of remedy. And that possibility of remedy has now become such an assured fact that it counterbalances, almost, the evil which the present condition of money madness creates.

"The fear, the dread of exposure is the counterbalancing element, and that fear, that dread, that horror of having a name once respected dragged down is due to the efforts of the metropolitan press.

"It may not be good theology, it may not be good ethics, but it is certainly very good common sense, and a very moral element that the fear, the dread of exposure in the public press keeps many a man sticking close to the path of rectitude who otherwise would stray off into the byways of personal graft."

There is a grain of truth in this. But as Rev. J. J. Conway, S. J., had pointed out in a sermon a few days previously—a sermon which, by the way, combined "good theology" with "very good common sense"—publicity, while it is a great and powerful remedy, and may help to purge the vile atmosphere of commerce and politics, "repairs rather than eradicates the evil. The evil lies in the public conscience,

which to all intents and purposes is godless, without light of faith, fearless and contemptuous of the everlasting sanctions and menaces of the Almighty. This conscience must be toned up to the principle of revealed faith and the practice of the Christian code as inculcated by Christ and promoted by His Church. Until this shall have been accomplished the people's welfare must remain at the mercy of the passions of evil men and the machinations of still more evil systems."

School Secret Societies Condemned.—We have kept our readers informed on the secret society movement among the children of our public—especially the high—schools. It is refreshing to note that at the recent annual meting of the National Educational Association a report condemning this pernicious movement was submitted by a special committee, headed by Principal Morrison of the McKinley High School at St. Louis, and accepted as the opinion of the majority.

The committee reported that these societies should be discouraged for several reasons, among which were: Because they are unnecessary; because they are factional and stir up strife and contention; because they form premature and unnatural friendships; because they are selfish, snobbish, dissipate energy and proper ambition, set wrong standards of excellence, are narrow; because rewards are not based on merit, but on fraternity vows; they inculcate a feeling of self-sufficiency in the members; they lessen frankness and cordiality toward teachers; they are hidden and inculcate dark-lantern methods; they are expensive and foster habits of extravagance, they detract from studies.

Secret fraternities are especially condemned in "public" schools, because they "are essentially democratic, and should not be breeding places for social differentiation." The committee believes that all legitimate elements for good, social, moral, and intellectual, which these societies claim to possess, can be better supplied to the pupils through the school at large in the form of literary societies and clubs under the sanction of the faculties.

However, as the present writer has already pointed out on a previous occasion, there is small prospect of convincing American public school children of the danger and evil of secret societies, so long as their elders belong to them and make them such an important factor in their political, business, and social life.

NOTES AND REMARKS

The Review repeats itself too often, writes A. M. S. to the editor.— You don't suppose, said the "Autocrat of the Breakfast Table" one day, that my remarks are like so many postage stamps, each to be only once uttered? If you do, you are mistaken. He must be a poor creature that does not often repeat himself. Imagine the author of the excellent piece of advice, "Know thyself," never alluding to that sentiment again during the course of a protracted existence! Why, the truths a man carries about with him are his tools; and do you think a carpenter is bound to use the same plane but once to smooth a knotty board with, or to hang up his hammer after it has driven its first nail? I shall never repeat an article, but an idea often. I shall use the same types when I like, but not commonly the same stereotypes. A thought is often original, though you have uttered it a hundred times. It has come to you over a new route, by a new and express train of associations.

There is just as little interest, apparently, in the cause of a Catholic daily press in England, as there is in this country. The Liverpool *Catholic Times*, speaking of a project broached by Mr. Belloc of the Catholic Reading Guild, says:

"We must however, say that we have not reached the time when a Catholic daily paper can be published with success in this country. For the production of a daily paper capital amounting to some £50,000 or so would be needed. And as a business speculation, even if we could appeal to the people without distinction of creed, who would risk that large amount in a publication from which betting news, accounts of murders, and other sensational subjects dear to the reading masses would be excluded? No, however valuable a Catholic daily paper might prove, the idea is not practical at present."

In the *Ave Maria* recently appeared a letter, received by the editor from an Episcopalian divine, who asserts that he would become a Catholic if he was sure of being able to provide for his family after taking that step. He writes, among other things: "I do not hesitate to say that I would join the Holy Roman Church to-morrow, if I could see my way to get a livelihood. After twenty-seven years in orders, a man without means, and precluded from the priesthood by being married, dares not throw up a small certainty for

a new life which gives him no promise of work, or knowledge how to do it even if it came in his way."

The reverend gentleman describes himself as already living in the soul of the Church. Our contemporary remarks that no doubt there are many clergymen of all denominations in the position of its correspondent, realizing the untenableness of their position yet shrinking from the step which their conscience dictates. "How far circumstances may sometimes palliate their inaction it is not for us to say. It can not be truthfully asserted, however, that such men live in the soul of the Church."

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St. Michael's Almanac for the Year of Our Lord 1906 (printed and published for the benefit of St. Joseph's Technical School by the Society of the Divine Word, Shermerville, Illinois) is a very decided improvement upon its seven predecessors both in content and in typographic and artistic appearance. Among the contributors we note: Eleanor C. Donnelly, Rev L. A. Reudter, Rev. E. Pruente (favorably known to our reader as an occasional contributor to the CATHOLIC FORTNIGHTLY REVIEW with the *nom de plume* "Tychikus"); Rev. J. F. Meifuss (also a long-time and highly esteemed contributor to this REVIEW; Rev. John E. Rothensteiner (whose reputation as a poet is established in Europe as well as in America); Rev. Wm. F. Rigge, S. J., the well-known astronomer of Creighton Observatory, Omaha); Rev. Henry Hussmann (whose name ought to appear oftener in Catholic periodicals, for he wields a facile pen); Margaret M. Halvey, and others. The illustrations are for the most part beautiful and appropriate. This almanac deserves to gain the popularity which its German predecessor and counterpart, the *St. Michael's Kalender*, now in its twenty-seventh year, enjoys among German speaking Catholics all over the civilized world.

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Orestes A. Brownson, the great philosopher convert, never penned a more pregnant truth than when he wrote: "Whether Catholicity shall do for us the work needed in this country, and therefore, whether we fulfill our mission or not, depends on the fidelity or non-fidelity of Catholics themselves. It is not enough that the Catholic Church is here. She will not operate as a charm to remove existing evils or to give us the needed virtues. It is not enough that there is a large body of Catholics here; their mere presence has in itself no virtue to save the country or to enable it to fulfill its mission. This is a fact that we should lay to heart. If Catholics do not surpass others in domestic and civil virtues they will render the country no greater service than others."

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MODERN SPIRITISM — IS IT A REVIVAL OF ANCIENT GNOSTICISM?

EVERY now and then we hear the cry, "Backward to Thomas Aquinas and Aristotle!" It sounds like a "De profundis" and stirs up the depths of sentiment. It also goes to prove the well-known saying of Koheleth: "Nothing under the sun is new, neither is any man able to say: "Behold, this is new, for it hath already gone before in the ages that were before us."[1]) This emphatic truth was vividly recalled to the writer when he read Raupert's 'Modern Spiritism,' and compared the modern Spiritistist creed to the Gnosticism of old, which comparison was the occasion of this present article.

Before entering upon the subject, it must be remembered that no adequate parallel is aimed at, for the reason that "the modern Spiritist is, in respect of all dogmatic belief, an eclectic;"[2]) though even this eclecticism is also a feature it has in common with Gnosticism, which, especially in its Egyptian — or rather Parsian — form, bears the stamp of fusion.

1. Peculiar to Spiritism is not only a post-mortem evolution of man's mental and moral faculties, but also some sort of re-incarnation, for, as Professor A. R. Wallace says, "after death man's spirit survives in an ethereal body, gifted with new powers but mentally and morally the same individual as when clothed in flesh. That he commences from that moment [of death] a course of apparently endless progression." This points to Pythagorean metempsychosis, in a more subtle form, which appears to be the fundamental idea of the liberation of souls.

Man being subject to "the power of those angels who made the world, must pass from body to body, until he has

1) Eccles. I. 10. — 2) Raupert, Modern Spiritism, Herder 1904, p.205.

experience of every kind of action which can be practiced in this world; and when nothing is longer wanting to him, then his liberated soul shall soar upward to that God who is above the angels, the makers of the world; in this way also all souls are saved, whether their own (the pneumatics') which guarding against all delay, participates in all sorts of actions during one incarnation, or those (souls) who, by passing from body to body, are set free, on fulfilling and accomplishing what is requisite in every form of life into which they are sent, so that at length they shall no longer be (imprisoned) in the body."[3])

Compare this with the above and the following quotations from Prof. A. R. Wallace: "He who has depended more on the body than on the mind for his pleasures, will, when the body is no more, feel a grievous want, and must slowly and painfully develop his intellectual and moral nature till its exercise shall become easy and pleasurable."[4])

In other words, the Gnostic element of reiterated incarnation must continue until a complete intellectual or Gnostic nature is developed.

It seems to be undeniable that, if the Spiritists followed out their creed they must ultimately arrive at the conclusion of the soul's pre-existence, as taught by Plato and rehearsed by Valentine and Carpocrates. This seems to be implied in the following passage by Wallace: "There is for all an eternal progress, a progress solely dependent on the power of will in the development of spirit-nature. There are no evil spirits of bad men, and even the worst are surely if slowly progressing."[5]) The thought is not new, but belongs to Plato, from whom the Gnostics copied it until it evolved into the final restoration of all things (apocatastis). This hypothesis, of course, does away with the unpleasant and "cruel" eternity of hell.

2. As to the knowledge of God, "the ultimate Source and Cause of all things, the predominating mental attitude among Spiritists, is the agnostic one."[7]) We know, on the

3) Irenaeus, Adv. Haeres, l. I. c. 25. n. 4; Hippolytus, Pilosophoumena, VII. 20.

4) Raupert, l. c. p. 207.

5) l. c. p. 221.

6) Comp. Iren. adv Haeres. I. 25. 4.

7) Raupert l. c. p. 209

other hand, that the Bythos, or unknown God of the Gnostics, is so far removed from all the material and spirit-worlds that neither a created nor an aeonic intelligence can claim to know him. They "describe him as being invisible and incomprehensible"[8]) by any one excepting perhaps Ennoia (intelligence) and Sigé (silence). Thus also do the "higher intelligences"—pneumatikoi or spiritual—of the séances declare they themselves have not really attained to the full knowledge. "Millions of ages must run their course, ere the perfected spirits can enter into the inner sanctuary of the All-pure, All-holy, All-perfect God."[9])

3. When the Gnostics, and especially the Marcionites, compare the Jehovah of the Old Testament with the kind and gentle and merciful God of the New Dispensation, they appear most strikingly as forerunners of the Spiritists. Marcion, says Irenaeus,[10]) "advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be weak of purpose, and even to be contrary to Himself. But Jesus being derived from that Father who is above the God that made the world, and coming into Judaea in the times of Pontius Pilate, was manifested in the form of a man to those who were in Judaea, abolishing the prophets and the law, and all the works of that God who made the world."[11]) There you have some "mistakes of Moses," the God of jealousy and wrath opposed to Jesus, the kind and merciful guide of humanity, whom only Marcion and his disciples were so privileged to understand.

Now listen to the evangelic (!) message of "Imperator," the famous spirit: "When you rashly complain of us that our teaching to you controverts that of the Old Testament, we can but answer that it does indeed controvert that old and repulsive view of the good God, which made Him an angry, jealous, human tyrant; but that it is in fullest accord with that divinely inspired revelation of Himself which He gave through Jesus Christ, a revelation which man has done so

8) Iren. I. 1. 1.
9) Raupert l. c. p. 210
10) Adv. Haeres. I. 27. 2.
11) Philosophoumena VII. 17; u. X. 15.

much to debase, and from which the best of the followers of Christ have so grievously fallen away."[12])

Catholics are doubtlessly enumerated among this class of the followers of Christ by the Spiritists, for Catholic doctrine teaches that there is no contradiction between the (sublime and) majestic God of Israel and the condescending founder of the new covenant.

4. But how and why is this covenant brought about by Jesus?

This twofold question greatly puzzled the genius of the Gnostics. They clearly perceived that there must have been some reason for divine interference in behalf of wretched mankind. For they could not help seeing the proofs of the fall of man "in the voice of humanity, in the testimonies of history and the revelation of God,"[13]) which all point at the same time to a deterioration of the microcosmos. This change supposed, the craving for improvement and redemption (in a wide sense) was but natural. Hence the Christian idea of the "Word made Flesh" appealed to their fancy. It had to be shaped, however, into the conception of aeon, and the improvement of light by matter. Hence arose the sham notion of redemption. However, the fall of man, according to Gnostics, does not consist in any loss of strictly supernatural grace, together with the preternatural gifts, but rather in the loss of light which became obscure by its being mingled with matter. It was, therefore, according to Basilides, the task of the Gospel to penetrate into the lowest region or kingdom, in order to sever light from matter. "The light, therefore, which came down from the Ogdoad (Great Archon) above to the Son of the Hebdomad descended from the Hebdomad upon Jesus, the Son of Mary, and he had radiance imparted to him by being illuminated with the light that shone upon him."[14])

The mission of Jesus, therefore, merely consists in enlightening the souls of formlessness and drawing them upward. Christ, according to Irenaeus' interpretation of the doctrine of Basilides, came as the Aeon Nous (or Christ), in order to destroy the power of the God of the Hebrews.

12) Raupert. l. c. p. 211

13) Ullathorne, Endowments of Man, Lecture XI.

14) Philosophoumena, VII. 14.

But Jesus did not Himself suffer, Simon of Cyrene took his place. To know (Gnosis) this, is salvation. Hence the fall of man and his redemption through the Aeon Christ are to be looked for in the intellectual world alone; the moral, propitiatory element being entirely eliminated from the Gnostic mind. "The time," said the spirits to Mr. Stainton-Moses, "is far nearer than you think, when the old faith which has worn so long, and which man has patched so clumsily, will be replaced by a higher and nobler one — not antagonistic but supplementary — and the pure Gospel which Jesus preached shall find its counterpart again on an advanced plane of knowledge. Even as He, the Lamb of God, the Savior of men, rescued Divine truth from Jewish ignorance and superstition, so do we rescue Divine verities from the crushing weight of man's theology"[15])...."It was not the eternal purpose of God that Jesus should die when the work of Christ was just commencing. That was man's work — foul, evil, accursed. Christ came to die for and to save man in the same, though in a higher sense that all regenerators of men have been their saviors, and yielded up bodily existence in devotion to an overmastering idea. In this sense He came to save and die for men: but in the sense that the scene on Calvary was preordained to occur when man consummated his foul deed, He came not. And this is a mighty truth."

"The spirit-creed does not recognize any need of propititation toward this God. It rejects as false any notion of the Divine Being vindictively punishing a transgressor or requiring a vicarious sacrifice for sin," etc.[16]) Is there not a parallelism between the Gnostics of the second century and the "enlightened" Spiritists of the twentieth?

5. What is the nature of the "Son of Man" in both creeds?

It is plain enough that he is not God, in the strict sense of the word. The Gnostics make him Aeon, whose emanation proceeds much like that of the others. According to Valentine's theory, the two Aeons: Nous (reason) and Aletheia (truth), at the command of the Father, "projected Christ and the Holy Spirit for the restoration of form, and the destruction of the abortion, and for the consolation and ces-

15) Raupert, l. c. p. 225.
16) id. p. 227.

sation of the groans of Sophia."[17]) It is impossible to detect the divine nature (person) of Christ in those tenets; unless the human nature — that nature which took its origin its flesh and blood from the Immaculate Virgin — impaired by Gnosticism. Marcion declares emphatically that Christ's manifestation was only phantastic and that he underwent neither generation nor passion except in appearance."[18])

The same is true of almost the entire Gnostic system, to which modern Spiritism, also in this point, can be easily shown to conform. And as to the divine nature in Jesus, "No doubt," writes Imperator, "it was the current belief at the same time when many of the writers of books in the Bible composed the treatises which you call inspired, that Jesus was God, and harsh denunciations are made against any who should deny the dogma. No doubt, also, that the same men believed also that He would, in mysterious manner, return in the clouds to judge the world, and that before their generation should die. They were mistaken in both beliefs, and over one at least more than 1,800 years have rolled and still the return is unaccomplished. So we might push the argument, were it necessary."[19]) In respect to the human constituent of Christ, Mr. Stainton-Moses maintains: "In case of most incarnate spirits who have descended to minister on earth, the assumption of corporeity dims spiritual vision and cuts it off from remembrance of its previous existence. Not so with him. So little did his ethereal body blind the sense of spirit that he could converse with the angels as one of their own order, who was cognizant of their life, and remembered his own part in it before incarnation. His remembrance of previous life was never blunted, and a great time was spent in disunion from the body and in conscious communion with spirit. Long trances, as you call the interior state, fitted him for this, as you may see in some distorted passages of your records, the supposed temptation, for instance, or that which speaks of his habit of meditating and praying alone on the mountain-top or in the Garden agony.... His life, but little hampered by the body — which, indeed, was but a temporary envelope to his spirit, assumed

17) Philosophoumena VI. 26.
18) Ibid. X. 15
19) Raupert, l. c. p. 228.

only when it was necessary for the spirit to come in contact with the material things — was different in degree, though not in kind, from the ordinary life of man — purer, simpler, nobler, more loving and more loved. Such a life could never be understood aright by those who were contemporary with it. It is of necessity that such lives should be misunderstood, misinterpreted, maligned and mistaken. It is so in a degree with all that step out from the ranks, but especially with him."[20])

Hence Mr. Raupert justly infers that "to Spiritists the Divine Son of God becomes a mere prophet or medium, a spirit of an exalted order and of superior intelligence, Who being in rapport with the highest spheres of knowledge and of wisdom, was in position to impart truths far in advance to His age and generation."[21])

That the Biblical narration of Christ's life and death becomes, in the light of modern Spiritism, a sheer farce, goes without saying. It is the same old story already told by Marcion who dealt with the Gospels in a very uncritical and arbitrary way. Again, salvation is only a personal affair which is not connected with the vicarious atonement of Jesus—thus we heard the spirits say, and thus also declaimed Carpocrates. "The soul, therefore," he says, "which is like that of Jesus, can despise those rulers who were the creators of the world, and, in like manner, receives power for accomplishing the results." "This idea," adds Irenaeus, "has raised them to such a pitch of pride, that some of them declare themselves similar to Jesus."[22]) The same is true of modern Spiritists, who, not unfrequently, become so self-confident, self-reliant, and conceited that they proclaim themselves their own saviors and demigods. This is but the logical consequence of their denial of Christ's divine-human nature and mission to redeem mankind.

6. It is then equally logical that the cardinal doctrine of Christian belief, the resurrection of our Lord, is represented either vaguely or ascribed entirely to spirit-materialization. For the Spiritists maintain that a certain subtle substance can be extracted — from which part is not as yet definitely

20) id. p. 229 sq.
21) ibid.
22) Adv. Haers. I. 25. 2.

settled—out of the medium; which substance forms the stratum of bodily, or at least sensible, appearance, and furnishes the clew to the unraveling of the mystery of spirit-photographs. "The form, then, in which Jesus appeared after His death, was of the kind and quality, and possessed the same powers, as the spirit-bodies evolved through the agency of a good materializing medium."[23]) (Of course, the difficulty arising from historical-psychological details, as narrated in the Gospels and I. Cor. XV, is thus entirely overlooked.) The ancient Gnostics, as appears from the writings of Irenaeus and Hippolytus, did not greatly trouble themselves about explaining the resurrection of Christ, this not having any place in their conception of the ethereal body and phantastic death of Jesus. They were, perhaps, more consistent than their modern brethren.

7. To complete the comparison, one more feature must be taken into consideration. Neither Irenaeus nor Hippolytus fail to call attention to the practice of magic arts which is common to Gnosticism. Simon Magus led the way on which Carpocrates followed. "They [disciples of Carpocrates] practice also magical arts and incantations, philters also, and love-potions, and have recourse to familiar spirits, dream-sending demons, and other abominations, declaring that they possess power to rule over, even now, the princes and formers of this world."[24]) The same arts were taught and practiced by Marcus with his followers.[25]) Such a practice supposes, of course, a certain familiarity with the superhuman powers, and a certain amount of knowledge of phenomena unknown to outsiders. Our modern Spiritists, if we are to believe their researches and séances, appear to make use, not exactly of philters and love-potions, though these, doubtless, are not despised by the *grex porcorum* or lower class of jugglers, but of abnormal conditions, sometimes artificially brought about, of man's mind and body. Else why should they insist so much on absolute passivity of the mind or classify the mediums into "developed" and non-developed, or even adduce a willful trance which suspends the natural activity of the mental faculties? That they obtain re-

23) Raupert l. c. p. 238.

24) { Iren. adv. Haeres. I. 25. 3.
{ Hippolytus, Philosoph. VII. 20.

sults under "favorable" circumstances only, and even then not without danger of being exposed to hallucination, betrays a mysterious assembly of Gnostic "recourse to familiar spirits."

But most of all the Gnostic elements loom up when we enter upon the division of the one human mind into a conscious and a "subliminal" one, which latter "takes cognizance of its environments by means independent of the physical senses."[26]) This conception of a subliminal mind most certainly is not so very much different from that eternal spark of light which emanates from the Aeon Christ, and is the basis of Gnostic intelligence. Scientific terms may differ, and conventional expressions may be coined anew, but the thing remains the same.

8. As a final conclusion of these brief observations may be adduced the dangers which arise from modern Spiritism, such as also resulted from Gnosticism, not only to every positive religion, but to morality at large. Our sources of information for Gnosticism, Irenaeus and Hippolytus, agree as to the licentiousness produced under the pretext of a specious, higher intelligence. The evils brought upon many families are vividly described by the Bishop of Lyons in book I, ch. 6, n. 3, which sounds like a modern chapter on the divorce evil and debasement of social life.

Similar results are said to attend modern Spiritism. "With but little inquiry," says Dr. R. F. Hatch, "I have been able to count up seventy mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours, called 'affinities,' others in promiscuous adultery, and still others exchanged partners....Many of the mediums lose all sense of moral obligation."[27]) Such an allegation amounts to an accusation of that system which furnishes the victims. In its fruits, therefore, too, is Gnosticism allied to Spiritism.

Here the investigation into the parallelism between Gnostic and Spiritistic theories may be concluded. Both show a lack of positive religion; both have eliminated the strictly supernatural element, which is the foundation of every revealed doctrine. Semblance only is the terminology of both systems,

25) Iren. adv. Haeres. I. 13. 5.
26) Raupert, l. c. p. 86.
27) Idem ibid. p. 180.

and sham is the redemption of mankind, effected, as we hold, by the Son of God. The sacramental structure, so beautifully and logically built up by the Godhead, and filling all the spiritual wants of men, finds a place in neither of these systems. The moral sense with the Gnostics as well as with the Spiritists is set aside and loses its sway over the individual. What shall become of society? "*Videant consules ne detrimentum capiat respublica.*"

CATHOLIC AND PROTESTANT MISSIONS COMPARED*)

WHEN T. W. M. Marshall's famous two-volume work, 'Christian Missions,' elaborated some forty years ago, a brilliantly written contrast between the history of Protestant missions to the heathen, based, with copious and exact references, on the testimony of Protestant missionaries, and the history of Catholic missions, drawn largely from the reluctant tributes of their adversaries, the Protestant missionary bodies awoke to a realization of the vast system of hypocrisy of which they were the victims, and set to work to reform their methods and insist upon tangible results. Mr. J. B. Piolet, writing in the celebrated French fortnightly, *Le Correspondant*, of July 25 and August 10, 1904, describes the outcome of this reform movement. Like Marshall he has made a thorough study of Protestant missionary reports, and this latest exhaustive analysis reveals an improvement which ought to stimulate the zeal of Catholics. As we might have expected, Mr. Piolet finds that the best organized Protestant missions are directed by those Anglicans who imitate most closely Catholic discipline and are least distinctively Protestant.

Summing up the conclusions of his painstaking and conscientious researches, Mr. Piolet infers that Protestants are more generous to their missions than Catholics are to theirs, and he proves this inference by stating, as the average of contributions in proportion to population, that each Protestant

*)These highly instructive paragraphs are extracted from a two-column editorial article of our esteemed Canadian contemporary, the *Northwest Review* of Winnipeg.

contributes for foreign missions more than eleven cents a year, while each Catholic gives only a little more than one cent.

Coming to the fruits of all this activity, he says: "These results, when set over against the great resources, the number of mission societies and the power of these organizations, are in point of fact, very feeble. By comparing the various Protestant statistics, sometimes rather contradictory, one may estimate, in round numbers, at two millions all the native Christians of all the Protestant missions. Now, according to Mr. Launay's planisphere of the Catholic missions, the total of native baptized Catholics, not merely catechumens, in the foreign missions is 4,765,153. In other words, the Catholic missions are far more than twice as successful as the Protestant ones, although, as regards the number of workers, the multitude and ingenuity of the devices employed, and the large sums of money expended, the material resources of the Protestant missions are about ten times greater than those of the Catholic missions.

Mr. Piolet examines into the cause of this striking disproportion between efforts and results. Why are the Protestant missions more than twenty-three times less fruitful than the Catholic missions?

"The first reason," he says, "is the great diversity of beliefs, religious practices, interior organization, etc., which exists among the different Protestant mission societies. The Catholic missionary, on the contrary, everywhere teaches the same rites, inculcates the same moral code. Is there not here palpable evidence of the truth, and in the diversity, often the contradictoriness, of Protestant teaching, worship and precepts, at least an indication of error?"

A second reason for the little fruit produced by Protestant missions is the fact that most of the missionaries, are married men. The life of a Protestant missionary, supposing it to be virtuous and dignified, resembles that of any respectable layman, while the life of a Catholic missionary, who has no family nor earthly ties of any kind, places him outside and above the ordinary lay level and is thereby a living sermon.

A third reason is the absence of proper training in the case of most Protestant missionaries.

Another cause of the superiority of the Catholic missionaries to their Protestant brethren, is the prudence of the latter in the face of danger, which contrasts vividly with the devoted courage of the former.

If these various causes do not suffice to explain the differences in results between Catholic and Protestant missions, the adequate cause must be sought in a special protection and grace of God, which would thus indicate where is the truth and which is the true Church of Jesus Christ.

In concluding his articles Mr. Piolet suggests that "Catholic missions should give fuller and more detailed reports of their trials, struggles, and successes. Let them imitate the Protestant missionary societies in publishing annual reports, frank and complete, of their labors. We should like to know what use is made of contributions, the cost of general management, the traveling expenses and maintenance of the missionaries, the wages of servants and helpers, the running expenses of schools and hospitals, the cost of buildings and repairs, etc." This will lead the laity to take more interest in the great work and then to help it on more generously. Catholics should remember that it is their duty to assist the missions to the heathen. Let them organize missionary aid societies; let them encourage vocations to the missionary life and become missionaries themselves by almsgiving for so noble an undertaking.

AMERICAN FREEMASONRY AND JEHOVAH

3. What our author in earlier years separated into two distinct articles, he combined in aftertime in his Masonic Lexicon (pp. 224—230) into one; so that his disciples would no longer have to skip from page to page to put together the separated threads of Masonry, but might find them aptly joined by a master's hand.

However, his best article on the subject is to be found in his Masonic Symbolism (pp. 176—196). Allow us, therefore, to quote from this, even if, in substance, it be the same as what we have already quoted.

"Among the Druids," he says, "the sacred name of God was Hu, a name which, although it is supposed by Bryant to

have been intended by them for Noah, will be recognized as one of the modifications of the Hebrew tetragrammaton. It is, in fact, the masculine pronoun in Hebrew, and may be considered as the symbolization of the male generative principle in nature — a sort of modification of the system of Phallic worship. This sacred name among the Druids reminds me of what is the latest and undoubtedly the most philosophical speculation on the true meaning as well as pronunciation of the ineffable tetragrammaton. It is from the ingenious mind of the celebrated Lanci; and I have already in another work given it to the public, as I received it from his pupil and my friend Mr. Gliddon, the distinguished archaeologist. But the results are too curious to be omitted whenever the tetragrammaton is discussed." (P. 185.)

Curious indeed are the results, but as false as they are curious. The whole, as we shall see, is but a clumsy fabrication of Lanci, or Lanzi, and if indeed the latest, it is certainly the least philosophic speculation on the true meaning, and the least probable, or rather most highly improbable, pronunciation of the word; for it is opposed to all Hebrew scholars of all ages. Let our author apply to himself what he says of his sinning brethren: "To fight the battle against such odds is to secure defeat. It shows more boldness than discretion."

"Elsewhere," he goes on to say, "I have very fully alluded to the prevailing sentiment among the ancients, that the Supreme Deity was bisexual or hermaphrodite, including in the essence of his being the male and female principles, the generative and prolific powers of nature. This was the universal doctrine in all the ancient religions and was very naturally developed in the symbol of the phallus and the cteis among the Greeks, and in the corresponding one of the lingam and yoni among the Orientalists; from which symbols the Masonic point within a circle is a legitimate derivation. They all taught that God, the Creator, was both male and female."

Do you need more light on the Masonic Jehovah of the Masonic scriptures? — for such is "the Bible measured by square and compasses;" the square representing, as we have seen, female nature; the compasses, male. (Encyclopedia of Freemasonry, p. 789, s. v. Talisman.) Do you want more evidence on the practical identity of Freemasonry and pagan-

ism, their doctrines and worship? I do not say paganism in its gross idolatry of image worship, but paganism in all else. They all taught, as Masonry teaches, that God is bisexual, male and female.

"Now this theory," continues Mr. Mackey, with more assurance precisely in proportion as he has less reason for it, "this theory is undoubtedly unobjectionable on the score of orthodoxy, if we view it in the spiritual sense in which its first propounders must necessarily have intended it to be presented to the mind, and not in the gross sensual meaning in which it was subsequently received. For taking the word *sex*, not in its ordinary and colloquial signification as denoting the indication of a particular physical organization, but as that purely philosophical one which alone can be used in such a connection and which merely signifies the mere manifestation of a power, it is not to be denied that the Supreme Being must possess in himself, and in himself alone, both a generative and a prolific power. This idea, which was so extensively prevalent among the nations of antiquity, has also been traced in the tetragrammaton, or name of Jehovah, with singular ingenuity by Lanci; and, what is almost equally interesting, he has, by this discovery, been enabled to demonstrate what was, in all probability, the true pronunciation of the word."

This theory is "unobjectionable on the score of orthodoxy"? What orthodoxy? Catholic orthodoxy? Christian orthodoxy? On this score it is most objectionable. It puts the one true God on a par with all the impure deities of paganism. It is rank impiety. It is not only objectionable, it is intolerable. Even if it did not go so far, it is objectionable to orthodoxy since it uses of the one true God expressions in which error may easily lurk. They express "the generative and prolific powers of nature." Is nature the supreme divinity? This doctrine, moreover, is apt to be abused even if imparted in what you call a philosophic and spiritual sense. It has been abused, as you yourself admit. And why "must" its first propounders have intended it in this same philosophical and spiritual sense, when its later propounders taught it "in the gross sensual meaning in which it was subsequently received"? Would you kindly substantiate your assertion? What has been done, surely can be done. Now, as every-

body knows, the word *sex* has been used of the pagan divinities in its plain, colloquial, ordinary signification; how, then, is a spiritual and philosophical meaning "the only one that can be used in such connection"? Words are here jumbled together by our author incoherently and obscurely.

What is there, after all, so philosopic or spiritual in using *sex* as a symbol of the power of God? Philosophy, like charity, is made to cover a multitude of sins. "Philosophic" is a big word, behind which much emptiness may hide. Why labor so much to make Jehovah a "he-she," if you wish merely to express his spiritual omnipotence in a Christian sense? Because the sunlight contributes to the energies both generative and prolific in nature, do you become philosophic by making it a "he-she" power? Instead of being philosophic, you become ridiculous.

But apart from all questions of Christian orthodoxy, and prescinding entirely from philosophic accuracy, Lanci has, with all his singular ingenuity, not only not "demonstrated what is in all probability the true pronunciation of the word," but he has formulated a theory as baseless as it is insincere.

This we shall show in our next paper.

FOR THE PETER'S PENCE

The question was recently asked in this journal, What have English speaking Catholics in this country done to comply with the recent touching appeal of the Apostolic Delegate in favor of the Peter's Pence?

Nothing has been done so far on a large scale or by any organization, so far as we are aware; but here and there, it seems, zealous priests have succeeded in inspiring their flocks with sympathy for the Holy Father and his needs, and in inducing them to contribute more liberally toward the Peter's Pence.

There comes to us from San Francisco, for instance, a leaflet, issued by the Peter's Pence Society of St. Ignatius Church, in that city, bearing on its front page the image of His Holiness Pius X. and an admission formulary, to be filled out by the promoter; on the last page some liturgical prayers for the Pope, and on the inside pages (2 and 3) the following appropriate remarks:

"It is clearly the duty of Catholics to contribute to the support of their pastors; therefore it is obligatory upon them to contribute to the support of the Supreme Pastor.

"This obligation does not cease when means have been provided sufficient for the bare carrying on of that which is essential in the government of the Church. It is the right of the Vicar of Christ that he and his representatives should be maintained honorably, according to their exalted office.

"Few realize how much is required every year to carry on the government of the Church with only that modest dignity which characterizes it, and which God's honor cannot allow to be laid aside. Suffice it to say that there is question of providing in a suitable way for the supreme administration of a complete society numbering two hundred and fifty million people.

"Hitherto American Catholics have hardly done their share in this work. On the one hand, the organizing and building up of the Church in this country called for a very large expenditure that had no place amongst older nations; on the other, the Catholics of Europe, especially the French, provided generously for the wants of the Holy See. Under such circumstances we could be easily excused. But now the religious persecution that has grown steadily during the past few years is cutting off the Church from those sources of supply; and we must take it upon ourselves to give cheerfully what the Holy Father has a right to expect from us.

"*Membership.* The obligation of this Society requires the payment of at least ten cents monthly to it for Peter's Pence. To become a member one should have his name enrolled by a promoter, who is also authorized to receive his contributions in its name."

We do not know how large a membership the Peter's Pence Society of St. Ignatius Church, San Francisco, has, or how much it turns over annually to the Apostolic Delegate; but we do know that if American Catholics were doing their duty toward the Supreme Shepherd, we would have Peter's Pence societies in every large parish at least in the East and the Middle West, and Pope Pius X. would not have to worry on account of the lack of funds by which he is hampered right and left in the discharge of his sublime and most important office as shepherd of the universal Church.

ROMAN LETTER.

1. "Graft" Among Catholic Politicians in Rome.—2. Exposure by he *Civiltà Cattolica*.—3. The "Catholic Movement" in a Bad Way.—4. American Tourists in the Eternal City.—5. Distrust of President Roosevelt's Policy.

ROME, AUG. 15, 1905.

1. The Catholic Association of Rome, which usually attends to the preliminaries of the local and provincial elections, has in the past ten or fifteen years developed into a society for the private enrichment of its leaders. The Catholic cause in its political campaigns has been forced to take a back seat. In consequence, the candidates proposed by this Association and elected through its support, are wont to deliver big speeches on Catholic principles, but are as dumb as oxen when the Liberals solve the school question in the council to suit themselves. They are far more deeply interested in protecting the various syndicates in which the "Catholic clique" holds stock, than in putting an end to the shameless desecration of the Lord's Day by city officials, especially those in the street and building departments, and their subordinates. We have, to be perfectly candid, a fully developed clique in the Capitol, which sails under Catholic colors, but has not for many years done any real service to the Catholic cause. The main wire-pullers are certain financiers, two or three lawyers, and several merchants. The voters have simply nothing to say. In every campaign the "slate is fixed"—to use an Americanism—secretly, published at the last moment, and so made up to suit the ruling powers that "business must prosper."

2. This corrupt practice had grown into a veritable disgraceful system without much opposition. Then came the *Civiltà Cattolica* and applied the torch of publicity. A certain Signor A. replied with billingsgate in the *Osservatore Romano*; whereupon Fr. Bartoli of the *Civiltà* exposed the grafters unmercifully in the *Giornale di Roma*. His exposure was followed by a most painful silence all along the line.

It is to be assumed that Fr. Bartoli would not have taken the sensational stand he did, had he not previously secured the approval of the Holy Father. The immediate result will be that the "grafters" will grow more cautious; but there

will hardly be a permanent change for the better until these "affaristi" are supplanted by honest men with clean records. Pius X. will probably see to that at the next election.

3. In Florence last week there was to have been held a conference of about a dozen prominent gentlemen, to discuss the preliminaries of the proposed general Catholic movement. Like in the parable, one had bought a team of oxen, another had purchased a farm, etc. Most of them failed to appear because they felt sore, so that the meeting did not come off. The choice of delegates was not beyond criticism; but zealous Catholics might have shown at least so much forbearance as to meet together. Perhaps it is best that they did not. Now that the traditional "leaders" have gone on the strike, as it were, the Holy Father is free to brush them aside and to put up men of his own heart to inaugurate the political reform movement. In Italian public life everything is corrupt. Among Catholics there is no unity, no obedience, no discipline. "*Tot capita, tot sensus*," and hitherto no one has succeeded in accomplishing much, so far as the general movement is concerned. The optimism of Fr. Pavissich of the *Civiltà* has had the bottom knocked out of it by the Florentine fizzle quicker than I expected.

4. The summer stream of American tourists, both clerical and lay, is unusually heavy this year. Formerly, during vacation time, we had but few visitors—mostly priests--from the United States; the bulk of summer tourists were ordinarily German and Austrian professors. Of late their number has grown less; instead we have regular caravans from America via Havre and Naples, and consisting largely of lay people. It cannot, unfortunately, be asserted that all these visitors distinguish themselves by their gentlemanly or ladylike deportment. Most of them visit Rome because it is part of their programme "to do the Pope;" and when they are admitted to an audience, some of the women appear in unbecoming gowns, while the men do not hesitate to face His Holiness in sportsmen's attire. That a goodly number of these sight-seeing parties are not unceremoniously expelled from the Vatican, is due solely to the kindness of Pius X. and the good nature of his chamberlain, Msgr. Bisleti.

Let me add here that clergymen are expected to wear the *vestis talaris* when they appear before the Supreme Pon-

tiff; hence every priest when coming to Rome ought to bring along his cassock.

5. President Roosevelt's tempestuous zeal in matter of the peace conference between Russia and Japan is not considered either in Vatican or in government circles as a pure emanation of benevolence. The opinions that are held and expressed on the matter do not, it is true, find their way into the newspapers; but they exercise greater influence on the movements which are made and planned on the chess-board of world-politics, than Washington politicians have any idea of.

A CRISIS IN FRATERNAL LIFE INSURANCE

The C. M. B. A., as our readers are aware, some time ago increased their assessment rates, because the old rates were insufficient and ruinous. A number of misguided members in Michigan got together and asked for an injunction to prevent the officers from carrying the new rates into operation. A permanent injunction has been granted by Judge Kinne at Ann Arbor, despite the fact that it was contested by the best legal talent for the Association, and we are informed on good authority that the decision of Judge Kinne is likely to be sustained by the Michigan Supreme Court. It is essentially as follows:

"It may be true that this high rate (the new rate) of insurance is essential and indispensable to the life and continued success of the Association, but I know of no principle of law whereby such facts justify the destruction of the contract right of Mr. Williams (the nominal plaintiff). This contract is sacred, and neither legislature nor corporation can injure or destroy it."

To use a slang phrase, the C. M. B. A. is decidedly "up against it." On the decision itself the Detroit *Evening News* (July 8th) says: "By applying the strict terms of the law of contracts to fraternal insurance, Judge Kinne places it within the power of the older members to destroy all such organizations. All fraternal insurance is passing through this crisis. Those associations which reorganize on a sustaining basis can survive for an indefinite period. Those which

refuse to do so or are restrained by their older members must collapse."

In Missouri, the crisis of fraternal life insurance is somewhat different in character, though equally serious. Justice Marshall of the Supreme Court has rendered an opinion that fraternal insurance societies with a reserve fund cannot take a member's money for a number of years and then, upon his failure to continue payment, shut him out of all insurance benefit. Whatever sum a man invests in insurance he is entitled to a return thereupon. Every day he lives, the company's risk decreases and the value of the policy to the company increases. In the case of a man of 42 years, insured for $5,000, in the Knights of Pythias, a fraternal insurance organization with a reserve fund, the regular payments had been made for six years, when default was made, the man dying six months after such default. The court holds that the net value of the policy was sufficient to pay the actual cost of $5,000 insurance of a man of 48, which the insured was at the time of default, for a further term of eleven years. The Knights of Pythias were condemned to pay the full amount of $5,000, with interest from the date of death.

Under this decision a man who insures is entitled to the real value of the policy under its terms of insurance and according to the gain of the company with the decrease of risk. If a man pays on a policy for only one year, and lives out that year, the policy has value which must be rendered to him by the company, or to his heirs in the event of his death.

Old line insurance is somewhat under a cloud, in some of its higher phases; but it is more business-like than fraternal insurance societies, which in the picturesque parlance of our friend Reedy of the St. Louis *Mirror*, are certain to "go bust" if the decision of Justices Kinne and Marshall be good law.

PARERGA AND PARALIPOMENA

An Anecdote of Pius X. The Rome correspondent of La Vérité Francaise (No. 4260 relates the following) delectable anecdote:

Bishop Giacci of Marsi recently, in a private audience with the Holy Father, related to him the case of a poor priest who had received two hundred francs as mass stipends but grew suddenly ill and was permanently disabled to say the masses. The money was expended for his support, and the poor priest, unable to acquit himself of his duty towards the donor, requested his bishop to apply to the Holy Father, in order that he might supply from the treasury of the Church the graces which the two hundred masses he could not say would otherwise have procured for the suffering souls. The Pope read the written request, wrote below it the words: "Remittatur prudentiae et conscientiae episcopi" (The matter is left to the prudence and conscience of the Bishop) and handed it back to Msgr. Giacci. "But," objected the latter, "I came expressly to Rome to request from you, Holy Father, for this poor priest the graces of the *Sanatoria*, and a dispensation from the duty of restitution."—"I see," answered the Pope, smiling, "you want to make me go to Purgatory alone; but I will not have it so; you shall have to go along." And he insisted on giving the requested permission so that the Bishop became corresponsible with himself.

The Italian Catholic in America.—Italian Catholics are flocking to our shores and they must be cared for spiritually by our priests and people until able to stand on their own feet, spiritually speaking. But why can't they take care of themselves, as other Catholics of other nationalities have done before them? Rev Thos. J. Lynch in the *Champlain Educator* (XXIV. 2) throws an interesting sidelight on this question. "There is an unjust feeling," he says, "that the Italian is not willing to sacrifice himself for his Church to do his share, as other Catholic races have done, to upbuild and support the Church in this country. The trouble with the Italian in this regard is that he never was called upon at home to do anything towards the support of Church or clergy. He is not like the Irish or the German, who suffered for faith and sacrificed themselves to keep it alive. The rich nobility and landed gentry, the monasteries, and, finally, the confiscating State, assumed all financial cares for him, and he was called upon for nothing. Here the Italians find themselves urged to do what they consider should not be asked of them, and they do not for the most part respond, because they do not

understand their obligations nor the necessity involved in the matter. Once they do realize what is required, they meet the exigencies of the situation, and it needs but a short time to see the rising generation, as American Catholics, do their share generously and willingly toward meeting the Church's claims upon them for school and church buildings. Until then the care of the Italian falls upon his fellow-Catholic. The guardians of the flock have sounded the alarm from the watchtowers and the children of the Italian race, the lambs, must be gathered in, if the ravening wolf in sheep's clothing, the hypocrite posing in dishonest garb and disguised ritual, is not to steal in and decimate the flock. Wherever a helping hand can be extended to these children, wherever they can be sheltered from evil influence and loss of faith, whenever it is in the power of any one to help them on to an honest livelihood, every Catholic citizen should be a missionary in himself."

The Automobile as the Farmer's Friend.—In *Collier's Weekly*, John Jacob Astor paints this charming picture of the auto and the farmer:

"The farmer whose horses have ploughed all day, and who, with his family, naturally needs recreation when work is done, will invoke his automobile that as a stationary engine may have been cutting feed, sawing wood, or what not, switch the motive power to the driving wheels, and with a joyful 'All aboard!' be off to the nearest town, though it may be miles away."

"Why of course!" ironically comments the Nashville *American*. "Strange that Reuben never thought of this. After he has ploughed all day, or raked the hay in the meadow gay from early morn till close of day, he can, instead of eating supper and going to bed, don his automobile clothes, or evening dress, jump into his Red Devil, White Destroyer or Blue Demon, and whirl away to the town or city where the beer flows freely and the mint julep sheds its fragrance on the air. Leaving his automobile with the hired man, who must be up at 3:30 next morning, he can enter his club and have a game of checkers or poker and discuss the political situation, or he can attend the soiree and trip the light fantastic, until midnight. This will give him time to get to bed before breakfast, after which he can return to the corn or the hay field, while the automobile can be attached to the family churn or grindstone or feed cutter, thus utilizing its power day and night."

Gratitude and Fame.—Our readers have learned from the daily papers how the remains of Paul Jones, who, if not the founder of our navy (as Mr Griffin has proved to a certainty in his *Researches*), was one of its earliest and greatest heroes,

were found and exhumed in Paris, translated to this country and put into a mausoleum. We buried what are thought to be the hero's bones, mantled his bier with silk flags, and gave him a guard of marines.

"During his career," observes the St. Louis *Republic*, "the most we ever did for him was to permit France to hang medals on him and Russia to hire him. We didn't even pay what we owed him for services or reimburse him for money out of pocket until he had been dead a decade or two. Congress hardly thanked him politely and never promoted him as he deserved."

Paul Jones must wonder at the nature of gratitude and the stuff that fame is made of. It is in reality the school-book, the publishers and the Fourth of July orators who have "rehabilitated" him. Finding what good material he and the Bonhomme Richard made for reading and illustration purposes, the publishers published him, and unable to be anything but banal, the orators orated about the man in the reader. They lumped him with Casabianca and Nelson and other good subjects. By and by we went over to hunt up his interesting remains. We found five coffins in a little nook somewhere and selected the only coffin that didn't have a label on it. This must be Jones. Then a number of people recognized his face. Surely this is Jones. Now he is in the private mausoleum where they laid him and tomorrow he will be once more forgotten. Of such are gratitude and fame.

BOOK REVIEWS AND LITERARY NOTES

The Pioneer Forecasters of Hurricanes. By the Rev. Walter M. Drum, S. J., Georgetown University. Published for the Observatory of Belen, Havana, Cuba. August, 1905. Pamphlet, 29 pages. No price given.

In this phamphlet Fr. Drum shows by facts and figures that the statement of certain newspapers, that the warnings of hurricanes introduced by the U. S. Weather Bureau in Havana shortly after our war with Spain, were a radical change, in which it was difficult to interest the Cuban people, is utterly false; that on the contrary, the Cubans had been, for thirty years previous, thankfully receiving Jesuit forecasts from the observatory of Belen,—forecasts which were even more accurate than those of our own weather bureau. The "pioneer forecasters" to whom Cuba and the whole world owes a debt, were Fathers Vines and Gangoiti of the Society of Jesus.

The Cenacle. Retreat of Ten Days Preparatory to the Coming of the Holy Spirit into Our Souls. Fifty Meditations on the Holy Spirit and on His Gifts. Collected in 1696 and Presented in this Form by the Discalced Carmelites for their Spiri-

tual Exercises. Translated from the French of the Abbé L. G., by the Carmelites of Boston. Boston: Carmelite Convent and Angel Guardian Press. 1905. 198 pages, white cloth binding with gilt cover design. (Price not marked.)

This book of meditations and prayers which has been used by the Carmelites of the United States for years in preparation for Pentecost and at other times, is here for the first time issued in English. It is to be hoped that the spiritual treasures which it contains will thus be brought within reach of many more pious souls. The translation is well done and the typographical make-up pleasing.

—We are glad to learn that the Rev. Joseph Rickaby, S. J., has in preparation an annotated translation of the "Summa Contra Gentiles' (commonly known as the 'Summa Philosophica') of St. Thomas Aquinas. It is to be published this fall in one large folio volume under the title: 'God and His Creatures.' B. Herder of St. Louis will have the American agency.

—We gladly welcome to our book-table each successive year Herder's 'Jahrbuch der Naturwissenschaften' (Year-Book of the Natural Sciences), far and away the most useful publication of its kind for the general public in any language. The issue for 1904-1905, just to hand, is the twentieth volume in the series, and like its predecessors, sums up briefly and lucidly the progress of physics, chemistry, astronomy, mathematical geography, meteorology, zoology, botany, mineralogy, geology, forestry, agriculture, medicine, physiology, ethnology, technology, industry, etc., etc. There is no discovery of any importance in any field of natural science, about which the reader can not find all essential information here. A number of the articles are illustrated. Price, bound in tasteful cloth binding. $2. net

—The School Society of St. Mary's, the oldest German parish in St. Louis, has commemorated its recent golden jubilee celebration by publishing in book form a historical sketch of the origin and activity of its praiseworthy organization. The "Deutscher St. Marien Schul-Verein"—such is its official title—was established in 1855 and has raised, during the half century of its existence, no less than $125.981, nearly all of which has been expended upon the parochial school of St. Mary's parish. Though it is not the declared object of the society to conduct a free school, circumstances have so shaped themselves in that part of the city in which St. Mary's is situated that the parish school could scarcely exist without the Verein's support, and by this support it is gradually becoming a free school. It is with gratification that we have added this illustrated souvenir to our collection of monographs on American Church history.

BOOKS RECEIVED

The Cenacle. Retreat of Ten Days Preparatory to the Coming of the Holy Spirit into Our Souls. Fifty Meditations on the Holy Spirit and on His Gifts, etc. Translated from the French of the Abbé L. G. by the Carmelites of Boston. Boston: Carmelite Convent and Angel Guardian Press. 1905.

Talks With Parents. By Rev D. V. Phalen. Halifax, N. S.: McAlpine Pub. Co. 1905. (Pamphlet.)

Kirchengeschichte und nicht Religionsgeschichte. Rede gehalten beim Antritt des Rektorates von Dr. Heinrich Schrörs, Professor der katholischen Theologie an der Universität Bonn. Freiburg und St. Louis: B. Herder 1905. Price 25 cents net.

Die Blutzeugen der letzten zwanzig Jahre Elisabeths. 1584—1603. Ein Beitrag zur Kirchengeschichte Englands. Von Joseph Spillmann, S. J. Mit Bildnis von Maria Stuart. Freiburg und St. Louis: B. Herder. 1905. Price $1.75 net.

Die Blutzeugen unter Jakob I., Karl I. und dem Commonwealth. 1603—1654. Ein Beitrag zur Kirchengeschichte Englands. Von Joseph Spillmann, S. J. Freiburg und St. Louis: B. Herder. 1905. Price $1.50 net.

Jahrbuch der Naturwissenschaften 1904—1905. Zwanzigster Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Max Wildermann. Mit 28 in den Text gedruckten Abbildungen. Mit einem Anhang: Generalregister über die Jahrgänge 1900—1905. Freiburg und St. Louis: B. Herder. 1905. Price $2. net.

Milizia Nuova dei Cattolici Italiani. Par Antonio Pavissich, S. J. Roma: Civiltà Cattolica. 1905. Price, L. 1.10.

Credo: or Stories Illustrative of The Apostles' Creed. By Mary Lape Fogg. Boston: Angel Guardian Press. 1905.

Matilda, Countess of Tuscany. By Mrs. Mary E. Huddy. St. Louis: B. Herder. 1905. Cloth, net, $3.25.

Catholicity and Progress in Ireland. By Rev. M. O'Riordan, D. Ph., D. D., D. C. L. St. Louis: B. Herder. 1905. Cloth, net, $1.75.

Oxford Conferences on Faith. (Summer Term, 1903.) By Fr. Vincent McNabb, O. P. St. Louis: B. Herder. 1905. Cloth, net, 90 cts.

The Resurrection of Christ: Is it a Fact? By Gideon W. B. Marsh. St. Louis: B. Herder. 1905. Cloth, net, 30 cts.

Health and Holiness. By Francis Thompson. With a Preface by the Rev. George Tyrrell, S. J., St. Louis: B. Herder. Cloth, net, 55 cts.

The Mystic Treasures of the Holy Mass. By Rev. Charles Coppens, S. J. St. Louis: B. Herder 1905. White Cloth, net, 50.

In Quest of Truth. By Robert Muenchgesang. St. Louis: B. Herder. 1905. Cloth, retail, 80 cts.

Life of St. Gerard Majella. By. V. Rev. J. Magnier, C. SS. R. St. Louis: B. Herder. 1905. Paper, 15 cts., doz. $1.35 net; full Cloth, 30 cts., doz. $2.70 net.

MARGINALIA

A few years ago, a meeting of a certain diocesan society was held in Venice. The Cardinal-Patriarch Sarto presided. Among other topics, the Catholic press was on the program. It was a subject of bitter complaint that, owing to lack of suppert, *La Difesa*, a sound Catholic newspaper, was eking out a miserable existence. At this the Patriarch arose and said: "It would be very sad if through want of means the *Difesa*, after so many years of stout battling for the good cause, would have to suspend. It would be highly painful to me, the Bishop of this Diocese, to have such a thing to happen during my administration. Under no circumstances shall I allow this to occur. And I sincerely hope that the Catholics of Venice will not permit a paper, so ably conducted und so ready in its defence of the Church, to be discontinued. I shall leave no means untried to keep the *Difesa* alive. And for this purpose I am prepared, if need be, to give away my pectoral cross, and even my cardinalitial robes. For I positively desire that the publication of the paper be continued." (From Wetzel, Die Lectüre, p. 311.)

The property which a certain kind of "ollas" (earthen jugs made by Indians) have of keeping water cool in summer time, is attributed to a quantity of very fine straw which the Indians—or rather their women, for it is the women that have to do this work—mix with the clay to prevent the cracking of their pottery during the process of drying it, and which disappears in the burning of the vessels, giving them the porosity which permits transudation and thereby causes the cooling of the liquid they contain. (See Soldiers of the Cross, by Archbishop Salpointe, p. 11).

The universal-language enthusiasts — we note from the *N. Y. Evening Post* — are displaying uncommon activity just now. Not content with the correspondence leagues, they are distributing grammars and report converts on every hand. Esperanto, in this field, seems to have pretty completely supplanted Volapük. Since two universal languages would interfere with each other at every turn, there was necessarily a struggle for existence, und we may assume that the fittest has survived. The superior simplicity of Esperanto may be shown by a comparison with an equivalent passage in Volapük. Take, for instance, the sentence: "Scientific books published in this language can be read by everybody in the original." In Esperanto this reads, "Libroj scienca publigata

en tiu ci lingvo povas esti legata de cie en origino"; in Volapük, "Buks nolavik pepubol in puk at kanoms pakapalon fa alim in ragid." As this is the sort of thing which these languages are really intended to be used for, it illustrates their sound—not to say their fury—much better than the soliloquy from Hamlet,

"Cu esti au ne esti—tiel staras,"

which an eager propagandist recently recited before a Brooklyn audience.

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We often see hideous idols which tourists have bought from Indians in the Southwest. They always remind us of a passage in Archbishop Salpointe's reminiscences (Soldiers of the Cross, p. 19), where he says that the hideous figures which the Indians of New Mexico make in pottery and which are bought as idols by the benign Eastern tourists, are not made for the Red Men's own use but for speculation only, and that experience proves that the uglier the objects the Indians succeed in producing, the better for the sale.

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A writer in the *Koelnische Volkszeitung* asserts that the alleged death cry of Julian the Apostate: "Thou hast conquered, Galilaean!" is apocryphal. Neither Ammianus, who was an eye witness, nor Gregory Nazianzen reports it. The Kirchenlexikon does not mention it and Herder's new Konversationslexikon says it is a later invention. So we suppose we shall have to stop using this pretty quotation.

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The recent Franciscan Tertiary Conference at Leeds is the occasion of the *Tablet's* remarking that while there has been an extraordinary upgrowth of interest of late years, even among non-Catholics, in the life and writings of St. Francis of Assisi, this interest has been mainly artistic and sentimental, rather than religious and social, and in this is entirely opposed to the spirit of the Poor Man of Assisi. For St. Francis was not only a mystic, but a great social reformer who devoted his life to combatting the very evils from which society is suffering today: love of luxury, gambling, class selfishness and disregard of the marriage tie. He did not rest at founding a preaching order for men and a contemplative order for women; he instituted his Third Order to draw into its ranks all the men and women who were willing to live for God in the world without any vows or breach of family ties. This Third Order did wonders in uplifting the moral life of nations during the Middle Ages. It is not doing so much today.

A little pamphlet issued by the Xavier Ephpheta Society of New York recites briefly but effectively the need of Catholic workers among the deaf mutes of our country. There are today more than 40,000 deaf mutes in the United States. But as there are scarcely ten priests who can communicate with them in their own language, and as Catholics take so little interest in the spiritual welfare of the deaf mutes who are their brethren, it is not surprising to learn, whoever among the 40,000 are Catholics are slowly drifting away from the Church.

A pamphlet recently issued from the U. S. Weather Bureau upon" Long-Range Forecasts" opens with the pertinent remark that "the proof of the forecast is in its verification," and continues by saying that meteorologists who have theories of their own, or who have tested those of others by recorded facts, obtain only negative results. Long-range forecasting subjected to scientific investigation is found to be curiously unjustified by fact. The popular notion that the moon influences the weather is also treated in this very interesting pamphlet and is given at least respectful overthrow. On the other hand, it is admitted that sun-spots may be associated with terrestrial phenomena; but planetary meteorology is one of the relics of astrology. The decided influence of ocean currents on climate is treated at length, particularly that of the Gulf Stream and the Japan Current (Kurosiwo); and the opinion is quoted from *Nature* that the next development of weather study will almost certainly be in the direction of international or world meteorology and its relation to the phenomena of sun-spots and terrestrial magnetism.

Archbishop Moeller of Cincinnati is reported to have said that "it will be much easier (in his Diocese) for a Catholic young lady to secure a dispensation to marry a non-Catholic young man, than it will be for a Catholic young man to obtain permission to marry a non-Catholic young lady, for the reason that a Catholic mother can train her children as Catholics, but the non-Catholic mother will scarcely be able to do this."

In Jacksonville there has been organized the Florida Help Supply Company, for the purpose of solving the vexed problem of securing servant girls for hotels and private homes by importing competent servant girls from Germany. The experiment will be watched with interest all over the country.

Prof. John B. Bury of Cambridge has published, through Macmillan & Co., a new 'Life of St. Patrick.' Professor Bury, according to the *Casket* (LIII, 32), finds no grounds at all for the supposition that St. Patrick either founded or advocated a separate Celtic Church, more or less in opposition to Rome. Instead he was a powerful agent in keeping Ireland united with the Holy See. The Cambridge professor agrees with Dr. Zimmer, that earlier missionaries had preceded St. Patrick, but he is thoroughly convinced that the German scholar is mistaken in identifying Patrick with Palladius.

Rev. Mr. Briggs, in an article in the *North American Review*, incidentally remarks that "a more thorough study of the Bible has shown that the Reformers were, all of them, greatly mistaken in their interpretations. Protestant theology has, for the most part, abandoned the high Augustinianism of the Reformers. The common doctrine of the present Protestant theologians would not be recognized by any of the Reformers."

According to the Boston *Republic* (XXV,27), the "Catholic University of America" is opening its doors to undergraduates simply because it is compelled to. If it would insist on remaining a purely post-graduate school, it would have to close its doors.

The *Sacred Heart Review* refuses to join in the enthusiasm shown by some other Catholic papers over the number of young men with Irish and Catholic names who are prominent in athletics in the big non-sectarian, i. e., Protestant colleges, "Why," it asks, "why are not these Cooneys and Doyles and O'Briens and McCarthys and Driscolls and Crowleys and Mahers and Donalys attending colleges of their own faith?"

According to the Wichita *Catholic Advance* (VI, 6), the "Elks" was originated as a society for theatrical people by an Irishman and ought-to-be-Catholic, but has since been taken under the wings of another secret organization and serves nicely as a recruiting office for deeper and deadlier doings. Our contemporary cautions Catholics generally to stay out of the Elks and similar societies. That is good advice, which does not lose one whit of its goodness and timeliness because the same *Catholic Advance* which gives it to its readers now, less than two years ago ridiculed the CATHOLIC FORTNIGHTLY REVIEW for attacking certain Catholics who had joined the Elks in Denver.

Archbishop Germain of Toulouse recently in a lecture suggested that Latin be substituted for Volapüek and Esperanto as the universal tongue. Our esteemed friend of the *Semaine Religieuse de Quèbec* refers to this as "an original idea." May we call his attention to the fact that it has been advocated in this REVIEW *importune opportune* for more than eleven years? Nor do we claim originality; Latin was the *Esperanto* of the Middle Ages, and it is a real pity that it has fallen into disuse.

The Catholic Normal School and Pio Nono College at St. Francis, Wis., which, in the words of Archbishop Messmer, has from its very beginning been "a bulwark of the true Church music," announces that it will henceforth have "a special course of Church music," in strict conformity with the orders and wishes of our Holy Father Pius X. Prospectus upon application to the Rector, Rev. M. J. Lochemes, St. Francis, Wis.

In the Mayence *Katholik* (No. 8) Ambrose Kienle, under the caption: "Which is the Proper Beginning of Holy Mass?" shows from the liturgical sources and the utterances of medieval authorities on sacred liturgy, that holy Mass, according to the original belief of Christians (which has left its traces in our present high Mass) began, not with the prayer of the celebrant at the foot of the altar, which is of more recent origin, but with the introit sung by the choir. This establishes the truly liturgical office of the choir in the celebration of the Mass.

According to the *Catholic Union and Times* (XXXIV, 13) the free parish school is making wonderful advance in New York City.

The *New World* never wearies of inveighing against the "inhuman landlords who discriminate against couples with children."—"Very clearly," thinks our contemporary, "with such people the dollar is far more than all humanity." It may be, and doubtless is with a good many of them. Others, however, less selfish, are compelled to discriminate, because the bringing-up of youth now-a-days is such that after a few months' occupancy of a flat or cottage by a family with numerous children, the money that has to be expended for repairing wantonly done damage, equals, naye, we are assured, sometimes even exceeds the total rent income. There are two sides to this question.

In accepting the invitation of President John B. Oelkers of Newark, to attend the golden jubilee convention of the Central Verein in Cincinnati, Msgr. Falconio, the Apostolic Delegate to this country, is reported to have said:

"I shall go most gladly. I have great respect for the German Catholics, both in Germany and America. They are our shining lights. Here they have been the founders and champions of the parochial schools. It would be a sad day for the parochial schools, and consequently for religion, if we did not have you German Catholics. God bless you!"

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A new edition of the Methodist hymn-book contains Kiplings "Recessional."

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"Good Catholics do more for the Church," observes the Cleveland *Universe* (No. 1619), "than good controversialists."

We hold no brief for the delectable tribe of "controversialist" but why should not a good controversialist be at the same time a good Catholic?

* * *

It is a long time since this REVIEW protested against the appellation "the Irish Joan of Arc," applied to Mrs. Maud Gonne-O'Brien. Nor did our protest escape criticism on the part of certain Irish-American newspapers. Now we read in one of them: "Let there be an end of calling Maud Gonne 'the Irish Joan of Arc.' The lady has secured a divorce from Major McBride and is, no doubt, duly happy. Joan of Arc never secured a divorce; she never married; and, were she alive to-day she would go to the stake again rather than into a divorce court."

* * *

In Chicago certain over-zealous Catholic women, imitating the example of the so-called "Daughters of the Faith," in New York, have organized a society which will ostracize all other Catholic women who serve wine at their tables. "During the warm weather," comments the *Catholic Citizen* (xxxv, 41), and for once we are inclined to agree with our Milwaukee contemporary—"it is not prudent to take these movements too seriously."

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The N. Y. *Freeman* asserts that the "Irish brogue"—the "brogue" actually spoken in Ireland, not the fabricated stuff of the British and American comic papers—is nothing more nor less than what was once correctly spoken English. Our contemporary gives several instances to prove this assertion.

The *Catholic Union and Times* (xxxiv, 19) reproduces one of Father Phelan's European letters to the *Western Watchman* with this caption: "Dr. Phelan Sees Things Not Visible to the Eye of the Ordinary Observer." The reason why some of those things are "not visible to the ordinary observer" is that they do not exist.

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The "Elks" recently held a convention in Buffalo, N. Y., and the *Catholic Union and Times* which gave them an editorial greeting (issue of July 3rd), said that "many of the leading members of the Elks are also in the K. of C." Our readers will remember that the same thing was recently noted in New Orleans. It is not surprising to those who are wont to look upon the "Knights of Columbus" as "Catholic Elks."

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The Catholic Summer School is gradually becoming what, according to repeated predictions made in this REVIEW, it is bound to become if it is to grow into a permanent institution—a Catholic vacation resort. "The idea of a delightful resort for refined Catholics has made headway among the directors of the so-called school," says the *Catholic Columbian* (xxx, 21). "They are giving up the notion of a university for a crowd enjoying the gay old summer time. Long may our charming vacation resort flourish. This paper would far prefer to learn that it had brought about fifty happy Catholic marriages than that it had led to the taking of a hundred degrees in all the sciences from conchology to astronomy." We knew it would come to this; but when we uttered our apprehensions eight or ten years ago in the heydey of the summer school movement, its enthusiastic advocates laughed us to scorn. The whirlgig of time brings its revenges.

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The Anti-Treating League, which is scarcely four years in existence, is spreading rapidly throughout Ireland. The rules of the organization as set forth in an address by the Rev J. J. Rossiter, which has been issued in pamphlet form, are very simple. One becomes a member on taking the following pledge: "I promise (1) neither to give nor to accept a treat, and (2) with the grace of God to be always strictly temperate myself."

We should like to see the League established and making headway, also in this country. The abuse of hospitality which it is intended to suppress, works havoc everywhere. Large numbers of people who enter a saloon without any intention of indulging to excess, come out intoxicated, simply owing to this vicious custom. It is probably responsible for at least one-half of the drunkenness which is wrecking homes.

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NEW FACTS IN BIBLE HISTORY

THE Boston *Transcript* has kindly furnished its readers with some "New Facts in Bible History," gathered, it would seem, from some of the chief essays submitted in a recent prize competition, and from the remarks made thereupon by the literary organ of a Congregational seminary.

"Catholics will be made aware of the fact," says the *Seminary Record* of Hartford Theological Seminary, "that the Douay Bible, which they now read freely in their homes, is not the same as that which was first issued in 1582 (N. T.) and 1609-10 (O. T.) It is the latest of several editions of that original, and bears but little more resemblance to its peculiar wording than does the King James version of the Protestant Bible (1611);—in fact, that the Douay editions have been progressively corrected after the model of the Authorized Version until the differences between this latest edition and the Authorized Version are reduced to a minimum."

"On the other hand, Protestants will learn that the Authorized Version itself and the latest versions—the English and the American revisions—have secured some of their best renderings from those which were characteristic of the Douay Bible, and in some passages might have given better renderings had they followed those adopted by the translators of the Catholic College at Douay."

This last statement will probably cause some little surprise in the minds of many readers. For there are many who are accustomed to regard the Rheimish or Douay version with little favor. And they will find some difficulty in believing that it could have had any influence on the language of the English authorized version. There can be no

doubt, however, that on this matter, at any rate, the *Record* does not speak without some warrant. This may be clearly seen from a remarkable passage in the preface to the English Revised New Testament. In the rules laid down for their guidance, King James's translators were bidden to follow the Bishops' Bible, as far as the truth of the original permitted. But they were to use certain other translations when they were nearer to the text—to wit, "Tindale's, Matthews', Coverdale's, Witchurch's, Geneva."

The first of these rules was carried out in practice: but the other was only partially followed by King James's translators. "The translators made much use of the Genevan Version. They do not, however appear to have frequently returned to the renderings of the other versions named in the rule, where those versions differed from the Bishops' Bible. On the other hand, their work shows evident traces of the influence of a version not specified in the rules, the Rheimish, made from the Latin Vulgate, but by scholars conversant with the Greek original."

This independent testimony to the high value of the old English Catholic version is certainly significant. For imitation, as we all know, is the sincerest form of flattery. And the fact that the translators of the English Bible had so many other available versions at hand shows that they were not merely moved by a natural desire to save themselves trouble. In their case the Rheimish version could have no other recommendation than its own merit, while on the other hand its influence was opposed by Protestant prejudice and by the authoritative rules laid down for their guidance.

The satisfaction which the Catholic reader may find in these facts is somewhat mitigated by what the writer says concerning the subsequent changes made in the Douay version. And if his other statement was calculated to cause surprise to Protestants, his history of our own Bible is likely to be received with incredulity, if not with indignation, by many Catholics. But here again it can be shown by unimpeachable testimony that the statement, however startling at first sight, is, to say the least, not wholly without foundation.

On this matter it will be enough to cite the weighty words of Cardinal Wiseman in his essay on "Catholic Ver-

sions of Scripture." "While, therefore, we are ready to commend the zeal and ability which have led to this publication [i.e., 'A New Version of the Four Gospels, by Dr. Lingard], we can not but regret that no one properly authorized, has yet been found to undertake such correction and improvements in our received version as would finally settle its text and save it from the repeated liberties which have been taken with it. To call it any longer the Douay or Rheimish version is an abuse of terms. It has been altered and modified till scarcely any verse remains as it was originally published; and so far as simplicity and energy of style are concerned, the changes are in general for the worse."

As the *Tablet* (from whose pages we condense these observations) recalls, the task of revision, on which Wiseman here insists, was at one time undertaken by the master hand of Cardinal Newman. For a moment it seemed that some one "properly qualified and properly authorized," had at length been found. But for some practical reasons the authorization was withdrawn, and Newman's labors were interrupted. It may be that in the existing conditions of English Catholicism at that time the proposal to provide a new official version was somewhat premature. But in any case it must be a matter of grave regret that Cardinal Newman was not encouraged to proceed with his task of translation. Sooner or later the practical difficulties that stood in the way must have disappeared, or some change in the state of Catholic literature and Biblical studies might furnish fresh motives for the issue of a new or revised translation.

Maybe the time is now at hand. But any committee of Catholic revisers must look in vain for a version in the musical English of Cardinal Newman

GREEK OPTIONAL—FOR WHOM? AND WHY?

The *Philadelphia Ledger* says, "the classical party in educational circles believe that the making of Greek optional will inevitably result in the rejection of the study."

The CATHOLIC FORTNIGHTLY REVIEW chooses to side with the "classical party." Making Greek optional seems to us but a stepping-stone to its final abandonment. Whether the

advocates of this optional movement are aware of its final result, we shall not decide; but we are strongly inclined to believe that their efforts tend to bring about a complete overthrow of this time-honored branch of study.

When any branch is made elective, it is made so for the convenience of those who may be expected to "elect" or choose it. Putting, then, Greek on the optional list, whom do we expect to choose it? Making Greek an optional branch at our colleges, where it has been compulsory thus far, is like telling a boy: "For our part, we no longer consider the knowledge of Greek as essential to a liberal education. But if *you* do, we shall give you an opportunity to acquire it." Now, what student may be expected to find in Greek an attraction which his teachers fail to perceive?

For whom, then, is Greek to be optional? What boy is going to choose it? Our future lawyers or doctors? But they can obtain their diplomas without Greek. Perhaps those who would enter the sacred ministry? But how many lads can tell at the outset what they are going to be? Are not vocations frequently settled somewhere near graduation time? Moreover, what of those lads who, having at first neglected Greek as being unnecessary for their intended professions of law or medicine, should after some time change their minds and desire to enter a theological seminary? How will they make up the deficiency? Who will teach them the elements of Greek? Are we to burden the seminary with this irksome task? This is out of question, nor would students of theology find the requisite leisure to attempt a mastery of Greek.

But, you will object, there are advantages gained by making Greek optional. For "the brighter boys who have a special talent will be glad to attend our Greek classes; and we all know that better results are achieved with a class of volunteers, than with one whose members study under compulsion."

This is all very well, but talent alone will not induce a boy to take up a special branch, unless he have at the same time a predilection for the study. Now, how many lads, think you, will foster a predilection for *optional* Greek? Greek is Greek, whether compulsory or elective, and the boy who, under the present system of compulsion, is on the

war-path with this study, will hardly fall in love with it when he is at liberty to fling it aside. This is certainly the rule, and the "bright" boy is no exception to it. Bright or dull, the average boy will turn his back on Hellas as soon as he can do so with a good conscience. The bright boy is influenced by his likes and dislikes, as well as the dull boy.

Making, therefore, due allowance for this lack of sympathy in our boys for the study of Greek, we may again ask; How many lads will pluck up sufficient courage to begin it with enthusiasm? How many will have the necessary grit to combat its ever increasing difficulties? How many will hold fast to their "elected" study through all the vicissitudes of a four or five years' course? Is not the prospect of having one's class dwindle down to paltry two or three enough to discourage any attempt at imparting a knowledge of Greek at all?

But, you may say, "there is no particular need for a student to finish his course in Greek. Those who cannot afford to attend Greek classes for four or five years, may do so for one or two years only, and yet derive some benefit from their attendance. Something very similar is done in our colleges at present in regard to the study of modern languages. Those who finish the entire course, acquire a certain fluency in speaking the language; if they give up after a year or two, they have at least learned the pronunciation, have mastered a *copia verborum*, and acquired some facility in interpreting the foreign tongue."

These are advantages, we grant, in the case of a modern language. But with Greek there is a difference, and this difference gives quite another aspect to the question. To have learned merely the pronunciation of French is in itself of some value; for French terms are frequently met with in our English readings. But how seldom are we brought face to face with a Greek term? Moreover French maxims and quotations are by no means uncommon in our literature of today, and a partial knowledge of the language will enable us to make out their meaning. Can the same be said with regard to Greek? To have spent a year or two in hurrying through a Greek primer, or some other "Greek-made-easy" book, may have given a boy some idea of the

existence of that language; but the practical value of so incomplete a course will necessarily be slight, and the superficial character it will naturally assume, will be of little or no service in the training of his mind or in the development of his aesthetic sense. Will such a prospect win many volunteers for this optional study? As the "classical party" correctly surmise, we fear, the inevitable result will be a complete rejection of Greek.

We may be here allowed to ask what will seem an impertinent question. Why it is that some people now-a-days desire to have Greek made optional? Is it really from a conviction of its uselessness? Or is it perhaps from a sense of a too superficial knowledge of Greek on their own part and from their consequent sense of incompetence to teach it well? But if we don't know enough Greek to teach it properly and profitably, what logic can warrant us to put it on the optional list? Does an optional branch require a less trained master? Besides, if we are haunted by that troublesome sense of incompetence, and would be rid of it, we need but to settle down and—study Greek! Again if our teachers are none too deeply read in the lore of Hellas, now that Greek is a compulsory study; how much or how little would they know of it once it were made an elective branch? If they now plead ignorance of Greek, how can they then presume to teach those chosen few, those "bright boys" who are expected to take a private course of Greek the moment it is dropped to the level of an optional branch? Of course, if Greek as a compulsory study were abolished today, we should, no doubt, for some time to come, have a sufficient number of persons qualified, and perhaps willing, to conduct a Greek class. But the time will come when the present generation of teachers will have passed away, and the rising generation is called upon to take their places. Where shall the men then be found who will be able to teach what they have not studied themselves?

We have enumerated but a few of the points which educators will have to consider before taking a decisive step in this matter. Unless Greek is to be abolished entirely, to be followed sooner or later by Latin; unless our time-honored system of classical education is to be supplanted by something more "modern," more "practical", more in accord-

ance with the "get-rich-quick" spirit of today: it will be well to reflect on the results of present changes. To relegate Greek to the optional category will be one step forward to its gradual abandonment, and succeeding generations may continue the "reform" their fathers so unwisely began.

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AMERICAN FREEMASONRY AND JEHOVAH

WE promised in our last paper to show that Lanci's theory on Jehovah, as expounded by Mr. Mackey in his Encyclopedia of Freemasonry and his Masonic Symbolism, is as baseless as it is insincere.

Lanci, our readers will remember, applied the kabbalistic mode to the tetragrammaton and found that *ih-oh*, being read backwards, makes *ho-hi*. But in Hebrew *ho* is the masculine pronoun, equivalent to the English he; and *hi* is the feminine pronoun, equivalent to our she; and therefore the word *ho–hi* literally translated, is equivalent to the English coumpound he–she. That is to say, the ineffable name of God in Hebrew, being read kabbalistically, includes within itself the male and female principle, the generative and prolific element of creation, and here we have again the widely spread symbolism of the phallus and the cteis, the lingam and the yoni, or their equivalent, the point within the circle, and another pregnant proof of the connections between Freemasonry and the ancient mysteries. (Masonic Symbolism, pp. 188 sq.)

Lanci reads Jehovah kabbalistically. And what is this, pray? It is to read a word backwards. Who in his senses ever pretended that a word meant the same, whether read forwards or backwards? It may happen in an exceptional case; but precisely because an exceptional case, it is beside the rule. "Able was I ere I saw Elba," will read in English either way; can we therefore logically conclude that every English sentence will do the same? To read Jehovah backwards and hold that it is the same as to read Jehovah forwards, is to assume what calls for most stringent proof. If the principle will hold in the Hebrew, what prevents its holding in English or any other language? I find the word *rat*. I read it kabbalistically. It becomes *tar*. Ah! I exclaim,

I have made a great discovery. I am rivalling the great Lanci. *Rat* should be pronounced *tar*. A rat is tar and tar is a rat. But rats live. *Live*, I exclaim, What is *live*? I must read it backwards to find out its meaning and pronunciation. Read kabbalistically, *live* is *evil*. Wonderful! Guard well my secret. I feel as big as Lanci and Gliddon put together. "Live rat" is "evil tar." Profound! I must not stop here. I have the key to all mysteries. I shall rise above all creation and seek the essence of its creator. He is called God. To find the meaning and pronunciation of the word, I must read it backwards. *God* is *dog*. Kabbalistically I have the essence of the divinity. God and dog are kabbalistically the same. But a dog is he-she. Therefore the divinity is He-She—*quod erat demonstrandum*. I am as big as Lanci, Gliddon, and Mackey combined. I have the omnific, all-creating, all-producing, ineffable word dog, the symbol of the generative and prolific powers of nature.

Do not be squeamish. There is undoubtedly nothing objectionable on the score of orthodoxy in my theory, if we do not take God in its ordinary and colloquial signification, but in the purely philosophical sense in which it simply signifies a manifestation of power. Bosh! And thus Masons treat Jehovah and pretend they revere the Bible!

Will my readers pardon a digression while I present them with a few tidbits from the Kabbala, that they may better appreciate its profound authors? The Kabbala taught the transmigration of souls. Let us be warned in time by these sages so revered by Masonry. Here is a sample.

"The sages of truth have written, "He that does not wash his hands before eating, as the Rabbis of blessed memory have ordained, will be transmigrated into a cataract, where he will have no rest, even as a murderer, who is also transmigrated into water." (Universal Classic Library. Hebraic Literature: The Kabbala, p. 276.)

Shun your fate, all ye unwashed. Sit not down to table with unlaved hands, lest ye share the fate of murderers and be transmigrated into Niagara or some kindred rolling flood!

"Eating meat after cheese," we are told, "or cheese after meat, is a very serious sin; and it is stated in the Zohar, section Misphatim, that upon him who is without scruple in this regard, an evil spirit will rest for forty days; his soul

will be from the spirit which has no holiness." (Ibidem, p. 280.)

The following is equally profound and practical: "One should trim his finger-nails every Friday, never on Thursday, otherwise the nails will commence growing on the following Sabbath. He should pare the nails of the left hand first, beginning with the fourth finger and ending with the thumb; and then he should pare the nails of the right hand beginning with the thumb and ending with the fourth finger; he should not vary the following order: 4th, 2nd, 5th, 3rd, 1st, of the left hand; then the 1st, 3rd, 5th, 2nd, 4th of the right hand. Never pare two (contiguous) fingers one after the other, for it is dangerous and it also impairs the memory. The reason and mystery about the order for paring the nails are well known to the expert." (Ibidem, pp. 282, 283.)

If any of my readers have suffered impairment of memory, they now know the cause. What splendid memories would they have had, had they been instructed sooner in kabbalistic mysteries and avoided paring the nails of two contiguous fingers! Kabbalistic doctrines are certainly poor sponsors for kabbalistic methods; or rather, products as they are of the same minds, we need not be astonished to find equal frivolity in both. We shall need more than their authority to justify us in reading words backwards, in order to find out their true meaning and pronunciation: an operation as absurd as turning a man inside out to judge of his personal appearance.

But even in this unjustifiable scheme Lanci and his admirers are not honest. The Hebrew pronouns are not as he writes them. Reference to Gesenius will show this. There are three letters in each pronoun, not two; and both pronouns taken together (the Hebrew eqivalents for *he* and *she*) give us a hexagrammaton or six-lettered word not a tetragrammaton or word of four letters; unless by some kabbalistic process, twice three make four. Neither can Lanci defend himself by differing with Gesenius and holding that the aleph is totally silent at the end of the two prononuns. This in no sense alters the case. The aleph is as much a part of the word as any other letter, and can no more be dropped at pleasure than the silent *a* in English; else by the new

process we could convert hate into hat, twine into twin, pate into Pat and time into Tim.

But there is another observation to be made. The word Jehovah is taken from the Pentateuch. Now Gesenius tells us in his grammar (p. 73) that but one form of the pronoun was used in the Pentateuch, the masculine, which, being "of common gender in the Pentateuch, is also used for she." The punctuation gives it the appropriate pointing of the female form. We can not discuss this question in detail, because we have no Hebrew characters in our fonts. But whoever will go into it will find that, tested by Gesenius, Lanci with his curious discovery is an arrant impostor, since the same form, *hua*, was used as a pronoun common to both genders, he and she were expressd by one word. By no process of conversion can you ever twist it into *ho-hi*, the equivalent of Jehovah, the he-she of Masonry, which has no other foundation in fact than the imagination of Lanci.—

Jehovah, we were told, is "the most significant word in Masonry and the basis of its dogma and mysteries." Mr. Mackey has taught us what it means. We know the process by which it was obtained. And what we have learned in this paper from unimpeachable Masonic sources more than justifies all we have said previously of the Masonic use of the Bible.

Our next paper will deal with "Masonry and the Human Soul." The following one with "Masonic Morality," the next with "Masonic Benevolence," and the last of the series with the "Unity of Masonry" and the conclusions flowing from this somewhat lengthy but timely 'Study in Freemasonry,' which, in response to many requests, we intend to get out in book form after it has run its course in the CATHOLIC FORTNIGHTLY REVIEW.

PARERGA AND PARALIPOMENA

The Devotion to the Sacred Heart.—From the *Catholic World's* review of Father Noldin's 'The Devotion to the Sacred Heart' (translated by Rev. W. H. Kent, O. S. C.—New York, Benziger Brothers) we condense the following interesting passages (No. 483, pp. 396-7):

The booklet contains both a history of the cultus and observations upon its theological and ascetical importance. We learn that for a long time the new devotion met with intense opposition from many bishops and theologians, and even Rome itself. When a petition was laid before the Congregation of Rites, asking that a mass and office of the Sacred Heart be permitted, the Congregation gave the matter long and earnest deliberation. The objector on the occasion was Cardinal Lambertini, afterward Benedict XIV., perhaps the greatest scholar that ever sat in St. Peter's chair.

The outcome of the examination was that the Congregation refused. The grounds of their action seem to have been that the devotion was new, that it would unwarrantably increase the number of feast days, and that the theology of the worship of Christ's physical heart was obscure and uncertain. Soon after the devotion became recognized and began its extraordinary growth, which is still undiminished.

Father Noldin bids us remember that the devotion, intrinsically, is independent of Margaret Mary's revelations. Even if one should regard those revelations as delusions, the devotion would still be intact, inasmuch as it is based upon the Church's approval.

We must confess to a little astonishment at Father Noldin's treatment of the Twelfth Promise. He not only gives no exposition of it, but positively excludes it from his book. It will be recalled that the Twelfth Promise alleged to have been made to Margaret Mary, was to the effect that the grace of final perseverance would infallibly attend the "making of the Nine First Fridays." Recently this promise has been vigorously attacked and valiantly defended. The opponents of it maintain that it is a late addition, not included in the original promises at all, and that moreover, as it is currently explained, it is exceedingly hard to reconcile with the Council of Trent. Consequently we looked with a good deal of interest to this work of a great theologian for light on the dispute. The matter, however, is not mentioned in Father Noldin's pages, and what is more remarkable, he gives the Twelfth Promise thus: "Proclaim this, and let it be published throughout the world. I will assign no measure and no limit to the gifts and graces which I will bestow on all who seek them in My heart."

Yellow Newspaper Art.—There is a sharp contest between two or three of the St. Louis dailies—and apparently also between several Chicago papers not generally accounted "yellow"—to determine which one can print the most pictures of men and women, mostly women. Let a women do anything that a modest and refined lady would never do, and there will be a neck-and-neck race between the daily papers for her picture. And these pictures are getting more suggestive from month to month. "The *Republic's* Sunday picture of the Girl Fastening the Garters Before Lacing"—says the *Mirror* (XV, 23) of one of them, and the criticism applies to several others in St. Louis and other large cities—"is a very elevating effort in newspaper art. Rarely have we seen a prettier study of the short chemise, or a more delicious representation of the scapular field for the employment of pink ribbon. The little work of art, with the lady 'fastening the garter before lacing' the corset is enhanced in suggestive value by posing her before a cheval glass. The picture would serve admirably for an illustration of a novel ultra-Parisian by Octave Mirbeau or Pierre Louys. When it comes to pictorial exploitation of the beauties of which the chariest maid is prodigal enough if she unveil them to the moon, the St. Louis *Republic* is easily first among all great newspapers."

A Powerful Argument Against the Spiritistic Theory is offered by the Proceedings of the Society for Psychical Research.

The first case is that of the late Stainton-Moses, one of the best and most trustworthy of English mediums, who to the very end of his life was an ardent defender and propagator of the Spiritistic creed and theory, and of whom a communication establishing identity might certainly be expected, seeing that he must have been aware of this the weakest link in the Spiritistic chain of reasoning. Mr. Stainton-Moses had, in the course of his life, received a series of very striking automatic communications declared to emanate from some of the higher spirits inhabiting the other world, and these communications had had a revolutionizing effect upon his religious ideas and beliefs. The chief authors of these automatic messages had invariably designated themselves "Imperator," "Rector," and "Doctor." Before his death, however, Mr. Moses had obtained the supposed real earth-names of these intelligences, and had communicated them to his friend the late Mr. Myers only. After Stainton-Moses' death, therefore, Mr. Myers' was the only mind in the world holding these names. Mr. Myers was in England, when strong evidence was received that Mr. Moses was communicating through the mediumship of Mrs. Piper in America. He was invited to disclose the real names of the three high intelligences, and thus to establish his own identity. The

proposal was accepted, and after a good deal of shuffling and delay, three names were given and cabled to England, but neither of these was found to correspond with those disclosed to Mr. Myers by Stainton-Moses during his lifetime.

The second case is one of more recent occurrence, and has, it seems, caused very keen disappointment in psychical circles. The account is given in the monthly *Journal of the Society for Psychical Research*, January, 1905. On December 13, 1904, Sir Oliver Lodge invited the members of the Council and a few other members of the Society to witness the opening of a sealed envelope which had been sent to him by Mr. Myers in 1901, in the hope that after his death its contents might be given by communication through some medium. Sir O. Lodge had deposited this envelope in a bank in Birmingham. A lady medium had received messages and indications bearing upon the matter. Reference to the posthumous note, at first vague, had gradually developed into what seemed to be a clear and definite statement of what was contained in Sir Oliver Lodge's envelope. One passage being found to correspond with a statement in Mr. Myers' book, and the reference to the envelope purporting to come from Mr. Myers himself, it was felt to be time to open the envelope, and to verify or to disprove the agreement. But here too there was found to be no resemblance between its actual contents and what was alleged by the script to be contained in it.

In view of the claim which these spirit intelligences make, and of the importance which they attach to their mission and their disclosures, this failure under real test conditions to clearly establish identity, constitutes a powerful argument against the Spiritistic theory.

The Early Plans to Found a New Germany in the United States, which were the subject of a paper in No. 6 of the current volume of the CATHOLIC FORTNIGHTLY REVIEW, took definite shape in 1835, when, according to Reuben Gold Thwaites in 'Stories of the Badger State,' p. 234, "there was formed in New York a society called 'Germania,' which was to induce enough Germans to settle in some one of the American States to be able to gain control of it and make it a German State, with German life and manners, with German schools, literature, and art, with German courts and assemblies, and with German as the official language. A great deal of discussion followed, as to which State should be chosen; some preferred Texas, and others Oregon, but most of the members wished some State in what was then called the Northwest, between the Great Lakes and the Mississippi River. The society disbanded without result; but the agitation to which it gave rise was continued throughout many years on both sides of

the ocean." It seems that Wisconsin derived most of the benefit from the advertising given to this plan. "Wisconsin," says Mr. Thwaites (ibid. p. 225), "was strongly favored by most of the German writers on immigration, especially about the time that it became prominent through being admitted to the Union (1848). Nothing came of all this agitation for a German State, except the very wide advertising which Wisconsin obtained in Germany, as a State admirably suited for Germans, in soil, climate, liberal constitution, and low prices for lands, and as possessing social attractions for them, because it had early obtained an unusually large German population."

To-day about seventeen per cent of the population of Wisconsin is German-born.

Ecclesiastical Yearbooks.—There are three ecclesiastical yearbooks edited in Rome: The official Gerarchia Cattolica, the Annuario Ecclesiastico of the Palotine Fathers, and Msgr. Battandier's Annuaire Pontificale Catholique.

All three have their good features, though, as a well-informed writer in No. 447 of the Cologne *Volkszeitung* shows, none of them is without more or less serious blemishes.

The Gerarchia, since the accession of the present gloriously reigning Pontiff, has improved both in typographical appearance and accuracy of contents. But despite its copious and generally accurate indices, recently added, it requires an intimate knowledge of its complex arrangement to use it readily for reference.

The Annuario Ecclesiastico, each edition of which comprises a thousand or more pages in very small print, is the only reliable source which we have for detailed information regarding the bishoprics and prelatures of Italy. Its foreign statistics, etc., are unfortunately not altogether reliable. Valuable features of this publication are the list of pontifical audiences granted during the past year, the encyclicals and letters of the Pope, and the consistory reports.

Battandier's Annuaire Pontificale Catholique is an illustrated French year-book now in its eighth volume, which differs from the two already mentioned in that it prints a number of illustrated essays on ecclesiastical topics of current interest. It may therefore be called a general church calendar, and its historical value exceeds that of the Annuario, and even that of the Gerarchia. Among the papers in the current number we mention one on the history of devotional medals from the early days of Christianity, and one on the popes of the ninth century.

The Gerarchia and the Annuario are published in Rome and sell at five lire per copy. The Annuaire is printed in Paris and costs 4.10 francs.

One Excuse for Catholic Young Men Going to Non-Catholic Colleges, which is offered, is this: that "if their religion is worth anything, they will not lose it." The esteemed *Casket* of Antigonish (LIII, 22) effectively disposes of this argument as follows:

"Such an argument was once presented to Henry Parr Liddon, when he was pleading that the religious character of Oxford should be maintained. 'Is not this manifestly a confession,' he was asked, 'that religious truth needs a special protection for its existence?' To which question he replied: 'Speaking absolutely, we know that religious truth can take good care of itself, or rather that, in history, in the long run, God will take very good care of it because it is His Truth. But in the concrete and particular case of young men living together, tempted to every sort of moral mischief, and eager to get rid in their worst moments of the sanctions and control of religion, it is no disparagement to religious truth to say that it does need protection....To treat Oxford undergraduates as in all respects men, appears to me the greatest mistake.' The patrons of 'the other idea are, consciously or unconsciously, believers in the survival of the fittest.' If they see a Catholic young man make shipwreck of faith or morals in a non-Catholic university, they conclude that he was a wretched weakling who would have never done the Church credit anyhow. But what about his individual soul? Christ our Lord thought it worth saving at an infinite cost, and shall we look on its loss as a matter of small account?"

Our Godless Public Schools.— Professor Wilbur S. Jackman, of Chicago University's School of Education, recently wrote in the *Educational Review* of Columbia College:

"It is the mission of scientific education to free the human mind as early as possible from the thrall of superstition and from the domination of the fancies of myth and miracles. There is one thing in the old religion that has been considered essential, that in the new will be secondary. It is belief in God. The old religion rested upon a belief in the supernatural of which, according to all rules and evidence and facts, we have no evidence whatever. The new will rest upon the natural. To the great and so far unknown hereafter, it will give but little heed."

"To ignore God in the schools is bad enough"—comments the *Casket* (LIII, 27);—"but Mr. Jackman's programme means something more; it is an open declaration of war against Christianity. Parents who send their children to public schools may, for aught they know, be putting them into the hands of men and women who share the views thus endorsed by two great universities. Religious tests for teachers can have no place under a system of education which

calls itself undenominational. Denominational schools are the only ones in which a parent can feel sure that his children will not be taught, either by direct statement or by inuendo, that the Resurrection of Christ, the cornerstone of Christian belief, is a myth."

Wy Purcell Did Not Publish Cardinal Manning's Memorandum Against the Jesuits.— In a letter to the *Tablet*, Mr. Edwin de Lisle says that the late Mr. Purcell in his sensational life of the great Cardinal, suppressed Manning's memorandum against the Jesuits only because he was entreated, nay commanded to do so by Cardinal Vaughan, who feared that in the then critical condition of affairs in France, the publication of this document might start the wholesale expulsion of the religious teaching orders from France and end in the separation of State and Church. These things having meanwhile all come to pass, it is pleasing to learn that in Father Kent's forthcoming 'Life' there will be no suppressions, and even this memorandum will be published *quantum valeat.* We say it is pleasing to learn this; for we entirely agree with Mr. de Lisle, when he says in the life of his father ('Life and Letters of A. P. de Lisle,' p. 90): "Such a document ought, in justice to both the Cardinal and the Society of Jesus, to have been published *in extenso*, or never to have been even alluded to. In the interests of truth, justice, and charity, it is to be hoped that, good or bad, right or wrong, Cardinal Manning's views will eventually see the daylight, lest the microbes of calumny and suspicion continue to breed in the darkness of an unwarranted silence."

In the Footsteps of the Padres.—Indian Commisioner Leupp, in a talk to a body of Protestant ministers recently in San Francisco, mildly disapproved the methods pursued by the United States government in educating the Indians. The *Monitor* (LX, 13) sums up his remarks thus:

"Any device to turn the red man into something ethnologically different from what nature made him, by a course of purely mental culture, is bound to fail. It overlooks and ignores essential characteristics, which no merely intellectual training can eliminate or even radically influence. Mr. Leupp very wisely suggested as the most practical mode of procedure in this work, the cultivation of the Indian along lines of agriculture and industrial instruction and improvement. Teach him to labor and to live by his industry, as the foundation of his future as a civilized being."

"The Catholic missionary fathers" comments our esteemed contemporary, "who labored among the American tribesmen in early stages of the European invasion of this continent, understood these things perfectly. They avoided

the mistake of assuming that store clothes and a smattering of their own tongue were sufficient to transform the savage. They were content to impart to the Indian an elementary knowledge of civilized ways and means, and to leave all the rest to time and circumstances. They taught him how to cultivate the land and to subsist on the fruits of his toil. In addition to this, by word and example, they gradually induced him to conform to the essential requirements of Christian and civilized existence, without rudely interfering with the innocent prejudices and customs of race or tribe. They undertook no forced growth in such matters, but trusted the ultimate fruition of their efforts to the natural working out of the logical processes of development. Commissioner Leupp seems to have borrowed a leaf from the experience of the only permanently successful civilizers of the aborigines, the Spanish friars of both Americas. At any rate, he advocates a return to the methods employed by them, for the social and material salvation of the surviving remnants of the race. It is well. For after a century of costly and futile endeavor, the red man, under government patronage, is no farther along on the road to civilization today than were his ancestors two and three hundred years ago."

A Sidelight on Public School Education.—We read in the *Independent* (No. 2948), than whom our public State school system has not in all the world a more ardent admirer:

"Seventeen boys who had been leaders in the public school strikes [in Chicago] were committed to correctional institutions. It is asserted in Chicago that the school strikers were encouraged by some of their teachers, whose organization or union is affiliated with the Federation of Labor. The Federation adopted resolutions declaring that it would stand by the children who went on strike; that 'if necessary for their vindication' it would withdraw all of the union members' children 'from the corporation-controlled schools,' and that it would appeal to the Supreme Court for the liberty 'of the highest type of childhood to-day.' "

American Ministers to the Holy See.—A reader recently found it stated in a review of 'The Letters of a Diplomat to His Wife,' that "Mme. Waddington's brother was the last minister sent by the United States to the Pope." He doubted the statement and sent it to the *Nation* for verification. He got the following information, which will be new and interesting even to many Catholics:

Rufus King was the American minister to Rome referred to. He withdrew from his post in 1867 and resigned in 1868. After the absorption of the Papal States by Italy in 1871, there was no diplomatic connection with the See of Rome on the part of the United States. It began in 1848 with J.

L. Martin of North Carolina chargé d'affaires. Lewis Cass, jr., of Michigan was the first minister resident, in 1857. See p. 609 of Lanman's 'Biographical Annals.'

One of the Specific Missions of the "Knights of Columbus" apparently is to play practical jokes upon each other and then get them into the public press. Thus we read in a recent issue of the *Church Progress* (XXVIII, 12):

"A jolly party of twelve valorous Knights, the cream of the K. C. Baseball League of Chicago, left that city on Monday night to show the local Knights a trick or two about the national game and other matters. Everything went well until the Main street station was reached in St. Louis. Here the train was boarded by L. J. Kiley, president of the local league, and Harry G. Whalen and James A. McKeown. While Kiley fraternized with the visitors Whalen and McKeown were preparing an awful jolt for them, which almost sent some home for a funeral. Divesting themselves of coats and vests they proceeded to 'wash up' as regular travelers previous to alighting at Union Station. After leaving the compartment McKeown suddenly discovered that he lost a diamond ring (which he had borrowed for the occasion from Whalen). Frank O'Rourke, of Chicago, who was in on the joke, admitted that he found a ring, but McKeown's description of it did not tally, and Frank refused to give it up. Words passed and a fake fight between the three followed, in which the Chicago boys assisted their companion and which threw the other passengers of the car into a panic. The fighting continued until the train pulled into the Union Station sheds, where, at the connivance of Police Commissioner Hanlon, Chief of Police Kiley, and Chief of Detectives Desmond, it was met by a squad of police, under Lieut. Frank McKenna, and the whole party placed under arrest. They were piled into the patrol wagon and driven to the Four Courts. After being 'sweated' by Chief Desmond, they were marched into the office of Chief Kiley, who introduced them to their bondsman, Police Commissioner Hanlon, who explained to them that it was all a joke. It is impossible to describe the relief which the announcement brought. The party then adjourned to the twelfth street entrance to the building and were photographed, after which all adjourned to the Missouri Athletic Club for breakfast and where they were guests during their stay in the city."

Paul Jones' Spurious Relics.—In the *Independent* (No. 2956) Mr. Park Benjamin calls attention to the fact that the relics of Paul Jones, recently brought to this country, are probably spurious. Jones himself says he was wounded, whereas the most minute examination of the body of the gentleman which our fleet brought to this country, failed to detect any scars.

"Of course in patriotic osteolatry, as in religious, such unfortunate questions are liable at any time to rise," comments the *Independent* (No. 2957); "but it is certainly regrettable that so much money and trouble should have been expended with so dubious a result. Four cruisers of the North Atlantic fleet have been taken from their regular duties and sent on a voyage of 6,000 miles at a cost of $30,000 to $50,000 to bring to America what may after all be only a dead Frenchman. Mr. Porter has devoted a large amount of his valuable time to sorting over bones in the Parisian cemeteries, adding the duties of coroner to those of ambassador without any increase in his salary and at considerable personal expense."

But nevertheless, our contemporary thinks, the presence at Annapolis of the remains of Commodore Jones, or whoever the gentleman is, will be a great object lesson to American youth, as, indeed, others have said before. "It will teach them that if they in their turn become naval heroes, they, too, will not be allowed to rest in peace in their graves, but will be liable to be dug up and Bertilloned like a criminal and transported to another continent whenever larger appropriations are needed for the navy."

Modern Irishmen and the Ancient Keltic Tongue.—"It is surprising to note," writes a friend of ours traveling in Ireland, "what little interest some of the most educated and patriotic Irishmen evince in the revival, so dear to the heart of the CATHOLIC FORTNIGHTLY REVIEW, of their ancient Keltic mother tongue. I am utterly unable to account for this to me singular phenomenon."

One of the reasons probably lies in the utilitarianism and the disregard for historical traditions that characterize the Irish people of to-day.

When Charles Gavan Duffy, in 1842, started the *Dublin Nation*, one of his chief endeavors was to recall to the Irish nation its ancient glories and to induce it to revive its decaying mother tongue. But he found little sympathy among his countrymen; even on the part of him who is so justly called "the incarnation of the Irish race."

"With this object" [of the *Nation*], says his latest biographer, "O'Connell had no sympathy, and nothing, perhaps, illustrates more clearly his narrow conception of the idea of nationality. He was asked once whether the use of the Irish language was diminishing among the peasantry. 'Yes,' he answered, 'and I am sufficiently utilitarian not to regret its gradual abandonment.' In fact, he desired to see but one language spoken throughout the world. 'A diversity of tongues is no benefit,' he said. 'It was first imposed on mankind as a curse at the building of Babel. It would be of vast advantage to mankind if all the inhabitants of the

earth spoke the same language. Therefore, although the Irish tongue is connected with many recollections that twine around the hearts of Irishmen, yet the superior utility of the English tongue, as the medium of all modern communication, is so great that I can witness without a sigh the gradual disuse of the Irish.' For O'Connell the past was dead —gone beyond recovery, he was thankful to think; and when he referred to it, it was only to call up hideous memories." (Michael MacDonagh, 'The Life of Daniel O'Connell.' 1903. Page 298.)

This passage throws a sidelight upon the antipathy many Irishmen in this, the most utilitarian of all countries have shown and still show against the attempted perpetuation, on the part of non-English speaking nationalities, of their respective mother tongues.

Do the Jesuits Teach that the End Justifies the Means?— Even the *Literary Digest* has condescended (No. 799) to notice the fact that the notorious ex-Jesuit Hoensbroech lost his case against Rev. G. Dasbach. "Two years ago," says our contemporary, "a German priest, the Rev. G. Dasbach, offered a reward of 2,000 florins to any one who should prove that the Jesuits taught the doctrine that 'the end justifies the means.' Count Hoensbroech, an ex-Jesuit, published a brochure, in which he claimed to furnish the proof demanded. The Count sued the priest for the reward, and the case came by appeal before the Supreme Court of the Rhine Province in Cologne. The court has recently decided that Count Hoensbroech failed to prove his point and is not entitled to the reward."

Meanwhile a Protestant professor of the University of Tübingen, Dr. Ohr, has published a remarkable article on the question in the radical Socialist *Frankfurter Zeitung*. After carefully reviewing the decision of the Cologne court *in re* Hoensbroech vs. Dasbach, he arrives at the conclusion that it is absolutely correct and just. "Hoensbroech," he concludes, "has produced everything he could find in the literature of the Jesuits to support his thesis. And certainly no man was in a better position to know this literature thoroughly than he, the ex-Jesuit. We can therefore say that he has adduced everything there is in the writings of the members of the Society which might possibly be invoked in favor of his contention. And if his citations do not prove his contention, we have a right to conclude that the maxim, that the end justifies the means, does not exist in the writings of the Jesuits. In a word: the Jesuits have never taught that the end justifies the means . . . The case has also shown that the weapons chosen by the anti-clericals are not always fair."

The "Physical Culture Fad."—The pace that was started some five or six years ago in popular physical culture seemed altogether too hot for humanity to keep up. Yet the supply of physical culture books, magazines, and syndicate newspaper articles shows no falling off. They must be bought and read by somebody, or they would not be published. But, in all frankness, it is remarkable that this mass of literature should gain any color of novelty. Dumb-bells and Indian clubs go back, no one knows how far. Turnvereine came to this country about as soon as Germans did. The nations of antiquity were no ignoramuses in the matter of physical training. Yet when the sluice was opened some time in the late nineties there began to flow a stream that threatens, indeed, to go on forever—of valuable and absolutely fresh muscle-lore. Some scoffers have coined the term "muscle-worship" for this cult. But the object really worthy of worship is not the muscle itself, a poor fleshly thing at best, but the intellect that devises novel means of coaxing or bullying it into performing unheard-of things.

There must be a sharp distinction made between outdoor sports or indoor athletic contests and what may be called the artificial modes of exercise. The former contains in itself the means of its own perpetuation; people play golf and tennis because these games are enjoyable. But a mystical fidelity to "home exercises" is kept up only by the subject's strength of will and reiterated assurances that it does him good. Hence such hebdomadal instructions as many of our newspapers publish are not merely incidents in the progress of the movement, but vital forces behind it. Without occasional exhortation so tedious a ritual would be dropped by all not of heroic mould. But even with these exhortations people are bound to grow tired of it. The fad is overdone. It can not and will not last.

The Psychology of Newspaper Titles.—The *Bombay Catholic Examiner* has changed its old, venerable name to the simpler one of "*The Examiner.*" The editor defends the change with these arguments: 1. A newspaper title, to be successful, must be short; 2. The idea of a modern title is no longer to let the world know from the outside what the publication contains, but rather to whet the curiosity; 3. In making this change the *Bombay Catholic Examiner* returns to the old name it bore in 1850. Of these three arguments the last is the only one that appeals to us. And if our excellent and highly esteemed Bombay contemporary quotes among successful short titles the former name of this REVIEW (THE REVIEW), we deem it fitting to remark that we have elongated our old title precisely for the reason that we found, that the average modern reader still likes to see a journal's character and tendency clearly indicated in its title.

Hence we do not like the *Examiner's* new name. Nor is our contemporary correct in its assumption that it now enjoys a title "unique in the whole world." One of the most prominent of American "yellow" dailies is called *The Examiner*, and we believe there are two others of the same name in this country. "*The Examiner*" is flat and indistinctive; the "*Bombay Catholic Examiner*" was distinctive and sonorous and left no doubt either as to the character or the habitat of the excellent newspaper which bore the appellation on its front page. We have frequently quoted our solid and up-to-date contemporary published way back in India; when we called it the *Bombay Catholic Examiner*, every reader knew to which journal we referred; if in future we shall quote it as *The Examiner*, we shall either have to specify which *Examiner* we mean, or the credit will probably go to the wrong paper.

A Protest Against the Wearing of Buttons with Sacred Images.—In commenting upon Bishop Bonomelli's recent pastoral letter, from which we presented extracts in our No. 14, the *Ohio Waisenfreund*, published by the Papal College Josephinum at Columbus, protests strongly (XXXIII, 13) against the growing abuse of wearing buttons or pins with the image of Christ or His holy saints tagged to one's coat or vest. "The motive that inspires this practice is surely not censurable," says our contemporary, "but do we really honor our Divine Savior or the Saints by degrading their images to the rank of mere ornaments of dress? thus exposing them to desecration in the vicissitudes of work-a-day life; aye, actually dishonoring them by putting them on a level with ordinary 'campaign buttons' (not to speak of the obscene uses they are sometimes put to). Certainly no one who wears these buttons harbors any such intention; nevertheless the wearing of them is nothing but a pious fad which degrades our Lord and the Saints. We believe that every Catholic ought to wear the Scapular, which is given to him by the Church, blessed medals, and the Rosary. These are real articles of devotion with power and blessing attached to them by consecrated hands. Their daily pious use sanctifies and benefits a man, and makes him a better, more courageous, and more devoted professor of his Catholic faith, than the use of 'holy buttons,' which is not in accord with the spirit of the Church and really is nothing else than an imitation of a ludicrous worldly fad."

The "Knights of Columbus" and the Federation Movement.—At the national convention of the "Knights of Columbus," recently held in Los Angeles, a resolution to join the Catholic Federation movement was defeated. "So far"—comments the *Catholic Columbian* (XXX, 23), which has always been very friendly to the "Knights,"—"So far the Knights have

done little for the general Catholic cause, except to endow a chair in the Catholic University. Their usefulness will not be promoted by abstention from co-operation with other Catholic associations for the common welfare."

Certainly not; on the contrary, by their refusal to join the Federation, the "Knights of Columbus" have clearly shown that they place the glory of their order above the common welfare. The *Columbian* pretends to believe that the Los Angeles decision by a "chance majority of delegates not elected on this issue," does "not represent the sentiments of any but a small minority of the Knights." If this were the case, we should no doubt have heard some protests from the majority against such egregious misrepresentation. Our opinion is that the Los Angeles decision was representative and that it has hurt the K. of C. very much with all enlightened and loyal Catholics, who believe that the Federation is our supreme and perhaps our only hope for the future.

J. B. Burke's Radio-Vital Experiments, of which the papers have published such sensational accounts of late, in the opinion of one of our contributors who is well versed in these matters, are humbug. "I doubt very much," writes our authority, "whether the substances he used were perfectly sterilized. I shall get evidence about this and let you know the truth. Professor Loeb has actually proved the following: 'The spermatozoon can no longer be considered the cause or stimulus for the process of development, but merely an agency which accelerates a process that is able to start without it, only much more slowly.' (Studies in General Physiology. Chicago 1905, p. 687.) Loeb has not produced life, as the *Scientific American* seems to suggest to its readers. He has substituted chemicals for the spermatozoon, but not for the egg-cell. In fact, Loeb is much more modest in his statements than his interpreters. Besides, his experiments are very primitive and refer merely to very low animals. I have Loeb's books and purpose to write a few short essays on the subject for the CATHOLIC FORTNIGHTLY REVIEW soon."

The Race of Iscariot.—The following note recently appeared in a number of secular newspapers:

"On the head of a Cleveland bishop sometimes is worn a miter valued at more than $10,000. His great Master had not where to lay his head. There appears to be a difference —but, of course, times change."

Father Yorke, in his paper, the *Leader*, disposes of this specious objection very nicely and summarily thus:

"Mary therefore took a pound of ointment, of spikenard very precious, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. But Judas Iscariot saith, Why was not

this ointment sold for three hundred pence and given to the poor?' Now, he said this, not because he cared for the poor; but because he was a thief and having the purse took away what was put therein."—Gospel of S. John.

No; times have not changed much, and the race of Iscariot never dies out.

The "Catholic Ladies of Ohio."—Since we discussed this organization in our issue of April 23, 1903, some changes for the better seem to have been made. We find in the *Catholic Columbian* (XXX, 24) an insurance examiner's report on the society's finanical condition, which gives much needed enlightenment on matters previously obcure.

We note especially that at the last regular session of the state council the rates were increased 25%. That must be called an improvement. Unfortunately, the rates are even now not yet high enough, because the number of assessments is not limited but may vary from 8 to 12 annually, and, if necessary, extra calls can be made, "to pay all claims and protect the reserve." So while the benefit must be paid in full now, which was not the case formerly, the annual cost for each member is still uncertain.

What is meant by "protecting the reserve" should be more fully explained. The insurance plan of the society, so far as known to us, does not provide for any mathematically correct reserve for each certificate and year of membership, and the funds on hand, $19,228.09 for $2,210.000 of insurance, represent about $8.70 per $1000, certainly not enough to offer much security.

That the accounts are kept correctly, income and expenditures properly entered up, and the cash balance was found to be intact, speaks well for the officers in these days of "frenzied finance." It is all the more to be regretted that the plan of insurance is not yet worked out on the proper scientific basis.

The Society still issues "policies" of from $250 to $2,000. We remember having once asked the question: "Why do Catholic women insure?" (as, except in isolated cases, we cannot see the need of it) and up to date we have received no answer. Will not some member of that society be kind enough to explain why so many Catholic women in Ohio desire life insurance payable at death? Are the widows with several children to support so very numerous there, or is the class of crippled men depending upon their wives' assistance so extraordinarily large?

The Legend of the Holy House of Loreto. — In the *Rassegna Nazionale* (June 2), L. de Feis makes reply to the criticisms passed upon his denial of the authenticity of the Holy House of Loreto. Twenty-five years ago, he says, he became nearly

certain that either imposture or hallucination was at the root of the belief in question. Yet he never spoke of his opinion, and even when questioned he was silent or made evasive answers. When at last he thought of settling the question by examining the diaries of pilgrims to the Holy Land, in the years succeeding the supposed date of the translation of the Holy House, the idea was applauded very generally, for it was supposed that the result would be a gain for the truth and for the Church. The publication of an article quoting pilgrims who saw the Holy House in Nazareth after the supposed date of the translation has, however, occasioned many adverse criticisms.

"Nevertheless," he says, "criticism is necessary and, without failing in the respect due to traditions, we can examine which are worthy of belief and which are not; indeed, we should do that much out of respect for the truth to which we should never attach falsehoods. It is not doubting the divine omnipotence if we examine miracles, as the Church does, in order to see if they are well proved, so that there may be no false witness to things which God did not do. Will the Gospel be less true, said the great Fleury, if we learn that St. James never went to Spain nor St. Mary Magdalen to Provence? Nor, I may add, if we knew not the lives of St. Expedit and St. Philomena, which are built the one upon ignorance and the other upon visionary accounts?"

There is scarcely any doubt, as we have shown in several articles in this REVIEW, that the legend of the Holy House of Loreto will have to be discarded for the sake of historic truth. Professor Hüffer has not yet published his promised exhaustive study on the subject, but when it appears, we think all doubts will vanish. The historic argument against the authenticity of the tradition is irresistible.

Are We Giving Enough Religious Instruction in Our Parochial Schools? The Rev. Peter C. Yorke of San Francisco, editor of the *Leader*, while recently journeying through our Eastern States, inquired especially into the conduct of the Catholic parochial schools. He has come to the conclusion that they are not religious enough. He writes (*Leader*, IV, 28): "Are we giving enough of religious instruction in our schools? Everywhere I find the perfectly proper idea that the Catholic schools and colleges must be as good as the public schools and colleges. Everywhere I find beautiful buildings, great energy and a consuming ambition among the teachers to equal and surpass the State institutions. In ever so many places this ambition is realized. But the result appears to be that, with the exception of the class of catechism, a few devotional exercises, and the so-called religious atmosphere, the school is entirely secular. Indeed, in many places the scheme is favored to turn the schools over to the local school board,

on condition that an hour or half an hour be allowed each day for religious instruction. Now, I may be wrong, but I can't see how schools thus practically secularized are worth to religion the money we spend on them. There is no denying the tremendous personal influence exerted by Sisters and Brothers, but that personal influence might be brought to bear in other ways. If a Catholic school has five hours' work, and for four hours and a half that work does not differ in the slightest degree from the work done in the neighboring public school, I don't see the advantage of multiplying school buildings or that there is any tremendous disadvantage in giving the differential half hour in the church or in concentrating the week's religious work into two hours' Sunday school. No, I believe there is a real danger that our schools are not religious enough. I fear we have been 'ghosted' by the cry of certain ignorant Catholics: Oh, they teach nothing but the catechism in the parochial schools and Catholic colleges[1]). I fear that religion and religious matters as instruments of education are not sufficiently employed, and that this is one of the chief reasons why we have not a Catholic laity fit or willing to do their duty as a priestly race and as Apostles of the Faith."

If we are not mistaken, Father Yorke years ago as editor of the *Monitor* defended the Faribault system. It is encouraging to note how even "liberal" Catholics are gradually coming to realize the absolute and urgent necessity of more religion in education.

BOOK REVIEWS AND LITERARY NOTES

Das neue Jahrhundert. Von Jeremias Bonomelli, Bischof von Cremona. Autorisierte deutsche Uebersetzung von Professor Valentin Holzer. Freiburg und St. Louis: B. Herder. 86 pages. Price 30 cts. net.

This is a German translation of Msgr. Bonomelli's famous pastoral letter "Il secolo che nasce." The eminent Bishop of Cremona has the reputation of being a "Liberal." He may be "Liberal" in his political views, theologically this pastoral proves him to be merely up-to-date in the right sense. His appeal is particularly for a thoroughly trained clergy, and it holds good for all the countries of the world. We recommend this booklet to our readers. It is a specimen of the true progressive spirit which we need in our day.

Talks With Parents. By Rev. D. V. Phalen, Antigonish, Nova Scotia. Halifax, N. S.: McAlpine Publishing Co., Limited. 1905. Pamphlet, 78 pages. (No price marked.)

These ten 'Talks with Parents' by the erudite editor of our highly esteemed contemporary, the *Casket*, of which eight were originally preached

1) On this point, see an interesting article in the Dubuque *Catholic Tribune*, No. 347. p. 1.

as parish sermons by the reverend author, while the ninth was written by a Dominican Father and the tenth by the mother superior of an English convent, are instructions on the bringing up of children according to the principles of the Catholic religion. They are brief, sane, and practical, and deserve the widest possible circulation among American parents, who, on the whole, are inclined to take their duties toward their children all too lightly.

The Tragedy of Fotheringay. By the Hon. Mrs. Maxwell Scott of Abbotsford. Sands and Co. (B. Herder, St. Louis Mo., Price. $1.10

There is hardly a Catholic who does not admire the heroic fortitude displayed by the intrepid Mary, Queen of Scots. Though the story be old and oft-told, it is ever new. In the accounts of her trial some writers have yielded to subjectivism, and it is with real pleasure that one reads the present work, based upon original research and some documents hitherto, unpublished in English. Of special interest are the chapter IX, "The Death Warrant," and X "The Last Day on Earth." The whole book is replete with interesting descriptions and character portrayals.

Geschichte der Katholikenverfolgung in England 1535—1681. Die englischen Martyrer seit der Glaubensspaltung. Von Joseph Spillmann, S. J.: III. Band: Die Blutzeugen der letzten zwanzig Jahre Elisabeths, 1584—1603. Mit Bildnis von Maria Stuart. B. Herder 1905. Price $1,50 $1.75 net. — IV. Band: Die Blutzeugen unter Jakob I., Karl I. und dem Commonwealth 1603—1654. B. Herder 1905. Price $1.50 net.

These two volumes complete the late Fr. Spillmann's history of the persecution of the Catholic Church in England from 1535—1681. They are the last product of the diligent and fertile author's pen. Volume three treats of the English martyrs in the last twenty years of Elizabeth's reign; volume four of the persecution under James I., Charles I., and the Commonwealth. Spillmann has studied the sources, and it needs but a casual perusal of, for example, the chapter on the Gunpowder Plot to convince any educated reader that, though written with an apologetical and devotional purpose in view, these volumes contain true history, interestingly written from the best sources. We shall probably have occasion to revert to this work more explicitly.

Milizia Nuova dei Cattolici Italiani. Par Antonio Pavissich, S. J. Roma; Civiltà Cattolica, Via Ripetta 246. 1905. Prezzo, L. 1.10.

This book (for a copy of which we are indebted to the kindness of Rev. Fr. Braudi) contains Fr. Pavissich's programme for the social and political regeneration of Italy by means of the agencies that have proved so efficacious in Germany (Center party, Volksverein, etc.), revised and enlarged, together with the remarkable Encyclical of Pius X. "Il fermo proposito" to the bishops of Italy, and a commentary thereon, which, if not directly inspired by the Holy Father, undoubtedly reflects his views. We Catholics of America are not, fortunately, in such straits as our brethren in Italy; nevertheless there is much in this little book of Fr. Pavissich by which we too might profit.

The Crux of Pastoral Medicine. The Perils of Embryonic Man: Abortion, Craniotomy, and the Caesarian Section. Myoma and the Porro Section. By Rev. Andrew Klarmann. New York: F. Pustet & Co. 1905. Price $1.

The title contains a sufficient indication of the contents of this timely volume. Father Klarmann treats his subject thoroughly and readably, and no up-to-date pastor or physician can afford to be without this book in future.

The Mystic Treasures of the Holy Mass. By Rev. Charles Coppens, S. J., Author of Various Works on Rhetoric, Philosophy, the Catholic Religion and Medical Jurisprudence. St. Louis: B. Herder. 1905. 122 pages. 7x5. White Cloth binding with gold title imprint and gilt top. Price 50 cts. net.

"While we know the nature of the Sacrihce of the Cross, and of its daily continuation in the Holy Mass," says the reverend author of this beautiful little book (p. 18), "we meet in this sacred subject so much that is hidden from our mortal eyes that even the best instructed Catholic is ever eager to hear further explanations of the mystery."

Father Coppens' explanations are simple yet profound; they satisfy both mind and heart; and if they will induce at least some of his readers to attend Holy Mass more frequently and according to the method he suggests: viz., to "follow devoutly, by means of a Missal for the Laity, or a similar prayer book, all the prayers and ceremonies which the priest is meanwhile performing at the altar" (p. 37), the splendid booklet will not only be a delight to the aesthetic sense, but serve a practical purpose as well.

—We are pleased to learn that the Buffalo Catholic Publication Company, publishers of the *Catholic Union and Times*, are going to get out a new edition of the works of Bishop England. The only edition printed, in 1859, has long been exhausted, and old sets that find their way into the shops of second-hand book-dealers often sell at $40 and upwards. The Buffalo firm intends to get out a six-volume edition in handsome style for about $15. In order to be reasonably sure that the undertaking will be supported, they are collecting subscriptions. This new edition of Bishop England's works will most assuredly prove beneficial to the cause of Catholicity in America, and all priests and educated laymen who are able to do so, ought to send in their names as subscribers to the Buffalo Catholic Publication Company, Erie and Franklin Streets, Buffalo, N. Y.

—About *Men and Women*, an illustrated monthly magazine sailing under Catholic colors in Cincinnati, regarding which we have been repeatedly asked, the Cleveland *Catholic Universe*, which is well informed and conservative, recently (in its (No. 1608) had this to say: *Men and Women* is "a diluted and a much-diluted Catholic periodical....not offensively Catholic to its non-Catholic readers, but we think it is offensively compromising to staunch Catholics. It lately for instance, commended the Y. M. C. A. and scored any one who would say aught against this insinuating and stalwart Protestant organization." We have nothing to add to this judgment of

our esteemed contemporary, except that we consider it very mild.

—We are asked whether we can recommend 'The United States: A History of Three Centuries,' by Chancellor and Hewes, of which the second volume has lately appeared (Putnams). We have not been able to examine the work, but note from that reliable literary journal, the *Nation*, that it is a practically worthless compilation: superficial in treatment, inflated in style, and not at all reliable in its statement of facts. It is to be regretted that a work so attractively gotten up should thus far (it is not yet complete) exhibit so slight intrinsic merit of either substance or form.

—Rev. J. F. Meifuss, as Promotor Fiscalis of the Diocese of Belleville, has recently published a 'Guide' for the Catholics of that Diocese, who will find therein all necessary instructions on the rules and regulations enacted by the diocesan synod of June 15th, 1904. The 'Guide' contains sixty-one pages, in very handy pocket *format*, and is printed by B. Herder.

In the August *Month* Rev. J. A. Pollen deplores the fact that Catholic students of English history are so dependent on Protestant manuals, so behindhand in advanced histories and reference books. The remedy does not seem to be easy. For says the writer: "To judge from our very slow progress in providing handbooks of Catholic theology, of Scripture, of Church history, we may well say that the practical difficulties are very great." Assuming, however, that the right men and the means can be secured, Fr. Pollen submits a plan for the compilation of a Dictionary of English History, supplementary to the ordinary textbooks, and adapted to the use of Catholic teachers and advanced students. He favors a scheme of co-operation, the contributors taking up the subject one from another in such a way as to present a more or less continuous story. He, furthur, offers suggestions as to the nature of the work, as to the standard of scholarship to be maintained, and as to the list of topics.

The Chicago Catholic Truth Society have reprinted from the *Messenger* Rev. T. J. Campbell's article on that remarkable Jesuit missionary Father P. J. De Smet. Price 5 cents. Address: "The Truth Society, 562 Harrison Str., Chicago."

St. Anthony's Almanac for 1906 has reached our table. It is published by the Franciscan Fathers of the Province of the Most Holy Name for the benefit of young men destitute of means, who desire to study for the Order. The reading matter is gotten up with a special view to make St. Antony better known and to promote his veneration. But it is variegated and interesting withal, and we join in the wish of the Apostolic Delegate, Msgr. Falconio, that St. Anthony's Almanac "may enjoy a widespread circulation." Price 25 cts. For copies write to: Franciscan Fathers, St. Bonaventure's, Paterson, N. J.

MARGINALIA

A writer in the Hartford *Catholic Transcript* (VIII, 9) states that the Catholic Benevolent Legion has lost fourteen thousand members from December 31st, 1903, to December 31st, 1904, in consequence of rerating its assessments. These men, he says, "who years ago joined the society in the fond but delusive hope that they had protection for their families in the event of their deaths, are now too old to get insurance in any company or society."

They are indeed pitiable victims of a radically wrong system; but their plight is no argument against rerating.

The *Mirror* (XV, 24) takes the ground that the gravest danger to modern society comes not so much from lawless labor unionists, as from the "big rich," the high-financiers of Standard Oil, the shipping trust, the beef trust, the Equitable, etc., who are the real anarchist-breeders of this country."

Mr. James R. Randall, writing in the *Catholic Columbian* (XXX, 2), expresses surprise that high license is opposed by so many respectable people as a solution of the liquor problem, which can not be solved by prohibition. Mr. Randall has such a low opinion of prohibition that he says: "I am, at times, inclined to suspect that if whiskey flowed in the gutters and spouted in the fountains free, no considerable number of people would be tempted to drink it, while the more it is radically legislated against, the more it is consumed slyly, if not openly. The 'imp of the perverse' is very strong in man."

One of the preachers at Oyster Bay the other Sunday, blamed the immigration laws because they "do not permit sufficient numbers of heathen to come in, and so we miss the chance of converting them."

Even the churches, it would appear, join in the demand for free raw material.

"Squaw-talk" (i. e., silly twaddle) is, according to Mary K. Ford in the *Bookman*, a fitting description of the "woman's page" of the average newspaper, "where recipes for face lotions, advice as to the proper way of conducting the feminine side of a courtship, and answers to foolish questions on etiquette combine with the silliest of stories to make up a page that for sheer inanity and stupidity is hard to beat." (Vide *Literary Digest*, No. 799).

It is distressing to note that even some Catholic papers indulge habitually in "squaw-talk" on their so-called women's or home or fashion pages. "Names are odious;" but if this abuse continues, we shall have to become more explicit in our criticism.

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In the *Atlantic Monthly* for August Mr. G. W. Alger files a protest against the "literature of exposure." "Its adepts," he says, "show us our social sore spots, like the three cheerful friends of Job.....There is comparatively little which is constructive about this kind of work, and it is for the most part merely disheartening. Its copiousness and its frequent exaggeration have a strong tendency to make sober and sane citizens believe that our political and business evils cannot be grappled with successfully; not because they are in themselves too great, but because the moral fibre of the people has deteriorated—a heresy more dangerous, if adopted, than all the national perils which confront us to-day, combined."

There may be something in this. But is it a heresy that the moral fibre of the people has deteriorated? Are we not indeed fallen upon a degenerate age?

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The Catholic colleges and academies of the Diocese of Buffalo, ten in all, at the solicitation of Bishop Colton, have donated six free scholarships each, to be competed for by parochial school graduates. It is, in the words of His Lordship, a magnificent crowning to the parochial school system of the Diocese.

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A Massachusetts judge is reported to have declared on the bench, that "one convent of Good Shepherd nuns is of greater value to civilization than ten social settlements, although it may not advertise so much."

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The *Catholic Union and Times* persists in its claim that Lincoln was a religious man, because "it is charitable to speak well of the dead." But what about historic truth?

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In reply to the question: What class of non-Catholics furnish the best material for converts? Rev. Marshall J. Boarman, the well known Jesuit Missionary, said to a representative of the N. Y. *Freeman's Journal* (No. 3762): "It seems to me that converts from Lutheranism are, as a rule, the best. Lutherans seem to possess more truth than other Protestants; and they seem, when converted, to bear more easily the obligations of Catholic life."

Montreal this year again had its "Catholic Labor Day." Catholic laboring men flocked to the two churches designated by the Archbishop, listened to special sermons held for the occasion, and solemnly consecrated themselves and their families to the Sacred Heart of Jesus. As the Buffalo *Union and Times* rightly observes (XXXIV, 23), the example of our Canadian brethren could be followed with edification—and *we* add, with great spiritual and material profit—by the laboring men on this side of the line.

Jesuit Fathers of St. Louis University, we are told, have started a new line of missionary work, by giving "Doctrinal Retreats" for children. At a recent mission of this kind in Janesville, Wis., a thousand children, many of them non-Catholic public-school pupils, attended the instructions and participated in the religious exercises.

The director of the Psychological Institute of Berlin, Professor Stumpf, declared in a recent lecture that he had personally examined the horse known as "Clever Hans" and satisfied himself that all his tricks were explicable on the assumption that he had been trained to observe minute signs and muscular motions made by his master.

Addressing the delegates to the recent convention, at Fruitvale, of the German Catholic Federation of California, the Coadjutor-Archbishop of San Francisco, Msgr. Montgomery, (according to the *Monitor*, LX, 23) told his hearers that, while it was their duty to see that, as budding citizens of the United States, their children became as far as possible masters of the English language, it was well for them to keep up also the German language. Many people paid dearly to have their children sent to Germany to learn the language and thus the children of American Germans were particularly fortunate in having an opportunity to learn the language without extra cost.

The Chicago *Katholisches Sonntagsblatt* (XXV, 28) quotes the *Masonic Chronicle* as saying that the "Knights of Columbus" have taken their "degrees" substantially from the ritual of the thirty-second degree of Freemasonry.

In the opinion of *Puck*, it is not the tainted money that goes into the hands of clergymen, that need worry us so much as the tainted money that goes into the hands of politicians.

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THE TRUE STORY OF DANIEL O'CONNELL'S FAMOUS DUEL WITH D'ESTERRE

MANY conflicting versions are current of Daniel O'Connell's duel with J. N. D'Esterre, and we believe we shall do our readers a favor by condensing the story of this famous encounter as told by O'Connell's latest and best biographer, Michael MacDonagh, who writes with a full knowledge of the sources and without the usual prejudice of Irishmen in favor of, or of Englishmen against, the "Great Liberator."*)

In an address at a meeting of the Catholic Board, held on January 22nd, 1815, O'Connell, then a rising young lawyer, referred to the Corporation of Dublin as "beggarly." The speech was reported in the newspapers, and three days afterwards O'Connell received a letter signed "J. N. D'Esterre," objecting to the appellation "beggarly" applied to the Corporation of the city, of which he was a member, and asking for an explanation.

O'Connell sent a curt reply, in which, without admitting or disclaiming his use of the expression objected to by Mr. D'Esterre, he said: "I deem it right to inform you that from the calumnious manner in which the religion and character of the Catholics of Ireland are treated in that body, no terms attributed to me, however reproachful, can exceed the contemptuous feelings I entertain for that body in its corporate capacity, although doubtless it contains many valuable persons, whose conduct as individuals (I lament) must

*) The Life of Daniel O'Connell. By Michael MacDonagh, Author of the Book of Parliament, the Life of Bishop Doyle, Irish Life and Character, etc., etc. With a Portrait Frontispiece. Cassell & Co. MCMIII. St. Louis, B. Herder. Price $2.50. The story of the duel is told in Chapter V. (pp. 67—83.)

necessarily be confounded in the acts of the general body."

D'Esterre was a curer of beef and pork and a contractor for supplies of these salted food-stuffs to the navy, and represented the Guild of Merchants in the Common Council of the Corporation, a body composed almost entirely of Orangemen or ultra-Protestants, antagonistic to Catholic Emancipation. The epithet "beggarly" which O'Connell had applied to this body, was barbed with a sting from the fact that several of the members, among them D'Esterre, were known to be in embarrassed circumstances. D'Esterre was a candidate for the office of city sheriff, and he may have thought he would secure his election by fastening a quarrel on O'Connell. There is no ground for believing that his action was inspired solely by political and religious animosity to O'Connell personally—as is asserted in most accounts of the affair—for he was a man of broad views in politics and a supporter of Catholic Emancipation, and, curious to relate, he was the only member of the Common Council who opposed the resolution of the Board of Aldermen requesting the concurrence of the Common Council in that anti-Catholic petition to Parliament which had called forth O'Connell's offensive epithet. There was much in his subsequent conduct which lends color to the supposition that he did not really think O'Connell would fight. He hoped probably to achieve fame and perhaps the retrieval of his broken fortunes by his appointment to a civic office, by publicly humiliating O'Connell in the eyes of the anti-Papists.

O'Connell had already had two challenges to a duel, but in neither case did he actually come under fire. Early in his career at the bar, a relative named Siggerson, whom he had insulted in a speech to the jury, sent him a challenge; which, however, he withdrew the next morning on discovering that he had a valuable portion of his lands under lease for the term of O'Connell's life. "Under these circumstances," he wrote, "I cannnot afford to shoot you, unless, as a precautionary measure, you first insure your life for my benefit. If you do, then heigh for powder and ball! I'm your man." The other case ended almost as ludicrously. In a trial in 1813 O'Connell interrupted his learned friend Counsellor Maurice Magrath, who was engaged on the other side, by exclaiming: "That's a lie, Maurice!" And Magrath replied

by flinging the volume of the statutes from which he was quoting at O'Connell's head, and then kicking him on the shins. O'Connell sent a challenge, which, of course, Magrath accepted. When the two opponents stood facing each other with pistols cocked, O'Connell exclaimed in deep emotion: "Now I am going to fire at my dearest and best friend." Magrath was so touched by these words that he lowered his weapon. The duel was stopped and the seconds arrived at an amicable adjustment.

D'Esterre wrote a second scolding letter, but no challenge. At length the rumor got abroad that he intended to inflict personal chastisement on O'Connell, whereupon, the streets being filled with political partisans, O'Connell set out with a huge blackthorn stick to meet D'Esterre, who had sallied forth, horse-whip in hand, from the Mansion House. D'Esterre was no match for his giant opponent, and daunted, besides, by the mob of coal-porters who accompanied O'Connell, hungering for a fight, he prudently retreated into the back parlor of a shop.

The next morning, however, Sir Edward Stanley, another member of the insulted Corporation, and a friend of D'Esterre, called upon O'Connell, who referred him to his second Major MacNamara. Stanley expressed a hope that the affair might be amicably settled by an apology or an explanation from O'Connell, but MacNamara declared that course was out of the question. Stanley thereupon delivered a challenge from Mr. D'Esterre to Mr. O'Connell. All that remained now was to arrange time and place of the duel; and that lay with MacNamara, as the second of the person challenged. "Let us, in God's name, have it over as soon as possible," said he; "We will meet at Bishop's Court, in the County of Kildare, at three o'clock this afternoon." Stanley was disconcerted and pleaded for a stay. But MacNamara, fearing an interruption by the authorities, refused to entertain his counter-proposals, agreeing only to a postponement of one half hour. He suggested, however, that as the principals had no personal quarrel, or any feeling of private animosity, their honor would be sufficiently upheld by discharging only one pistol each. "No, Sir!" replied Stanley, glad of the opportunity of swaggering a little. "That will not do. If they fired five-and-twenty shots each, Mr. D'Esterre will never

leave the ground until Mr. O'Connell makes an apology." "Well, then," responded Major MacNamara, also warming up, "If blood be your object, blood you shall have, by God."

The matter had become noised about, and in the afternoon a considerable number of spectators had gathered at Bishop's Court, twelve or thirteen miles from Dublin. D'Esterre was half an hour late, and O'Connell walked up and down alone at the end of the field, near the road wall, closely wrapped in his great cloak, and engaged in prayer to St. Brigid of Kildare, whose feast-day it was, and on whose territory the meeting was taking place.

"The ordeal was all the more trying to him," says Mr. MacDonagh, "as a dovout Catholic, for he knew that by a decree of the Council of Trent those who take part in a duel are excommunicated. Therefore, none of the clergy of Dublin could accompany him to administer the last rites of the Church; but in a cabin hard by there was a suspended priest, named Father O'Mullane, prepared to give him absolution *in articulo mortis* should he be fatally wounded."

At length, forty minutes past four o'clock, everything was ready. While O'Connell was jesting with his friends, D'Esterre declared that, whatever might be the result of this unpleasant business, it did not originate, on his part, in any religious animosity or party feeling. "From the bottom of my heart," he cried, "I can say—and I appeal to God to witness the truth of my words—I harbor no ill-feelings against my Catholic fellow countryman."

The combatants, with a pistol in each hand, faced each other, ten paces apart. At the fall of the handkerchief, the men (who were both excellent shots) stood with weapons down for a few seconds, keenly watching each other. Then D'Esterre, maneuvring apparently to confuse O'Connell and make him fire at random, moved a pace to the left, took a step forward, and raised his pistol as if to shoot. But O'Connell, who stood still, on the alert, anticipated him. Quick as lightning, he lifted his weapon, aimed low, and fired. At the same moment, the pistol of D'Esterre exploded, the bullet striking the ground at O'Connell's feet. Then D'Esterre staggered, swayed from side to side, and fell heavily forward. At the top of the field arose the wild, exulting shouts of

the peasants. "Down with D'Esterre, O'Connell forever!" they savagely cried.

The surgeons hastened to the aid of the fallen man. He was bleeding profusely, but no one suspected that he had received his death-wound.

The participants in the duel and their friends returned to Dublin, and while D'Esterre was slowly bleeding to death, O'Connell sent his brother James to Dr. Murray, the Coadjutor-Archbishop, to say how deeply he deplored the duel, but that it was impossible for him to have avoided it. But the Archbishop had no fault to find with O'Connell. "Heaven he praised! Ireland is safe!" he exclaimed fervently, on hearing the issue. In gratitude to the Saint whose intercession he had implored—and, he believed, obtained—O'Connell gave his eldest daughter Ellen the second name of Brigid.

The popular excitement in Dublin was tremendous. Bonfires blazed till midnight in the streets, which swarmed with crowds shouting joyously for the victory of their leader. Next day seven hundred gentlemen left their cards with their congratulations at O'Connell's residence.

D'Esterre died the second day after the duel. Before his death, he made a declaration that O'Connell was blameless, as he himself had provoked the duel.

On the day after, O'Connell received a letter from Stanley, informing him that there was no intention of prosecuting him on the part of the family or friends of the deceased.

As D'Esterre's family was left with small means, O'Connell, with impulsive generosity, immediately wrote to the widow, proposing to make an annual provision for her—indeed offering "to share his income with her"; which was declined. However, he arranged for the support and education of one of the children and was ever ready to afford any kindness in his power to the mother.

"So ended," says our author, "an event memorable in the varied vicissitudes of O'Connell's career. He was the most tender-hearted of men, he was of a deeply religious nature, and he had a genuine horror of bloodshed. The death of D'Esterre, therefore, filled him with remorse. When, on his way to or from the Four Courts, he went by Bachelor's Walk, he always lifted his hat and murmured a prayer for his adversary's soul, or for his own forgiveness, on pass-

ing the house in which D'Esterre died. In later years he wore a black glove always on his right hand when he received the Sacrament of Communion. 'That hand,' said he, 'once took a fellow-creature's life and I shall never bare it in the presence of my Redeemer.' But the effect of the duel on O'Connell's fortunes as an agitator was immense. On that day he became known and loved throughout the length and breadth of Ireland. From that day dated his real power and influence as the Tribune of the Irish people."

THE RELIGIOUS OUTLOOK IN FRANCE

The impending separation of Church and State in France gives rise to the serious problem: How are the hierarchy and clergy to support themselves? Whether the condition of things resulting from the abrogation of the Concordat will be acceptable in principle or not, is a question the Holy See will have to decide. How the best can be made out of it for the Church, lies with the bishops. "Since the habits, resources, and means of action in the different dioceses vary," recently wrote the Bishop of Quimper, "it would be inconvenient to impose upon all, and with regard to all details, a uniform mode of procedure." For himself, the Bishop of Quimper proposes to establish a voluntary tax of sixty centimes per capita of the Catholic population of his Diocese, which, said Catholic population being estimated at 740,000, would net something like 450,000 francs per annum, enough for the support of bishop, churches, and clergy. This tax is not to be raised individually, but to be paid into the episcopal exchequer in a lump sum by each parish. Arthur Loth, of the *Vérité Française* (No. 4332), calls this plan "aussi ingenieuse que simple," but says it is applicable only to dioceses with a very large Catholic population, such as those of the Bretagne. How the bishops of the less fortunate dioceses are going to obtain the necessary means of administration, is a matter for speculation. One of them, the Bishop of Chalons, has ordered the clergy to find out how many of those reputed faithful Catholics will contribute to the support of the Church, by putting to each member of their respective congregations the question: Do you wish to have

services continued when government support ceases? The result of this quasi-census will determine how many priests can be retained, and which parishes can be served with the means at hand. M. Loth seems to fear that an enquête of this kind instituted throughout France would discover an appalling leakage and lead to a considerable diminution in the number of the parishes and curés.

The Abbé Hemmer, in a brochure lately published ('Politique Religieuse et Separation, par l'Abbé Hippolyte Hemmer.' Paris: Alphonse Picard et Fils), also prophesies dark days for French Catholicity when the final separation comes. Granted, he says in substance, that priests and bishops will then be free, many of them will also be brought to utmost penury. Already it is common for the thrifty peasant to grumble at paying marriage or burial fees once or twice in a lifetime. How shall he be trained to contribute constantly, when his pastor's support is left completely to his generosity? Hard times will fall upon many a diocese, and probably more than one curé, shut up in some mountain hamlet or scattered village, will have added to the grievous burden of friendless loneliness which is now his portion, the sharper pains of hunger. But, says our author, if the French clergy meet the situation wisely, the time of suffering will be foreshortened, and out of misery will come greater good. If, however, they meet it unwisely, the road ahead will end in ruin. —

Abbé Sicard, writing in *Le Correspondant* (July 10), has very gloomy presentiments. When from 1792 to 1807, the support of the clergy depended upon the people, he says (we quote from a summary of the *Catholic World*, No. 486), the Church in France was in a sad condition. Priests were poorly paid, some even dying from want. The French peasant demanded a priest, but because of his deep spirit of economy, not to say avarice, he allowed the servant of God to die from hunger. In 1804 the State came to the clergy's aid, but only partially relieved them. In 1807 the support of the Church again passed into the hands of the government, and the priests were saved from hunger. Soon the State will cease to pay the clergy. Will history repeat itself, or have the French Catholics learned a lesson from experience?

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THE NEW INSURANCE RATES OF THE "CATHOLIC KNIGHTS OF AMERICA"

From a circular arranged by actuary Abb Landis for the official use of the "Catholic Knights of America," we notice with a great deal of pleasure that this well-known and widely spread mutual benefit society have at last decided to drop the delusive assessment plan. Hereafter their business will be conducted according to the system of the regular life insurance companies, charging the members a stipulated premium corresponding to age, per thousand dollars of insurance; this premium to remain the same as long as the policy continues in force.

The present members have the choice of either selecting whole life or term insurance policies at their attained ages, or they may be accepted at rates for age of entry in the order, provided they agree to have their policies charged with the reserve which should have accumulated during their time of previous membership.

Thus, a man having entered the order at age 40, say 15 years ago, can continue his insurance of $1000, by paying $3.56 a month (for age 55) during life; or by paying $1.80 a month for the next ten years, when his insurance will be carried to age 65 and then cease. Or he can, if he prefers, pay the premium for age of entry (40), with $1.86 per month, in which case his certificate will be charged with $247.43 as equivalent for the reserve which the order should have accumulated to his credit during his term of membership.

As a further inducement for taking whole life policies at previous age, the order permits a member to pay 60% of the regular premiums in cash, charging the remaining 40% against his policy.

All this is quite fair, and, if properly carried out, ought to place the Catholic Knights of America on a safe basis.

We note with some surprise, however, that no interest will be charged for the amounts which the members may decide to have deducted from their policies, either as reserve accumulations or by paying only 60% of their premiums. "The Supreme Council," we are told, "has authorized appropriations from the sinking fund to pay the interest on such

charges." This is a risky concession. The order claims a membership of 25,000 and has been established since 1877. We have no means of knowing how much of a charge will have to be made against each certificate, but should think $50 per member to be a low average. That means a total of $1,250,000, making, at 4%, a yearly interest charge of $50,000. As the present sinking fund is but $700,000, and according to the order's circulars is also intended to meet excessive losses, we do not quite see the wisdom of this generosity.

An actuary having prepared the new rates, and the order having devoted $25,000 to the purpose of securing new members, the "Catholic Knights of America" are now entering the field of regular life insurance and therefore must submit to a critical examination of their claims as compared with those of the regular companies.

Nothing is said in the papers before us of an extra charge for expenses, so the monthly rates given must be presumed to cover everything. We will now compare these rates with the actual cost of insurance on the basis of the American Table of Mortality, with 4% interest, exclusive of expenses, and also with the non-participating premiums of the leading American life insurance companies.

Age	*Catholic Knights*	*Cost of Iusurance*	*Regular companies*
25	$13.56	$14.21	$16.46
35	18.60	18.84	21.70
45	27.24	27.12	30.90
55	42.72	42.79	48.10
65	72.72	73.25	81.87

Whence it appears that the new rates of the "Catholic Knights of America" come pretty close to the actual cost of insurance, *exclusive of expenses.* We do not know what table of mortality was used in making up the premiums, but the statement that "a reserve fund of $700,000 is invested in government and municipal bonds; in the event of an epidemic or other calamity appropriations may be made from this fund to maintain a level number of assessments," seems to indicate that, the order is already afraid of having fixed the new rate too low and wishes to assure its members that it is prepared to pay eventual deficiencies from money already accumlated.

A glance at the rates of regular companies will show that they are not much higher than the rates now charged by the "Catholic Knights." But regular companies offer regular policies with definitely stated premiums, such as cash loans, cash and paid-up values, extended insurance, etc. When closing the books for the annual balance, each outstanding policy is properly valued according to the age of the policyholder and the number of years it is in force. The amount thus ascertained (like the $247.43 used in the foregoing illustration) is treated as a liability and must be covered by good assets, if the company is to be considered solvent. A similar method of keeping books will have to be adopted by Catholic societies wishing to do business on the level premium plan in order to deserve public confidence.

Last but not least: When Catholics are invited to join a Catholic insurance society at prices very close to the regular old-line rates, it is not more than fair that the policies or contracts given in return for their hard-earned money should be as liberal as any obtained in the open market. Up to date we know of but one Catholic society, (the Widows' and Orphans' Fund of the Central Verein) whose certificates contain all the desirable features of old-line insurance policies, or at least as many of them as can be used by a Catholic society.

NEW SIDELIGHTS ON THE CHARACTER OF LORD ACTON

It has often been claimed—and the reader of Granderath-Kirch's new history of the Vatican Council will be ready to allow the claim—that the late Lord Acton at one time of his life, was not a Catholic at all. Perhaps the most remarkable sidelights on his character are given by his relations with Bishop Creighton, as shown in the latter's 'Life and Letters,' recently published, and in Acton's own 'Letters to Mary Gladstone.' We quote from the *Casket* (LIII, 23):

Creighton, though an Anglican bishop, did not accept the popular Protestant view that the Reformation took its rise in a yearning for greater purity of doctrine. According to him it "was primarily a demand for a redress of grievances inherent in the absolutism of the papal administrtaion

over the Church. There was no discontent with the doctrines. If the papacy could have put its administration into better order there would have been no Reformation, but the new learning would have modified men's attitude towards dogma without causing a breach of the unity of the Church."

Holding this view he wrote his 'History of the Papacy during the Reformation.' When the third and fourth volumes appeared, Lord Acton criticized them very severely in the *English Historical Review*, on the ground that they treated the popes too leniently. It was certainly a strange sight,—a historian who was nominally a Catholic, attacking a historian who was a Church of England clergyman, because the latter viewed the policy of the Holy See in the sixteenth century with a friendlier eye than the former could do.

"The man"—comments the *Casket*—"who could write to Gladstone imploring him to make Henry Parr Liddon a bishop, *lest* he should go over to Rome, may have belonged to the body of the Church but scarcely to its soul; but even that would not explain why Acton, even supposing him a Protestant, should differ so widely from Creighton, another Protestant. The letters, however, give us a clew to the mystery. Acton loved liberty with an exaggerated passion; to violate a man's liberty was in his eyes the most heinous offence that could be committed; scarcely would he tolerate as much restraint as is to-day found necessary to keep society from falling to pieces. Therefore he regarded religious persecution as the one unpardonable sin; in his own words, it was a crime of a worse order than adultery.' It followed that the spirit of tolerance was regarded by him as the highest of the moral virtues, whereas in Bishop Creighton's eyes it was merely the 'recognition of a necessity arising from an equilibrium of parties."

Developing the same thought Bishop Creighton says:

"Society is an organism, and its laws are an expression of the conditions which it considers necessary for its own preservation. When men were hanged in England for sheep-stealing, it was because people thought that sheep-stealing was a crime, and ought to be severely put down. We still think it a crime, but think it can be checked more effectually by less stringent punishments. Now-a-days people are not agreed about what heresy is; they do not think it a

menace to society; hence they do not ask for its punishment; but men who conscientiously thought heresy a crime may be accused of an intellectual mistake, not necessarily of a moral crime. The immediate results of the Reformation were not to favor free thought; and the error of Calvin, who knew that ecclesiastical unity was abolished, was a far greater one than that of Innocent III., who struggled to maintain it."

Upon this letter the *Edinburgh Review* remarks: "Probably Creighton's argument did not in the least change Lord Acton's opinion. He continued to think that persecution, being the worst of crimes, is the crime that a Christian, and still more a priest, and most of all a pope, ought most to abhor. But the common sense of mankind is against this view. We do not think Ximenes worse than Alexander VI., or strike St. Charles Borromeo out of the Calendar."

THE SEATS OF THOUGHT

1. In ancient times and in the Middle Ages, the true significance of the brain was scarcely recognized. Even Aristotle held this most vital organ to be nothing but a repository of phlegm, one of the four so-called humors of the body.

Equally false was the conception of the spinal column, which was supposed to differ in no way from bone marrow.

Whilst, it is true, we can not wholly clear our ancestors of the charge of ignorance so often brought against them; still as honorable and fairminded men we are on no grounds justified in branding them with the stigma of disgrace, because their concepts of the central organs of the human body were so hazy and indefinite. They had not within their reach those mighty and unfailing resources of investigation of which our age so proudly boasts. Their merits—not at all of an inferior order—lie along other lines of learning. Besides, even in the third, fourth, and sixth centuries before Christ, men of special talent could be found who, prompted by the noble passion of research, seemed to have divined the real importance of the brain. Suffice it to recall the names of Alcmaeon, Plato, and Herophilus of Alexandria, who, it is said, styled the brain "the common meeting-place of the senses."

But at the present day, aided as we are by the searching powers of the microscope, and enlightened by the wonders revealed to us by the embryological and pathological sciences, we have come to be more intimately acquainted with the structure and functions of the nervous system. Down to deep recesses we have explored its secrets and there gazed with rapture upon a masterpiece of singular perfection and unique design, such as only an intellect of infinite intelligence could have conceived and an almighty power brought into effect.

And yet to almost the entire world of modern scientists, this thought has ever been an unknown and buried treasure. Before their very eyes the bright and flaming sun of truth pours down its rays in floods of brilliant light upon the valley and mountain alike: but, poor and benighted mortals, they prefer to descend into the dark and gloomy caverns of the earth, following the faintly flickering lamp of their own reason and experience, and turning with defiance the revelations of God as arguments against the fundamental tenets of a Christian world-view.

An attempt of this kind was made but a few years ago by the German physiologist Flechsig. As a result of his researches, this bold investigator claimed to have discovered man's "real organs of thought" as having their seats in the brain. As might be expected, Flechsig's discovery was hailed with acclamation by Ernst Haeckel, a hero idolized by many a hoodwinked worshiper. In a discourse, "On our Present Knowledge of the Origin of Man", delivered at the Fourth International Congress of Zoologists at Cambridge, England, August 26th, 1898, this prophet of Darwinistic Monism proclaimed the "discovery" as one of the most important of the nineteenth century. The address, pregnant with "lame and impotent conclusions", not to say gross errors and blaspemies[1]), has been translated into English and published by the Smithsonian Institution[2]) whose noble and

1). In the same address Haeckel makes the following remark on maternal love: "If the Madonna seems to us the most sublime and pure prototype of this human maternal love, yet we perceive on the other hand in the 'ape-love', in the excessive tenderness of the ape mother, the counterpart of the same maternal instinct." (P. 474)

2) Annual Report, Washington, 1899.

praiseworthy aim is expressed in the Motto: "For the increase and diffusion of knowledge among men!"

"*Quid dignum tanto feret hic promissor hiatu?*" —

Haeckel describes the discovery of Flechsig as follows: "The surprising disclosures which the minute anatomy and ontogeny of the human brain, assisted by experimental physiology and pathology, have made during the last four years, are among the most important discoveries of the nineteenth century. Indeed, they have not hitherto been widely known, which is explained on the one hand by the great difficulty of the subject, which deals with the extremely complicated structure of our brain, and on the other hand by the passive stiff-necked resistance of the dominant school of psychology. The localization of the higher mental faculties upon the cortex of the brain was effected ten years ago by the suggestive researches of Goltz[?], Munk[?], Wernicke[?], Edinger[?], and others[?]. But recently (1894) Paul Flechsig has succeeded in marking out the single parts of this region in a definite manner. He has pointed out that in the gray cortical zone of the brain mantle, there are four clearly defined regions for the central sense organs, or four sensory spheres" ....Between these four "seats of sensation" lie the four great seats of thought or "association centers"—the real organs of intellectual life. They are the highest apparatus of the mental faculty on which thought and consciousness depend. In front, the frontal brain, or "frontal association center"; behind and above the parietal brain or "parietal association center;" behind and below the principal brain, or "great occipito-temporal association center" (the most important of all); and finally, deep underneath, in the interior, is placed the insula brain, or "island of Reil," the "insular association center." These four seats of thought, distinguished by peculiar and highly complicated nerve structure from the intermediate seats of sensation, are the real "organs of thought," the "only true apparatus of our mental life."[3])

To complete Haeckel's description we may add that the frontal association center and the great posterior parieto-temporal association center[4]) are of special importance. For

3) l. c., p. 468.

4) This is Flechsig's term for Haeckel's second and third center. Flechsig knows of only three organs of thought; which goes to prove that Herr Haeckel has one rat more in the upper story.

the former is the seat of self-consciousness (Persönlichkeitsbewusstsein", of the moral and aesthetical sense, while the latter is identical with the organ of mental apprehension and ratiocination.

Great, of course, as we have indicated above, was the exultation of materialists over this latest child of genius Quickly its guardians hastened to present the new-born theory in a popular dress, and bearing on its brow the deceptive title "Discovery of the Organs of Thought", it readily found its way through the masses, instilling everywhere the demoralizing venom of materialism.

2. What is the truth about Flechsig's three seats of thought? What of his centers of association, considered in the light of the latest researches?

First of all it is plain that a theory which establishes cerebral lobes as centers of thought, judgment, and reason, is a psychological monstrosity. Our soul, it is true, depends on the body; and as long as the body remains its earthly tenement, it can not act, think, or will without the concurrence of the brain. But by what right can we conclude from this dependence, that the action of the brain and the act of the mind are one and the same thing? A painting is created by the brush, and a statue by the chisel; but is the brush or the chisel the only cause of a painting or a statue? And how could the unity of thought find its explanation in the multitude of cerebral molecules? Indeed, it would be much easier to imagine a mathematical point of no extension becoming self-conscious, than a brain lobe, which consists of millions of cells and fibers, squeezing out some clumsy thought. And what stupidity is implied in the idea of separating logical thought from the knowledge of one's self and from the moral and aesthetic sense! Hellpach is perfectly right when he says: "Flechsig's theory labors under psychological monstrosities, which are to be classed among the naive tenets of popular psychology. He has certainly never made the slightest attempt at psychological analysis, who, on the one hand, throws together pell-mell self-consciousness, ethical views, and aesthetical feeling; and, on the other, separates them from logical thought and localizes it elsewhere."[5])

5) Dr. Willy Hellpach, 'Die Grenzen der Psychologie.' Leipzig 1902, p. 74. (Hellpach is to be numbered among the most brilliant scholars of Wundt.)

But on what facts does Flechsig base his theory? There are two distinct systems of fibres in the cerebral cortex of the brain: the projection system and the association system. Both names, as Wundt expressly states, "have, of course, a purely anatomical significance." "The projection system has nothing at all to do with what, e. g., is called in physiological optics the outward 'projection' of the retinal image, and the association system has nothing to do with the psychological 'association of ideas.' The point must be sharply emphasized, because, as a matter of fact, confusions of this sort, due to obscurity in psychological thinking, have often played—and continue to play—a part in discussions in which the terms are employed."[6])

What then is the anatomical significance of the two systems? The projection system comprises so-called fibers of projection, which extend either from the end-organs of the senses to the brain, or from the brain to the muscles. The association system, or better systems, on the other hand, are composed of fibers of association, which connect various regions of the cerebral cortex with one another.

According to their mode of origin and termination, the association systems may be divided into three classes. They may connect: (1) different areas of the projection system with one another, (2) certain areas of the projection system with other areas, in which no projection fibers directly terminate. Finally, (3) "it is probable that in certain parts of the cortex, associative fibers of different origin run their course together, so that these areas are connected with the projection system only indirectly, by way of the association fibres that issue from them and terminate in other cortical regions. Areas of this sort, which must be regarded exclusively as terminal stations of the association fibers, have been termed by Flechsig 'association centers'."[7]) Consequently the basic argument alleged by Flechsig for the existence of his organs of thought, is briefly this:

There are in the brain certain regions whose fibers are not directly connected with muscles and sensory end-organs.

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6) Wilhelm Wundt, 'Principles of Physiological Psychology'. Translated from the Fifth German Edition (1902) by E. B. Titchener. (London and New York (1904), vol. I. p. 214.

7) Wundt, l. c., p. 216.

Therefore these regions are the seat of the higher mental faculties, the true organs of thought.

This is indeed a splendid proof, an enthymeme of overwhelming logic, and we deeply regret that we are unable to discover a single lobe within our own cerebral cortex capable of grasping the conclusive power of Flechsig's argumentation.

3. Granting for a moment that the facts stated by Flechsig are true, what do they prove? It is plain that the supposed existence of Flechsig's centers would merely show, or rather suggest, that the fibers which connect the various centers with the end organs of motion and sensation, seem to converge again in some other centers. Wundt says: "The only hypothesis that we have the right to make about it, on the score of function, is that its fibers (association system) serve in some manner to effect the functional unity of separate cortical areas." But "there is not the slightest reason for bringing it into any kind of connection with the associative process of psychology."[8])

If therefore Flechsig's centers of association would really be such places as would take up the fibers of the various sensory and motory centers, then it would follow at most, that there were in the brain certain centers which have a special relation to the *sensus communis*. But, we ask, is the *sensus communis* identical with the intellect? Are thoughts and ideas nothing else but connections of sensitive perceptions? Does the cow think when she perceives the green grass and feels herself drawn to satisfy her craving? But, of course, if cerebral lobes serve as organs of thought, we can hardly expect that one will be able to grasp a logical thought, much less that he perceive the essential difference between sensitive and spiritual faculties.

Even the organs of sense cease to be reliable, and the eye begins to perceive a world of beings which in themselves have no reality. Poor Paul Flechsig, too, had to experience this. An animated discussion arose, which still awaits its final settlement. The best authorities have declined to acknowledge the anatomical value of the facts on which Flechsig based his theory. "The most celebrated experts in brain anatomy," says Hellpach, "have rejected Flechsig's theory.

8) l. c., p. 214.

Neither pathological nor experimental investigations concerning the question of cerebral localization have offered any kind of indication for the reality of the fact that those three centers of association do not contain fibers of projection."[9]) Similar is the criticism of the renowned anatomist and physician L. Edinger, who says tersely: ...."Pure centers of association have no existence."[10]) Wundt is of the same opinion: "There is no region of the brain surface that does not receive association fibers as well as projection fibers."[11]) And such authorities as Déjarine, von Monakow, Siemerling, O. Vogt and others, insist "that there are no cortical areas to which projection fibers can not be traced; just as there are, by general admission, none which are not supplied with association fibers."[12])

What therefore has become of Flechsig's theory? Alas for the irony of fate! The "facts" on which his famous discovery is based, are dreams and inventions of Flechsig's fancy, and the conclusions derived from them the absurd product of cerebral lobes.

Hence this latest attempt to localize the highest mental faculties of man has met a fate similar to that of all the theories that preceded. Like Sisyphus of old, they have endeavored again to roll the stone up the steep mountainside, but ever and anon, no sooner than it reaches the summit it tumbles down again:

> "*Optat supremo conlocare Sisyphus*
> *In monte saxum; sed vetant leges Jovis.*"

Ranke's statement is still true, that, "as far as we are able to judge until now, it has been a hopeless task to localize the highest psychic faculties of man in any other manner than that the undisturbed manifestations of intellect and will are impossible without the undisturbed anatomical and physiological conditions of the cerebral cortex."[13])

Modern scientists have succeeded in localizing motory and sensory functions: but for the intellectual activity of

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9) Hellpach, l. c., p. 73.

10) Dr. L. Edinger, 'Bau der nervösen Centralorgane, 6. ed., Leipzig 1900, p. 228.

11) l. c., p. 216.

12) l. c., p. 217.

13) J. Ranke, 'Der Mensch,' ed. 2., vol. I., p. 551.

man they have found no material center. "Thus," as Father J. T. Driscoll wisely remarks, "their very success as well as their failure prove the spirituality of the soul."[14])

H. M.

14) 'Christian Philosophy. A Treatise on the Human Soul,' 1898, p. 141.

BOOK REVIEWS AND LITERARY NOTES

The Mysteries of the Holy Rosary. B. Herder, St. Louis, Mo. Price 30c; per dozen $1.80.

This booklet contains practical directions for saying the Rosary, with illustrations of the entire chaplet, together with a consideration and a short prayer for each mystery to obtain the respective virtue inculcated. It also contains a summary of the common indulgences attached to the recitation of the Rosary, and besides a number of short indulgenced prayers. It is approved by the Archbishop of Freiburg and recommended by the Bishop of Wichita, Kans.

The Angel of Syon. By Dom Adam Hamilton, O.S.B. Sands and Co., London; B. Herder, St. Louis. Price $1.10.

The lives of the English martyrs form perhaps the best apology of the Catholic Church against English Protestantism. The author of this life truly remarks: "That glorious return (of Protestant England to the Catholic Church) will be hastened if we keep alive amongst us the memory of our martyrs, among whom there can be hardly any whose confession of the faith surpasses in the splendor of its heroism, that of the Angel of Syon." That the second part of this statement is true is amply and touchingly shown in chapt. VII, "The Martyrdom at Tyburn." By using the scanty material at his disposal to the best possible advantage, and by judiciously describing college and cloister life, showing the relation in which the Angel of Syon stood to the renowned martyrs of his day, Dom Hamilton has succeeded in giving us an edifying, instructive, interesting life of Blessed Richard Reynolds, "a man of most holy life, the only English monk well versed in the three languages" (Latin, Greek, and Hebrew), as Cardinal Pole described him, the *insignis concionator*, as he was called by his contemporaries on account of his eloquence.

The excellent manner in which the book is gotten up deserves special praise. Its beauty is enhanced by splendid photogravures illustrative of events and scenes connected with the martyr's life.

Valiant and True. By Joseph Spillmann, S. J. B. Herder, St. Louis. Price $1.60.

The works of Father Spillmann are so well known that a lengthy criticism of the book before us is unnecessary. In common with his six others, this novel has a historical foundation. The scene is divided between the Paris of Louis XVI, and the little Swiss village of Zug, which was also the boyhood home of the author. His graphic pictures of the French Revolution are historically correct and vividly illustrate the baneful principles of that great social upheaval. The descriptions of Swiss characters are by far more excellently drawn than those of the French, a fact which can easily be explained by the author's thorough personal acquaintance with his own countrymen.

Handbuch des katholischen Religionsunterrichtes. Zunächst für Präparandenanstalten bearbeitet von Martin Waldeck, Geistl. Seminar- Oberlehrer. Erster Teil: Die Religionslehre. B. Herder, St. Louis, Mo. 1905.

The recent words of the Supreme Shepherd accentuating the duty of pastors to bestow more attention on the teaching of the Catechism, are still ringing in our ears. Anything that can assist in discharging this duty is entitled to a cordial welcome. Father Waldeck's manual is designed for advanced classes. Based as it is on the Catechism used in the dioceses of Breslau, Ermland, Fulda, Hildesheim, Cologne, Limburg, Münster, Paderborn, and Treves, it may nevertheless be of service also to our own American clergy. The brief but clear explanations of the words of the Catechism, the references to Bible history and to the liturgy of the Church, will not, we are sure, come amiss in the preparation of catechetical instructions. With greater interest, however, we look forward to the second part of the manual, which will contain an explanation of the ecclesiastical year, of the gospels for Sundays and holydays, sketches of the lives of the Saints, and above all an introduction into the Catholic liturgy and the services connected with the Holy Sacrifice of the Mass.

— In '*Credo or Stories Illustrative of the Apostles' Creed* (Boston: Angel Guardian Press. 1905) Mary Lape Fogg gives us a series of exquisite little tales, told in beautiful language, each illustrating some article of the Creed. The book is not only fit for instructing little children, but may also be profitably used by adults for daily meditation by hearth or cloister.

—B. Herder presents a reprint of V. Rev. J. Magnier's (C.SS.R.) '*Life, Virtues, and Miracles of St. Gerard Majella, Redemptorist Lay-Brother*', who is called the wonder-worker of our days, and is venerated especially as the patron of a good confession. It is an old-fashioned miracle-life, for devotional purposes only. Price, in cloth-lined paper, 15 cts.; per doz. net $1.35; in full cloth, gilt stamping, 30 cts.; 100 net $18.

—'*The Resurrection of Christ: Is it a fact?*' By Gideon W. B. Marsh (London: Sands & Co.; St. Louis: B. Herder. 1905) is a popular lecture presenting a general view of the evidences of the Resurrection and dealing briefly with the most common objections. While it does not, of course, in any way exhaust the subject—no book, unless very large and complicated, could do that—it at least clears the ground for the honest truth-seeker. Price, in red cloth binding, 30 cts.

—The remark made in the French Chamber, that besides the Grand Orient there existed in France another Masonic sect called the Third Order of St. Francis, and the monumental foolishness developed in the ensuing debate, has led to the publication by Rev. P. William, O.S.F.C., editor of the *Franciscan Annals*, of a pamphlet entitled '*Freemasonic Indictment of the Third Order of St. Francis, by the President of*

the Grand Orient of France.' (Crawley, Sussex. 1905). Fr. William gives a full report of the debate in the Chamber. He considers the occurrence as a grand testimony to the importance of the lay order of tertiaries and to the influence they exercise in the estimate of those most opposed to it.

—A specimen copy has just been issued of a new illustrated monthly magazine, which is to be published regularly, beginning January 1, 1906, by the Society of the Divine Word for the benefit of St. Joseph's Technical School, at Shermerville, Ill. It is called the *Christian Family* and, according to the "Salutatory," "is to be a magazine of and for the Christian family;—not for the father alone, or for the mother; nor yet specifically for the children, large or small; —but for all of them, appealing to all and drawing them all together by the bond of mutual interest and love." It would be vain to deny that "in our day of an all-pervading, poisonous 'yellow' press, there is surely not only room, but a real need in this country, so busily engaged in its material advancement, of a good Christian magazine for the Christian family;" and we are glad to be able to express our firm conviction, that if the *Christian Family* keeps the promises which this specimen number inspires, it will fill a place occupied by no other existing magazine and prove a source not only of financial support for the St. Joseph's Technical School, which, (we can affirm it from personal knowledge), is doing a noble work of charity, but also of inestimable material and spiritual benefit to thousands of Catholic families. Among the contributors are such well-known names as: Marion J. Brunowe, Rev. E. Pruente, Margaret M. Halvey, Esther Lee Bates, Rev. J. F. Meifuss, Teresa Beatrice O'Hare, Rev. John E. Rothensteiner, Rev. Michael Klasen, Mary J. O'Brien, and Arthur Preuss.

BOOKS RECEIVED

Treatise on Singing. Especially Adapted for Use in Primary Schools. Translated for the *Review of Church Music* from the German of P. Piel. St. Francis, Wis. Published by J. Singenberger. 1905. Price 25 cents, net. (Pamphlet.)

Offizielles Souvenir. Goldenes Jubiläum, 50. Generalversammlung des D. R. K. Central-Vereins und des Katholikentages. Abgehalten zu Cincinnati, Ohio, 10. bis 14. September 1905. Price 50 cents. (Pamphlet, illustrated.)

Historical Sketches of St. Columban's Congregation and the Missions Attended by the Franciscan Fathers. Chillicothe, Mo. Illustrated. (Neither, date nor price.)

Light for New Times. A book for Catholic Girls. By Margaret Fletcher, Oxford, England. With a preface by W. D. Strappnii, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1905. Price 60 cents.

Out of Bondage. By Martin Holt. Benziger Brothers: New York, Cincinnati, Chicago. 1905. Price $1.55.

Joseph Spillmann, S. J. 1842—1905. Ein Gedenkblatt. B. Herder: Freiburg and St. Louis. 1905. (Pamphlet.)

Gesundheitsgemässe Lebensweise. (Written by Franz Bachem; courtesy of Mr. Joseph Gummersbach of B. Herder) Verlag von Fr. Teicher, Weisser Hirsch bei Dresden. Druck von J. P. Bachem in Köln. (Pamphlet.)

Die Bekenntnisse des heiligen Augustinus. Buch I—X. Ins Deutsche übersetzt und mit einer Einleitung versehen von Georg Freiherrn von Hertling. B. Herder: Freiburg und St. Louis. 1905. Price, in flexible leather binding, gilt top, 85 cts. net.

ANNOUNCEMENT

Having been compelled by the state of my health to give up those other employments from which I have hitherto derived the main part of my living, and finding myself thrown for a "*sustentatio honesta*" upon the proceeds from this REVIEW, I have decided to accept a limited amount of advertising (on the covers) and to raise the subscription price to $2.50 a year. This raise will go into effect January the first. All those who prepay their subscription before that date will be credited at the old rate of $2. per annum.

ARTHUR PREUSS.

PARERGA AND PARALIPOMENA

A Catholic School Exhibit at a County Fair.— County fairs are still largely patronized in some sections of the country, and the rector of a parish in Indiana has had the timely idea to utilize the publicity they afford in the interests of his parochial school. In consequence, St. Joseph's School, of Princeton, Ind., was handsomely represented at this year's Gibson County Fair. The exhibit bore the motto: "The fear of the Lord is the beginning of wisdom" (Proverbs I, 7), and consisted of samples of class-work, prettily arranged in a booth, with handsome and patriotic decorations. A neatly printed circular, which was distributed free to visitors, briefly explained: 1. The object of the exhibit ("a desire to give the general public an opportunity to inspect the class-work of the pupils of one of the many Catholic schools of our country"); 2. The reasons why American Catholics go to the trouble of supporting their own schools (because they wish their children's education to "embrace the all-important feature of a religious training in daily conjunction with sec-

ular training"), at the same time calling attention to the fact that "till 1820 all the schools of our country were denominational schools;" 3. That the parochial schools, in the purely secular branches, are "as good as other schools." The question: "What do they teach in Catholic schools?" is answered thus: "Inspect the exhibit and see for yourself. You are kindly invited to do so. The more the better." The circular concludes with a statistical summary, showing what Catholics do for education in this country and how many Catholic educational institutions there are in the State of Indiana alone.

While we have no positive information to that effect, we fancy this county fair exhibit, with the accompanying circular, must have proved a very efficient means of dispelling prejudices.

Gregorian Chant and the Grammophone.—The specimens of Gregorian Chant offered by a certain grammophone company are judged differently by different authorities.

Dr. Haberl says in the official organ of the German St. Cecilia Society, that the plates were tested by experts in Regensburg, who all agreed that for—rendering ridiculous the ideas and ordinances of His Holiness, no more effective means could be invented than the so-called Gregorian Chant lessons on the grammophone.

Dr. Karl Weinmann, writing in *Hochland*, thinks these lessons, though quite useless for the beginner, may assist the teacher in making a comparative study of the various ways in which even such closely allied Benedictine choral schools as those of Beuron and St. Emaus (Prague) perform the ancient Chant. He adds ironically: "Possibly, by the end of the twentieth century we shall have progressed so far that the choir will have disappeared from our churches—including perhaps priest and preacher—and that the services will be conducted entirely by the Grammophone Company."

In some Protestant churches of this country, if we may credit the reports of the daily press, this consummation has been reached. Where there is no sacrifice, and where there are no means of grace to be administered to the faithful, the grammophone may profitably take the place of both choir and preacher.

The Walling-up of Nuns as a Penalty For a Breach of Their Vows has been a favorite "shocker" with popular anti-Catholic writers ever since Walter Scott told the pitiful tale of Constance de Beverly in 'Marmion.' Mr. Edward Peacock of the Antiquarian Society, we learn from the *Casket* (LIII, 33), has recently been looking the matter up and concludes from the absence of any such tales in the writings of lying John Foxe and scurrilous John Bale that neither of these worthies ever heard of such a thing. The fifty volumes of sixteenth cen-

tury Protestant polemics published by the Parker Society were also studied in vain. The first mention Mr. Peacock finds of the story in English literature is in 'The Military Memoirs of Captain Carleton,' written either by Defoe or Swift, both of whom were adepts in giving verisimilitude to the most improbable stories ever fashioned by the imagination. Sir Walter Scott edited a new edition of these 'Memoirs' the year after 'Marmion' was published, which makes it appear very likely that he got the idea of the entombment of Constance from a fantastic tale which was told therein. Such is the stuff out of which calumnies against the Church are made.

The Supervision of Life Insurance.—An article in the *North American Review* (July) by S. Herbert Wolfe, an actuary who has conducted many examinations on behalf of various State insurance departments, has much interest by reason of the authority with which Mr. Wolfe speaks. Mr. Wolfe very forcibly points out that a great defect of the present system of insurance supervision in the United States arises from the circumstance that in each State the supervising officer is a part of the political machinery of his own State. Because of this and of the fact that the office is far too frequently bestowed as a political spoil, it comes about that men of no technical equipment, or with an equipment that is totally inadequate, are placed in control of investigations which demand special training and much experience. The present conditions have outgrown the laws framed before the enormous development of the insurance business took place. Whatever else may be the result of the Equitable dissensions, Mr. Wolfe thinks that it is certain that, by attracting the attention of the people to prevailing conditions in the insurance world, good will ultimately result therefrom.

Traveling Schools for Farmers' Daughters, says the *Nation*, are in operation in different parts of Germany and are giving great satisfaction. The subjects taught are housekeeping, cooking, the selection of food, the care of cattle and poultry, the cultivation of vegetables, and butter and cheese making. It is now proposed to enlarge the curriculum by instruction in nursing, preparing food for the sick, sewing, mending, etc. The teachers are graduates of the best schools of housework. who have passed government examinations. Twenty girls over sixteen years of age, form a class, and a term lasts six weeks, the tuition being so low as practically to exclude no one.

While we are not by any means in favor of lugging the "State" into every thing, we can not help thinking, in view of the immense amounts squandered by our federal government, how much good could be accomplished if such traveling schools for farmers' daughters were established by the

Department of Agriculture. Our remote (and not so remote) farming communities would profit immensely by such an institution, and whatever profit the farmer, profits the nation of which he is the main stay.

"Standardizing Education."—Some time ago Dr. J. M. Rice, editor of the *Forum*, rambled all over the country inspecting schools with the purpose of eventually organizing a bureau of educational results. Dr. Rice is a man not without individual likes and dislikes, and he described different schools of various cities, measuring them by the standard of his particular hobbies or caprices. In establishing this bureau, which for lack of funds does not yet exist, Dr. Rice says he wishes to do away with opinion and substitute facts. "Strictly speaking, there are no educational facts in existence to-day," is his testimony. "Educators are groping in the dark and harping on methods. At present there are no educational standards and education is in a state of chaos from the lack of standards." This being the case, Dr. Rice proposes in true philanthrophic fashion to establish them. It is intended as soon as the necessary funds will permit, to put a permanent investigator in the field and to employ a large force of clerks in the office. Since there are "no educational facts in existence today," it is supposed this investigator and the clerks will call them into being, keep them on hand in the office, and deal them out as demands may require.

Teachers will be glad to learn that when the bureau is well established, they can consult schedules and tables by which they may know just what a class averaging thirteen years of age and numbering twenty-five Americans and seventeen foreigners will be able to do in a given time in English or arithmetic or spelling. All other questions which are now perplexing educators, will be solved mechanically as soon as this marvelous bureau is well under way. The calculating machine will report at once just what branches should be taught in the grades and how much time is to be given to each, just what is to be expected from each pupil and the amount of power he ought to develop in a given time. The "touch a button" or "drop a nickel in the slot" can not compare in efficiency with the proposed machine. Put $5,000 annually into the bureau and out will come the answer to every conceivable question relating to schools and scholarship. When Dr. Rice went on his famous tour of inspection and marked all the schools and all the classes—some of them very low—he did not question the value of his figures. He has the same confidence in his ability to "standardize education" and establish a bureau of educational results. Practical teachers are not so confident.

A Plea For More Publicity With Regard to Catholic Church Services.—A Mr. H. E. Magee, whose business requires him to

travel much, writes to the Portland (Ore.) *Catholic Sentinel* to enquire why our Catholic churches so seldom have notices posted in the hotels and published in the local newspapers, giving the hours of Mass and the location of the church, for the benefit of strangers.

"The absence of such notices," he complains, "forces visiting Catholics to rely on strangers, who usually are not well posted, and frequently leads to their missing Mass altogether, as it did today in the case of myself and a traveling salesman, who proposed to attend the 10:30 Mass, only to find, after we had sat for half an hour in the church, that the Mass was at an earlier hour, in the city we are now visiting. There was not even a notice of hours of service in the vestibule of the church."

The editor of this REVIEW, who has also traveled a good deal since last spring, finds himself forced to assent to Mr. Magee's statement. Like Mr. Magee, furthermore, we too have found that few hotel clerks and managers object to having a nicely framed notice of the time and place of Catholic services posted more or less prominently on their premises. And as for the daily newspapers, we fear many secular editors have made the same experience as he of the *Oregonian*, whom Mr. Magee asked why that paper did not publish Catholic church notices, when they did all others. He replied "that they had tried over and over again to induce Catholic pastors to send in the notices, but had finally given it up."

This is not right. In the words of Mr. Magee, "Instead of making it difficult for travelers and strangers to find their way to church, the pastors should make it easy, and certainly the placing of such notices as I have mentioned, giving location of church, hours of services, residence of pastor, etc., would not be either very expensive or very much trouble."

The Resolutions of The Catholic Total Abstinence Union, adopted in its thirty-fifth general convention lately held at Wilkesbarre, Pa., contain at least two paragraphs which will obtain the approval of many well-meaning Christians. They are as follows:

"We advocate the enactment of a law prohibiting treating to intoxicating drinks, a custom to which, perhaps more than any other, is due the prevalence and the many evils of drink in this country...."

"We declare liquor to be the workingman's greatest foe, and that sobriety is rapidly becoming a condition precedent to success in their employment, and that the use and abuse of intoxicants is fatal to the improvement of their condition."

There is also evident in the resolutions a desire to bring the aims and purposes of the Union in accordance with established facts. Thus we read:

"In requiring total abstinence in honor of the Sacred Thirst and Agony of our Lord, the Union supplies the individual a sufficient motive to reform, and it teaches reliance on God's help, obtained by prayer and the sacraments, for strength to persevere; but as the drink habit in its advanced stage not infrequently becomes a disease, practically destroying the will, the Union recommends and urges it to be treated as such, that the victim restored physically may be in a condition to employ means necessary for his moral reformation."

What we miss, is a recommendation of temperance, as distinguished from total abstinence, on the strength of which well-meaning opponents of the drink evil could join forces with the Catholic Total Abstinence Union without subscribing to some of its too radical theories. For after all it is not total abstinence but true temperance which will save society from the dread curse of alcoholism.

Bishop McQuaid on the Causes of Polish Parish Troubles.—In an indignant letter addressed to the rector of St. Stanislaus' Polish parish, Rochester, (of which we find the full text in the Buffalo *Catholic Union and Times*, XXXIV, 22), the venerable Bishop McQuaid says, among other things:

"My experience in church affairs goes back to the days when immigrants began to come in large numbers, and it often happened at various times that contentions in church matters arose among the various nationalities rushing into the country, yet there never was anything to compare with these Polish rows and conflicts. Yet we know that most of the Polish immigrants are loyal sons of their Church, generous beyond most others, but unfortunately easily led astray by designing leaders. These leaders are frequently members of secret organizations, and not disposed to listen to Church authority. Others want to pose before the politicians as controllers of many votes. What you want is to get rid of both classes."

Bishop McFaul Against the "Yellow Press." —Among the bishops who have raised their voices against the "yellow press," (see CATHOLIC FORTNIGHTLY REVIEW, XII, 16), is Msgr. McFaul of Trenton. "Every one will admit," he says in a recent pastoral letter, "that some of our newspapers are a disgrace. It is shocking to witness the harm which these disreputable journals do by pandering to the lower passions of the multitude. They educate in crime, destroy purity; in a word, sow immorality. They are so many foul demons entering the family for its defilement and ruin. Perhaps the most terrible indictment that can be brought against America is that the public demand for the filth supplied by the 'yellow journals' is so great as to render rich and prosperous the

unscrupulous editors, writers, and publishers who cater to debased appetites. We desire to employ all the power of our holy office to stem this flood of corruption, and we, therefore, most earnestly beseech parents to banish all such newspapers and books from their firesides. O fathers and mothers, never permit them to contaminate your homes!"

The Dearth and Insubordination of Domestic Servants, in the opinion of Professor Goldwin Smith, writing in the *Independent* (No. 2960), portend the rupture of a familiar and gentle bond between classes, and, if the consequence is to be flight to hotels and apartment houses, a breaking up of home life, specially detrimental to the children. The blame rests not all on one side; but the chief cause is undoubtedly the democratic spirit which revolts at the thought of calling any one master,—a spirit which is assiduously cultivated in our public schools. "For labor of the rougher kind in general," says Professor Smith, "we look little to the product of our public schools." We rely on importation; but it is only a question of time when importation will no longer supply the demand; it is scarcely supplying it now. Professor Smith thinks the future choice will likely lie "between Black and Yellow, neither of them capable of being turned into members of a real household."

MARGINALIA

Rev. D. S. Phelan, who lately visited Cardinal Satolli, Prefect of the Congregation of Studies, which has jurisdiction over Catholic high-schools all over the world, throws an interesting side-light on the internal dissensions existing in the faculty of the "Catholic University of America". The Cardinal, he says (*Sunday Watchman*, XVIII, 40), "lamented the financial condition of our Catholic University, and still more the internal dissensions in that institution. He seemed to think that the professors were adopting the policy of the mutineers of the Black Sea, and said most positively that the present rector would be sustained 'against the egotistic professors.' His Emminence showed much feeling in speaking on the subject, a fact all the more remarkable as he knew I was seeking for information to be used in these columns."

It was said some time ago of a certain American bishop that he would not think of building an appropriate cathedral, until every Catholic child in his diocese was receiving the benefit of a Catholic education. We notice from the *Tablet* (No. 3407), that the Archbishop of Melbourne recently said

in an address delivered at the dedication of the new pro-cathedral of Wilcannia, Australia: "The pro-cathedral would have been built years since had it not been for the wish of the bishop of the diocese and of the people that first of all, instruction should be given to the children, and that the same children might not be deprived of that education by the building of a cathedral. There was, in his opinion, no more worthy sacrifice. Without the education of the children there would in a short time be no worshipers in the church. Thus they had postponed the building of the cathedral until the religious education was strong."

The *Tablet* (No. 3407) reproduces a leading article from the *Guardian*, wherein that eminent Protestant journal pleads touchingly for the open door in Anglican churches. "In this respect the Roman Church—we must confess with shame —sets us the example." Against the objection that to leave the church open is to invite profanation and theft, the *Guardian* insists that it would not be a difficult matter to break into a church even with the doors locked, and suggests that if the danger be really so great, each parish form a "Watchers' Guild", the members of which would take their turns in spending an hour occasionally watching and praying in church. "The result would be not only the prevention of any lamentable occurrence in the future, but would be frought with priceless blessings to many members of the Church."

A "Watchers' Guild" would be precisely the means of obviating the necessity, alleged by some Catholic city pastors in this country, of closing their churches during weekdays, or at least during certain hours on weekdays.

The *Providence Visitor* (XXX, 49) does not agree with the reverend editor of the *Western Watchman* (cfr. this REVIEW, XII, 16, 476), that five-minute sermons are a monstrosity and ought to be done away with. While readily admitting the value of "a sermon in which the great truths of our religion are expounded in an interesting and scholarly manner", he asks: Why should the faithful be 'sermonized' on every occasion? In the first place, not every priest is capable either physically or intellectually of holding the attention of his hearers for half an hour, while all may speak for five minutes with profit to their people. Secondly, the faithful, as a rule, are not willing to listen to half-hour sermons, so that instead of having their hearts inflamed at the time of peroration, they are often asleep. Lastly, an intelligent priest can say in five minutes what others cannot say in thirty."

In our No. 17 (p. 511) we spoke of Episcopalian ministers who remain members of their church, though they no longer believe its fundamental doctrines. Of such ministers the bishops of the "Protestant Episcopal Church" said in a recent pastoral letter (*Literary Digest*, XXXI, 13, 421): "If one finds, whatever his office or place in the church, that he has lost his hold upon her fundamental verities, then, in the name of common honesty, let him be silent or withdraw." It is significant to see such a prominent minister of the Episcopalian denomination as Dr. A. S. Crapsey, protesting against this good advice, and such a highly esteemed journal like the *Outlook* supporting him in his protest. Dr. Crapsey and the *Outlook* agree that for any "true, brave-hearted man" in the situation indicated, "silence is impossible and withdrawal treasonable."

It is difficult to surmise what the position of such a preacher or theology professor in the pale of Episcopalianism would be.

In No. 14 of the current volume of the CATHOLIC FORTNIGHTLY REVIEW (p. 421) we printed a note from a correspondent, to the effect that in New York "the Church is saturated with Tammany Hall politics," and that "any proposal to align Catholics politically on the school question would... be an interference with existing party politics and would be resisted...by the Catholic politicians, lay and clerical, to whom a change in political conditions might mean loss of places and safety for their protegés." In Philadelphia the condition of affairs seems to be even worse. Rev. D. I. McDermott, who served as a member on the citizens' committee of eight recently appointed to take action towards the moral cleaning up of that city, writes to the Milwaukee *Catholic Citizen* (XXXV, 47):

"If ever all the iniquity of Philadelphia, corrupt and contented, is made public, there will be an awful scandal in the country. The highest ecclesiastics here will be compromised in such a way that a word can not be uttered in their defense."

Whither are we drifting?

According to the Milwaukee *Catholic Citizen* (XXXV, 47), "the total membership of the Knights of Columbus on Sept. 1, was 137,597, of whom over 90,000 were associate members. Yet the control of the order is vested in the insurance members, who are a minority slightly over one-third of the order."

Now that Pius X. has recommended the German Catholic Volksverein as a model for Italians, our American Federation

of Catholic Societies has also resolved to adopt the plan *Germania docet.*

Baseball seems to be getting popular in some of our girls academies. For private exercise it may be tolerated; but public exhibitions of ball-playing Catholic girls in bloomers deserve the severest condemnation of all decent people. "Baseball," as the *Sacred Heart Review* rightly observes, "is not a game for girls. It has a demoralizing effect on them; and no Catholic mother should allow her daughter to take part in a public game of baseball" (XXXIV, 12).

While the more enlightened of secular school conductors are abolishing co-education as unnatural and harmful (we have repeatedly published authoritative utterances on the subject), a Milwaukee Catholic pastor, according to the *Catholic Citizen* (XXXV, 46), is introducing it into his parish school this year, because, forsooth, it "permits of a better and more even division of classes and a more accurate grading of pupils." *Risum teneatis?!* It is wonderful what a knack some good people have of picking up fads when they are already grown obsolete!

And now the Milwaukee *Catholic Citizen* (XXXV, 46) chronicles "persistent rumors that Rector O'Connell, of the Catholic University, will this year or next year be designated to an episcopal see; and that a new rector will be chosen to succeed him." Which to our readers is rather stale news. We register with a degree of gratification the same paper's motion that the era of "successful administrators" be *tandem aliquando* brought to a close and a real "eminent scholar," "a great teacher," be appointed to the rectorship of the ill-fated Washington high-school. Seconded!

It is rumored (v. *Catholic Telegraph* of Aug. 24) that the Marquise de Monstiers-Merinville, formerly Miss Mary G. Caldwell, has requested back from the "Catholic Uuiversity of America" the three hundred thousand dollars which she donated for its foundation, and that "the authorities are disposed to comply with her wishes." But: *woher nehmen und nicht stehlen?* as Brother Hans would say.

To start a newspaper in Washington, as has been done, calling itself *Graft*, and devoted to the exposure of misfeasance in office, is, says the *Nation,* something more than a passing whim. It is partly a retort to Plunkitt's question—

"We're here to make all we can without being caught by the sheriff, and what are you going to do about it?" More than that, it is an unconscious betrayal of the way in which office-holding and illegitimate money-making came to be synonyms in many minds. That, indeed, appears to be the historical origin of the word "graft." The New English Dictionary gives the "slang" sense of graft to be "work," and then "a trade, craft." The earliest citation goes no further back than 1890. In 1896, the *Popular Science Journal* said that "graft" meant a "visible means of support." That puts us on the track of the evolution of our usage: First work, then work with profit, then profit without work.

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We see a new proof of the growth of the Gaelic movement in this country in the fact that the *Leader* of San Francisco has recently inaugurated "An Easy Course in Gaelic."

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Speaking of the retirement of Dr. Francisco Codera from his professorship of Arabic in the University of Saragossa, the scholarly N. Y. *Evening Post* (Sept. 25) remarks incidentally: "In reality it is no problem, but stands for several excellent facts—that the Spanish people is not at all moribund, that it has resources of vitality and ideals of scholarship and culture which might be sought vainly in many of our colleges and universities."

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We are glad to be able to quote such a distinguished and progressive prelate as the Coadjutor-Archbishop of San Francisco, Msgr. Montgomery, in favor of local option as against prohibition. "It seems to me a reasonable proposition," he says in a recent letter, quoted in the *Monitor* (LX, 23), "that a majority of the citizens of a neighborhood should rule in a matter of the kind. Our whole system of government is based on that principle, and I believe that this question of the sale of liquor is one that calls for regulation, and though I do not believe in the principle of prohibition as it is usually explained, I do believe in what might be termed local option, particularly when it is rather to regulate than to prohibit."

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THE CATHOLIC CHURCH AND THE BIBLE

By Rev. Dr. Norbert Peters *)

I. A New Impulse Imparted to the Study of Biblical Science Among Catholics. 2. Distrust of it and the Duty of Enlightening Catholics on the Subject. 3. The Proximate and the Remote Rule of Faith. 4. The Church as the Custodian of the Bible.

1. For a long time, in the past century, Biblical science among Catholics was characterized by a conservative traditionalism. Its professors were content with handing down the old material in the usual form according to the current methods. There was no scientific research in the strict sense, and therefore no progress.

I will not here examine into the reasons for this condition of affairs. With whom and where the fault lay, is a debatable question; and we will not allow our recognition of the fact to disturb our joy at the improvement which is now setting in.

During the past ten years there has been a vast improvement. Biblical science, especially of the Old Testament, is pulsating with new life; there is unmistakable progress, indicated by the increase in bulk of our Biblical literature, though we must confess that its quality has not kept pace with its quantity. But our theological circles have at least begun to face the numerous Biblical problems continually arising, and to take an active part in attempting their solution.

2. Scientific research aims at progress, and progress invariably calls forth opposition from those who adhere fixedly to tradition and its antiquated forms. Therefore the increasing study of the Biblical sciences and the progress made by our younger exegetists, is accompanied by an exaggerated

*) Adapted for the C. F. Review from: 'Die grundsätzliche Stellung der katholischem Kirche zur Bibelforschung oder die Grenzen der Bibelkritik'. Paderborn: 1905.

scepticism, an insulting distrust, directed, not it is true against scientific research as such, but against the personal orthodoxy of the champions of the new school, culminating in some instances even in persecution—at least in secret—of our best scholars. For there are those among us who, still under the ban of the old school with its stereotyped conception of revelation and the Bible—a conception strongly tinged with the influence of orthodox Protestantism—consider that real scientific Bible research is incompatible with the true Catholic spirit. This opinion is perhaps even more widely spread among non-Catholics;—at least I have stumbled upon it with unpleasant frequency even among serious students, who entertained much good will and the desire to do us justice.

An examination of the question: Do the principles of the Catholic Church admit of independent scientific Bible research? or: What limits does the Catholic Church assign to her Bible students? may therefore not prove a useless undertaking; especially in view of the fact that the subject is very apt to be uppermost in the minds of men for decades to come. Educated Catholics are justly demanding to be instructed in a controversy which involves the Book of Books and hence the very heart of religion. Not only for the sake of our cultured Catholics, however, must this instruction be given, but also for the masses. The people are no longer shut off from the intellectual currents of the time; (nor would it be desirable to shut them off, even were it possible;) but if we do not enlighten them, others will, to the ruination of Church and State, by undermining the foundations of both the natural and the supernatural order, "employing books, pamphlets, and newspapers to pour fourth their deadly poison, instilling it in popular addresses and in private conversation."[1])

The Biblical scholar needs above all a clear knowledge of the principles of faith to guide him as a load-star on his perilous course. By this same star the layman too must learn to orient himself and to formulate his judgment on the disputed questions and the combatants battling in the arena.

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[1]) Encyclical "Providentissimus Deus."

3. What is the position of the Church towards the Bible? She has officially defined that "all those things must be believed with a divine and Catholic faith, which are contained in the written Word of God or in tradition, and proposed to our belief by the Church, either by way of a solemn decision or in the exercise of her ordinary and general teaching authority.[2])

Accordingly, Holy Scripture and tradition are the sources of supernatural revelation. Christ has founded His Church to do and teach all things which He began to do and teach [3]), and which the Apostles continued; that is to say: to preach the revealed word of God to all mankind in need of salvation. In her preaching, therefore, the Church transmits to each individual human being the content of divine revelation, in order that he embrace it with faith. This proclamation by the Church of the truths of the Gospel is consequently, according to Catholic teaching, the proximate rule of faith.

4. The truths she thus preaches, the Church draws from the two sources mentioned above: Holy Scripture and tradition; which hence are aptly called the remote rule of faith. Holy Scripture, therefore, has been confided to the Church as the "custodian and expounder of the revealed word of God."[4]) And this principle applies to the most scholarly exegetist no less than to the simplest peasant, for the Catholic Church has not two truths, one for the educated élite and the other for the *profanum vulgus*.

In this her divine mission the Church is sustained by the miraculous inspiration of the Holy Ghost. It is He who has inspired the authors or the Sacred Books; it is He who expounds them infallibly through the Church. The rock upon which our faith bases is therefore the God of Truth Himself. Thus we have in the doctrines of the Church the absolute truth by which to live and die. Even if by scientific research the Bible were robbed of a portion of the gloriole which has been woven about it by a time whose thoughts

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2) Decrees and Canons of the Vatican Council, Sess. III, Cap. 3.—Cfr. Decrees and Canons of the Council of Trent, Sess. IV. Decree on the Canonical Writings.

3) Acts I, 1.

4) Decrees and Canons of the Vatican Council, 1. c.

did not flow in historical channels,—because the Sacred Book speaks humanly to human beings and has been handed down by men for men—the rock upon which our faith is founded will never shake, for it is grounded faster and deeper than the Bible and its history—having its foundation in Almighty God Himself.

From this explanation it follows that the Church must claim the right to bind Catholic scholars who devote themselves to the study of the Scriptures by certain rules which must govern all scientific Biblical study. It is her right and duty above all to lay down the general principles according to which Biblical science may in detail establish the dividing line between the natural and the supernatural, between revelation and science in Sacred Scripture. She has done this principally by the decrees of the Tridentine and the Vatican Councils, which are authoritatively interpreted and applied in the encyclical letter of Leo XIII., "Providentissimus Deus," of November 18, 1893, and by the same Pope's supplementary brief "Vigilantiae," of October 30, 1902.

These official interpretations must guide us in our endeavor to answer more in detail the question: How does the Catholic Church stand in the matter of Biblical research?

PRESIDENT HADLEY ON THE STUDY OF GREEK

In an interesting contribution to the *Independent* (August 3d) President Hadley of Yale University discusses the relative merits of the arguments which have been urged for and against the study of Greek.

He begins by telling his readers, that some thirty years ago "there was a clear distinction between the American college and American scientific school. The former gave a classical education; the latter gave a technical education. The former required Greek; the latter did not." Nowadays however, he proceeds to say, "the sharpness of this division has been broken down." General culture is no longer the boast of the graduate from a classical school or of the candidate for the degree of bachelor of arts. Neither is professional efficiency any longer the exclusive aim of the scientific school. "The course in arts and the course in science have become

so much alike in their purpose, that it is difficult to draw the line between them. Some educators have entirely abandoned the attempt to draw this line and would give the degree in arts for a scientific course as freely as for a classical one."

Whether or not "the sharpness of the division" between scientific and classical schools has been really broken down, we will not at present inquire. But taking for granted that classical and scientific schools are recognized by many as "co-ordinate parts" of the American educational system, we have in the existence side by side of two groups of candidates for the bachelor's degree, "similar in their social antecedents and aims," one of which studies Greek and the other does not, an important means of judging the merits of the arguments which have been urged for and against that particular study.

The matter, then, has been practically tested. And what was the result? It was found that the study of Greek has been *de facto* a better means than the study of modern languages of training the student in habits of hard work and accurate thought. As a matter of tact Greek was superior to modern languages as a means of mental discipline and mental culture. But let us hear President Hadley tell this in his own words.

"It was a severe disappointment to some of our educational reformers that the boys who came to college with substitutes for Greek, which were useful and interesting, did not generally have the needed mental discipline and power of precise thought. The 'literary' or select courses of twenty years ago were places of intellectual dissipation rather than of intellectual work. The boys who had learned to talk French and make scientific experiments might have been much interested in their studies at school, but they did not show a corresponding power to pursue their subsequent studies at college. The reason for this gradually became obvious. If a boy studied French because it was useful for him to talk French, or studied science because it was interesting for him to ascertain scientific facts, the teacher was tempted to put the usefulness and interest of the study into the foreground and let insistance upon laborious effort and accurate result fall into the background. A boy who talked French tolerably

well but was inaccurate in his constructions, was not nearly as efficient, in college or afterwards, as the boy who read Greek with a good deal of difficulty, but was precise in his knowledge of the grammar as far as he went. The fact that Greek was hard to learn and of little practical use when learned, guarded the teacher against the peril of making ease of attainment and facility of use the primary goals of his effort. It prevented him from letting his teaching degenerate into a process of cramming for certain expected needs of life; it compelled him to treat it as a process of discipline to prepare the pupil for any needs that might rise. If I want a college graduate in the employ of my railroad, said a general manager of one of our largest systems, I want a boy who has learned to use books hard and use them accurately, and I feel surer that he has learned that lesson over a Greek dictionary than over almost any other book that exists, because there is so little temptation to use a Greek dictionary in any other way."

This sounds like a vindication of a much maligned study. We value it all the more highly as it comes from one who is thoroughly conversant with the present status of American higher education, and at the same time far from partial for Greek, as will be seen presently. The CATHOLIC FORTNIGHTLY REVIEW takes pride in this connection to refer the reader to its own view of the matter. In particular, the striking difference between the ancient languages and the modern, in their power as means of mental discipline and mental culture, is the very thing we strongly emphasized in a former issue (p. 349) of the present volume. "Modern languages", we said, "are not, and never will be, principally studied for the intellectual training they may afford, but to serve the direct purposes of life. On the contrary, the dead languages of ancient Rome and Hellas, by their very remoteness from the modern world, forbid any desire of exploiting them for the practical ends of life." And on p. 350: Modern languages "are comparatively easy of acquisition and studied mainly for the sake of their literature. Latin and Greek, on the contrary, are comparatively difficult languages, taught at college also for the sake of the mental training they afford. Again, the study of modern languages receives a potent stimulus from the alluring prospect of us-

ing them in the near future and for the direct purposes of business; whilst the classics are looked upon by a large percentage of students as something so infinitely removed from modern life that it is a wonder they are taken up at all."— We are glad to see our views corroborated by a man of the authority of the President of Yale University.

We have quoted from Dr. Hadley's article passages which clearly argue in favor of retaining the study of Greek as an excellent trainer "in habits of hard work and accurate thought." President Hadley is not, however, partial for Greek. On the contrary, he clearly intimates that he agrees with the opponents of Greek who have urged "that there was no very essential difference in the kind of culture or discipline which could be obtained from Greek and that which could be obtained from any other study. They have said plainly that for the great majority of pupils Greek was neither useful nor interesting; that with a little rearrangement of our sources we could just as well get our discipline from something that was interesting; and that any change in this direction would show economy of time and gain in efficiency."

So the President of Yale believes in Greek as a medium of mental discipline, but he likewise believes that Greek shares its power as an educational agency with modern languages and modern science. "Of late, we have found that, by insisting sufficiently upon high standards of accuracy and precision, we can avoid the dangers which are incident to the study of modern languages and modern science.... The advocates of Greek were right in saying that hard work and precision of thought are far more important than the immediate interest or utility of the subjects taught. They were wrong in saying that Greek stood apart from all other subjects as a means of educating the student to these habits of work and precision. If French is taught as carefully as Greek, it seems to serve the disciplinary purposes which Greek formerly served."

But, if Greek is not superior to any modern language as a means of training in thought, how is it that "the boys who came to college with substitutes for Greek, which were useful and interesting, did not generally have the needed mental discipline and power of precise thought?" In the

opinion of President Hadley, "the only difficulty is that there are as yet relatively few teachers who make French a means of mental discipline, and that those who think they teach it best are often the ones who really teach it worst, because they let apparent proficiency in speech conceal the lack of real training in thought."

We will not quarrel with President Hadley as to whether this is the only difficulty. But a difficulty it certainly is, and a difficulty too, which we make bold to say, is not only *de facto*, but *de jure* existing: it will not or rather cannot be overcome. We should like to see a teacher and student with patience enough to treat such an easy study as French as a process of discipline, and in the same laborious and painstaking manner in which we believe the study of Greek and Latin should be carried on. These are dead languages —that is what their excellence as means of mental culture consists in. On the contrary, the value of French and other modern languages lies essentially in their direct usefulness as means of conversation. Besides, the latter are so like our own, that it takes little mental effort to master them. But it does take a clear head to handle readily and properly the various problems connected with the Latin and Greek grammars.

THE GAELIC MOVEMENT AND THE "LANGUAGE QUESTION" IN THE U. S.

There was a time when many of our Irish brethren were wont to insist, that immigrants of other than the English tongue, in order to become loyal and patriotic Americans, must with all possible speed be "Americanized," that is to say, forget their native language and become Anglo-American in thought and sentiment. The early volumes of this REVIEW bear abundant testimony how strong this sentiment was and how especially the Germans were made to suffer in consequence of their fidelity to their mother-tongue.

Since the rise of the Gaelic movement, opposition has changed into sympathy, aye emulation. On the occasion of his recent visit to his native Donegal, Archbishop Ryan of Philadelphia, replying to an address of welcome at Killy-

begs, declared "he was gratified to find the Donegal folk in Philadelphia speaking in their national Gaelic. It was the Donegal characteristic, preserving their language wherever they find a home. It was distinctly so in his diocese in America. A proof of true patriotism was a fidelity to the language of their forefathers, and long might it be so with Irishmen." (From a report in the New York *Freeman's Journal*, No. 3761.)

This is not the first time that we have been able lately to register such utterances, on the part of eminent Irish American prelates.

That the revival of the ancient Keltic tongue is growing more popular not only in the East, but also in the far West of this country, appears from the report of a meeting held in San Francisco recently by the Gaelic League in memory of Father O'Growney. On that occasion there were Gaelic songs, addresses, and recitations, and among the applause of hundreds of enthusiastic Irish men and women, Rev. M. J. Concannon of St. Rose's Church said: "[Fr. O'Growney's elementary lessons in Keltic] have made more readers of Irish, introduced far more people to the study of the Irish language, than all the other works that have ever been published, put together. The compiling of them was a work of labor, but of love, yet thrice willingly did he face the task, for he saw that a nation without a language was an anomaly, that *a language was the soul of a people, and when a language dies the soul dies with it.* Well he knew *the preservation of a language was and ever must be the most important means for the preservation of a nationality.* On all these accounts he gave his assistance to check the progress of destruction"

"That faithful old land [Ireland] to-night speaks and shouts as if every shamrock on her soil were gifted with a voice, and the voice is that never, oh, never, whilst the ashes of a Machali or of an O'Growney lie beneath the green sod of Ireland, never shall the language sweet as honey and strong as the wave be allowed to die, or be abandoned for that mongrel of a hundred breeds called English, which powerful though it be, creaks and hangs in the mouth of the Kelt who tries to use it.

"There is no nation without a language. Easier far 'twere to cut in twain with keen-edged razor the great Seal Rock,

than try to build up an Irish nation without the Irish tongue. For the language of a nation is the exponent of a people's antiquity, the index of their refinement, the mouthpiece of their history, the type of their freedom, the storehouse of their greatness and their fame. Shall we, then, men and women of Ireland, let our language perish? No! a thousand times, no! With our faith, it is the most interesting, the most eloquent, the most precious relic that has been borne down to us along the heavily freighted stream of time. If the Italian loves the sweet Tuscan of Dante; if the Frenchman cherishes the language in which Bossuet and Mirabeau thundered, and Napoleon dictated laws to Europe, why should we not love the dear old tongue of our motherland, the tongue of Patrick, Brigid, and Columkille, the tongue of our patriots, our scholars and our saints, the tongue in which Silken Thomas hurled defiance at the haughty English monarch when he flung the sword of State on the table of the Council Chamber in Dublin Castle.

"We profess to hate England, yet we curse England in the language of England. In Poland children were flogged for daring to speak their own tongue. The Austrian Empire was torn with dissension because of the effort to impose the German language on the Czechs. It is reserved for Ireland, amongst the nations of the world, after centuries of struggle, to admit defeat by adopting the language of their conquerors. If we mean to be a separate nation, we must have a separate language. With our language will disappear all our glorious literature, our grand traditions, and our chief claim to freedom as a separate nationality.

"This is the aim and mission of the Gaelic League—this is what O'Growney labored for—to save the national language, and thus to preserve and perpetuate our distinctive nationality."

The growth of the Gaelic movement, we believe, will in the long run do more to solve what has been called the language or nationality question in the Catholic Church of America, than all the newspaper articles and pamphlets ever written and all the memorials ever addressed to Rome. That is one, and indeed the chief, reason why we take such genuine interest in it.

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THE "KNIGHTS OF EQUITY:" A NEW CATHOLIC (?) SECRET ORDER

According to the Boston *Republic*, "New England's Catholic Weekly," (XXV,36) there has recently been organized in Boston a branch of the "Knights of Equity," a "society with a large and constantly growing active membership in most of the great cities of the West and Middle West."

The "Knights of Equity," while apparently not a newly founded order, were never before, to our knowledge, numbered, as the *Republic* numbers them, among the quasi-Catholic societies; and we note with a degree of surprise that they are to all appearances aiming to beat the valiant "Knights of Columbus" on their own ground.

If the "Knights of Columbus" are a semi-secret, the "Knights of Equity" are a secret society of Catholics. "The membership," says the *Republic*, "is restricted to Irishmen, by birth or extraction," and "chief among the(se) qualifications [prescribed in the Ritual] is membership in the Roman Catholic Church." The order is designed, in the language of its by-laws (we still quote from the *Republic*), "as a *secret* society, to create and foster a spirit of mutual helpfulness amongst its members; to advance them intellectually and socially; to co-operate among them; to promote their material interests and well-being, and for such other purposes not inconsistent with the foregoing as the Supreme Council may from time to time prescribe."

The "Knights of Equity" (we gather from a historical sketch in the same number of our Boston contemporary) was founded in 1895 by Mr. Edward M. Crain, of Cleveland, Ohio, with the avowed purpose of drawing Irishmen in this country more closely together and assisting them in perpetuating their national traditions. It was incorporated a year later as "a new Irish society, having for its basic frame-work the old military orders of Erin; a society whose ritual should be founded on the primitive halls of Ireland, immortalized in the verse of Moore, that would recall the Ard Righ and Thanist and Ollav of Irish nobility, couple them with a modern setting, and accommodate them to the latter-day needs and wants of his people."

The "Knights of Equity"—and we wish our readers to mark this point well—do not claim nor wish to be a Catho-

lic society, but they are a society composed exclusively of Catholics. "Its members," says the *Republic*, "are *all adherents of the Roman Catholic Faith, but it cannot be called a religious organization within the limited meaning of that term.* It seeks to imbue the Irishman and the Irish-American with the thought that the best method of advancing himself is to advance and lift up his people, and through them to make secure his own progress." (Italics ours.)

Which means, if it means anything, that we have here a secret society of Catholics formally withdrawing themselves, as a society, from the jurisdiction of the Church.

And if it is growing as rapidly as the *Republic* would have us believe,*) this new order is a new source of danger to the Catholics—specifically the Irish Catholics—of this country. More so than even the "Knights of Columbus;" for the "Knights of Equity" clearly carry the fundamental principle of the former organization, which inspires so many of us with a not unfounded apprehension, one step farther in its logical and legitimate development and application.

[Whilst awaiting further developments, let us remark, parenthetically, that we have, and have had for several years, in our possession a little pamphlet, entitled 'Ritual of the Knights of Equity of the World. Published by the Supreme Council Knights of Equity of the World. Adopted March 14, 1905. Democrat Print. Salisbury, Missouri. 1905. We are unable to say whether these "Knights of Equity of the World" are identical with the "Knights of Equity" described by the Boston *Republic* as a society of Catholics. If they are, there can not be the slightest doubt that the latter, in spite of all fine phrases, are a dangerous and probably forbidden secret society. For they have not only an "altar" in their lodge rooms and a "chaplain" among their officers, but the oath required of members at their initiation, not to divulge the order's grips, pass-words, etc., etc., is a quasi-oath of secrecy which no Catholic can conscientiously take.]

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*) "Courts are now in existence in most of the large cities of Ohio, Indiana, Illinois, Michigan, Wisconsin, Pennylvania and New York. Several of the large cities, as far West as Colorado, and South as far as Missouri, are also organized."

THE PENITENTES OF NEW MEXICO

In No. 6 of the current volume of the CATHOLIC FORTNIGHTLY REVIEW we concluded some notes on the Penitentes of New Mexico with the remark: "If this out-of-the-way sect has ever been extensively described by any reliable Catholic author, we are not aware of the fact."

From several communications which we have since received in reference to the matter, we infer that the subject interests a number of our readers, and we therefore gladly comply with the request to reproduce here what cursory information we have been able to collect from the writings of Catholic authors with regard to the character and doings of the Penitentes.

Our first quotation is from 'Soldiers of the Cross' by Archbishop Salpointe.*)

The "Tercera Orden de Pentencia" was established in Santa Fe and in Santa Cruz de la Cañada, between the dates 1692 and 1695, under the administration of Governor Vargas. As it was a Franciscan institution which, by its constitution, could be governed only by priests of the Order. It ceased to have a canonical existence in New Mexico when the Franciscan friars were succeeded by secular priests in the missions. Besides the devotion practiced by the members of the Order, privately or under the direction of some of the religious, they had festivities and processions which were publicly celebrated. These were the feast of St. Louis, King of France, and of the Immaculate Conception, which were their patronal feasts. Moreover, they had a special high mass sung on every second Sunday of the month, for their particular intention; this was followed by a procession at which they marched wearing the habit of the Franciscan Order, which they were allowed also to use in the church during the exercises of Holy Week.

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*) Soldiers of the Cross. Notes on the Ecclesiastical History of New-Mexico, Arizona, and Colorado by Most Rev. J. B. Salpointe, D.D., Archbishop of Tomi, Formely Archbishop of Santa Fe, New-Mexico. Banning, California: St. Boniface's Industrial School. 1898. This interesting and reliable book has not had the wide sale which it deserves. No Catholic library ought to be without it. It can be purchased from the reverend superior of St. Boniface's Indian School, Banning, California, for $1.25.

There is now in New Mexico a society of men who call themselves "Los Penitentes" or "Los Miembros de la Hermandad," which must have come from the Third Order of St. Francis, but so different from it that no relationship can be traced between the two. The first was a true religious order authorized by the Church, and one whose members were placed under the direction of the Franciscan Fathers, while the second, though an offshoot of the same, has so degenerated that it is nothing to-day but an anomalous body of simple, credulous men, under the guidance of some unscrupulous politicians. Their leaders encourage them, despite the admonitions of the Church, in the practice of their unbecoming so-called devotions.

As we had, a few years ago, the opportunity of traveling with an old resident of Santa Fe, who had been a member of the Third Order under the administration of the Franciscan Fathers, we asked him if the "Penitentes" we had now in New Mexico were the remnants of the Terciarios. "Estos diablos" (these devils), said the old man, (his name we remember was N.... de la Peña), "I disown them as members of the Order to which I was affiliated as long as it lasted in this country, when I was a young man. The Penitentes, it is true, have framed a constitution somewhat resembling that of the Third Order, but entirely suited to their own political views. In fact, they have but self-constituted superiors; they do what they please and accomplish nothing good."

The Penitentes, who were formerly distributed mostly over the whole territory of New Mexico, have since 1850, retreated towards the North, especially in the counties of San Miguel, Mora, Rio Arriba, and Taos, where they have the darkness of the woods to add more mystery to their nocturnal performances. They were divided into two classes of members: those of "La Luz," the Light, consisting of the Hermano Mayor, Chief Brother, and other directors with particular titles, and the common Brothers, called "De Las Tinieblas," or Of the Darknes. The men of the Light wore their dress, while those of the darkness had their faces covered and no other clothing but light trousers. This arrangement made in the "morada," the private meeting hall of the Penitentes, the roles to be performed publicly were dis-

tributed; these were the flagellation, the carrying of the crosses, the singing, etc. Those who had to flagellate themselves were furnished with a scourge, terminating sometimes in a prickly pear articulation (cactus opuntia), or some pad of heavy and coarse stuff. The cross-bearers were furnished with heavy and rude crosses. Another preparation, and the procession was ready to start. It consisted of the rubbing with a piece of flint of the skin of the flagellants at the place the lash would strike, in order to have some flowing of blood without too much injury to the body. This operation was performed by the "Hermano Caritativo," Charitable Brother of the association.

At this time the procession emerged from the "morada" to go to a designated place, where a cross had been planted for the occasion. The order of the procession was the following: First, the "flagellantes," next the cross-bearers and the directors, chanting in a low tone the Psalm "Miserere" with accompaniment of the rattling of iron chains dragged on the ground, and of a cracked flute, all this producing a kind of infernal harmony. We have seen and heard it a couple of times, and the most astonishing feature of the ceremony was to see it followed by numerous good old women devoutly saying their beads.

We will overlook in this writing many strange accounts that the newspapers give from time to time of the ceremonies and performances of the Penitentes, like the crucifixion of one of the brothers, which on certain occasions have, they say, caused the death of the victim. From 1859 until 1866, when we lived in New Mexico, we never heard of such criminal extravagances.

The processions of the Penitentes took place on every Friday in Lent, and on the three last days of Holy Week, and these were never countenanced by the Church; on the contrary, since there have been bishops in New Mexico, they have denounced the practice and made of it the subject of some very strong circulars. Little by little heed has been given to the voice of the ecclesiastical authority, and at the present date, there are only a few interested men who are trying to keep alive yet the old association." ('Soldiers of the Cross,' pp. 161-163.)

The book that contains this account by Archbishop Salpointe was published in 1898. On the present condition of affairs we extract from a letter recently written by Rev. Fr. J. Marra, S. J., of Las Vegas, N. M. the following instructive passages:

"It is unhappily true that there exists in our midst a class of fanatics calling themselves Penitentes, and practicing, especially during the Holy Week, such acts as are described in the clipping you have sent me, except the hanging of one of them on a cross and leaving him to die. Some one may have died on some occasion, accidentally, but the death is not intended. These people pretend to be Catholics, but they stick to their superstitious practices more than to the precepts of the Church, or even the commandments of God for all that is known of them. The Church has done all in her power to suppress them. Archbishop Salpointe went even so far as to excommunicate some of their lodges, or moradas, but to no purpose. They are stubborn and would sooner leave the Church than the brotherhood. And no wonder, since they are abetted in their resistance to ecclesiastical authority by crafty politicians, who need their votes on election days, and so exert themselves to keep them together by every possible way. Some of these public office-hunters, though having a holy horror to scourging their backs until they bleed, and avoiding it most earnestly, yet join the ranks of these deluded creatures, and behave in every other exercise of the order like most fervent Penitentes. Nor is this hypocritical trick peculiar to Mexican Catholic (?) politicians. Oh, no. We have seen some American Protestant become a Catholic and a Penitente and even Hermano Mayor, Grand Master, we might say, in order to dispose for years of the votes of the brethren like a unit..... But the Penitentes are no more the people of New Mexico than the lynchers of some Southern States are the people of Kentucky, Tennessee, or Texas. They form a despicable minority, a mere fraction of the population; and if their support at the polls is so eagerly sought for, it is due to the fact of their invariably lending it as a unit, as I have already hinted; and in these small communities of ours ten or twelve votes are a power to be counted upon."

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WITH OUR CONTEMPORARIES

We are pleased to see the *Catholic Record*, lately established at Quincy, Ill., as the official organ of the "Western Catholic Union," a mutual benefit insurance society which has recently by a revision of its assessment rates taken the first step towards insuring its own future, gradually developing into a crisp little monthly for general circulation. The editor, Mr. F. Wm. Heckenkamp, Jr., is an amateur in matters journalistic, yet we must say that he does as good if not better work than some of our "professionals." With the continued assistance of such clever writers as Father A. Zurbonsen and Mr. A. B. Suess, and with the support of his brethren of the W. C. U., Mr. Heckenkamp, who is President of the Union, will doubtless succeed in raising the *Catholic Record* to enviable rank among the Catholic fraternal organs of this country. More power to him!

* * *

We read in the Providence *Visitor* (XXX, 50):

"Convinced that we have enough Catholic societies already, Mr. Arthur Preuss has devoted the last ten years of his life to a propaganda against the inauguration of new ones. We are not a little surprised, therefore, to read in the current issue of the FORTNIGHTLY REVIEW that he would like to see the Anti-Treating League which is scarcely four years old established and making headway also in this country. The League must be a needed organization, indeed, to commend itself to Mr. Preuss."

The Anti-Treating League is not a specifically *Catholic* society, is it? And will our esteemed contemporary deny that it is a *needed* organization? We utterly fail to see what the *Visitor* is driving at.

* * *

The esteemed *Church Progress* (XXVIII, 23) (to which, by the way, we are beholden for a recent, very kind notice of this REVIEW and its editor),*) protests vehemently against what it calls the "debauchery of the press," which "debauchery" consists in the practice of publishing paid ad-

*) Said the *Church Progress* (XXVIII, 27): "We are sorry to learn from his own announcement that Mr. Arthur Preuss, because of the condition of his health, is compelled to limit his literary work to the FORTNIGHTLY REVIEW. We hope, therefore, that his most ardent wishes may be realized in the field for which he is so peculiarly adapted and that the REVIEW will receive an increased number of patrons as well as a full measure of advertising."

vertisements in the guise of legitimate news items. It appears that a certain insurance company recently paid the daily papers of St. Louis, and probably also of other big cities, liberally to print as a news despatch a certain ex-parte statement intended to ward off adverse criticism of its dabbling in the stock market. "When the daily press stoops to fool the people by publishing paid matter as news," says the *Church Progress*, "it has sunk to its lowest level and has reached a stage of debauchery that destroys all its usefulness."

From which we have absolutely no reason for withholding our unqualified assent. But as "charity begins at home"—what does the *Church Progress* think of those *Catholic* newspapers who indulge in substantially the same objectionable practice by publishing as "pure reading matter" advertisements of a notoriously unsound and unsafe mutual life insurance society, wherein said society is put down unblushingly as "the best"?

* * *

The *Church Progress* cites as another proof of the debauchery of the daily press the fact that some papers in the South have published—for cold cash, of course!—what purported to be an interview with one Dr. Hartman, recommending "Peruna" as a prophylactic against yellow fever.—This Dr. Hartman being none other than the Peruna fakir himself!

"Could anything be more damnable on the part of the press than lending itself to such an effort to defraud its readers for the price paid for such 'news'?" indignantly queries our contemporary. Yet, unless we are much mistaken, even this species of debauchery has also been indulged in by certain newspapers boasting themselves Catholic.

Such protests as this of the *Church Progress* are timely; however, they would prove far more effective if the entire Catholic press of this country would not only *preach* the right, but also give a good example by *doing* it.

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The CATHOLIC FORTNIGHTLY REVIEW has already (XII, 14) noticed the attempt of the publishers of the *National Daily Review*, of Chicago, to issue a clean family newspaper. The *Independent* (No. 2962) seems to apprehend that

the attempt will prove abortive. It recalls the fact that the New York *World*, to-day one of the yellowest of the yellow journals, was "originally founded with the highest professed ideals of purity." True, *was geschah, kann wiederum gescheh'n.* But let's hope for the best!

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The Roman *Civiltà Cattolica* is publishing an instructive series of papers on theosophy.

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Herder's excellent *Biblische Zeitschrift* offers in its third *heft* for 1905, a judicious estimate, by its Old Testament editor, Prof. Dr. J. Göttsberger, of the present status of the "Biblical question," and, in its bibliographical department, comprehensive reviews of the latest literature on both the Babel and Bible controversy and the hazardous position recently taken by the Abbé Lagrange and P. Hummelauer, S. J.

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Speaking of the Boston *Republic*, which loves to pose as "New England's Catholic weekly" *par excellence*, Mr. Martin I. J. Griffin says in the October number of his truth-loving *American Catholic Historical Researches:* "The *Republic* has a habit of assigning to authors statements they never made." That is an enviable reputation for a "leading" Catholic newspaper to have among its contemporaries, is it not?

Yet, strange to say, even among our own journals it is the unreliable and sensational that seem to succeed best financially. We are willing to lay our sesterces that the *Republic*, with all its claptrap, enjoys twice or three times the circulation of Griffin's *Researches*, which as the publisher reveals in the October number has not even one thousand subscribers! It is truly humiliating to contemplate: Among the twelve million Catholics of this country not even one thousand are sufficiently interested in our Church history to spend two dollars a year to support the only periodical that makes this subject a specialty and that really is doing invaluable pioneer work in ferreting out and gathering together the documentary evidence.

* * *

The *Providence Visitor* has discovered traitors in the camp. "What shall we say," indignantlv exclaims our contemporary, "of those editors who undertake to criticize the Pope, the bishops and clergy, Catholic societies and any Catholic movement proposed to aid in the work of saving souls? From the writings of such men we should be led to imagine that never until they came into vogue had the Church or the clergy or the faithful known how to conduct themselves. Nor do these editors stop at ridicule of the human failings in the Church; in many cases they even discuss dogmas and advocate beliefs that well-nigh place them in the catalogue of heretics. It is all very well to be 'broadminded;' but liberty of thought should not be carried too far when there is question of the traditions of the Church. Such editors and such newspapers are not Catholic at all. They belong to the ranks of Protestantism or infidelity. They are dangerous for the faithful to read. They undermine the work of the Church. They corrupt ten souls where they save one."

It appears our somnolent contemporary has stumbled over a few stray copies of the Milwaukee *Catholic Citizen*. But the *Citizen* is not to be taken seriously. It is the *Punch* of the American Catholic press, and its divine mission — if it has any — consists in stirring up the animals and keeping them stirred up. Goodness knows we don't like to be personal, but if the *Visitor* showed a little of the flippancy and liveliness of the *Citizen* now and then, we think we could forgive editor Conway an occasional lapse from orthodoxy.

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BOOK REVIEWS AND LITERARY NOTES

Kirchengeschichte und nicht Religionsgeschichte. Rede gehalten beim Antritt des Rektorates von Dr. Heinrich Schrörs, Professor der katholischen Theologie an der Universität Bonn. Freiburg und St. Louis: B. Herder. 1905. 8⅞x5⅝. 48 pages. Price, net, 25 cts.

In this carefully elaborated lecture Professor Schrörs examines the modern tendency, so distinctly Protestant in its origin, of discarding Church history in favor of the "history of religion" in the modern sense. As the title indicates, he opposes this tendency and insits on the rights of Church history, properly so called.

Die Bekenntnisse des heiligen Augustinus. Buch I—X. Ins Deutsche übersetzt und mit einer Einleitung versehen von Georg Freiherrn von Hertling. B. Herder: Freiburg und St. Louis. 1905. 5⅞x4 in. viii & 519 pp. Bound in flexible leather with gold-pressed title and gilt top. Price 85 cts. net.

This is a beautiful little book, beautiful both in contents and appearance. Dr. von Hertling is one of the most accomplished Catholic scholars of Germany, and his version of the 'Confessiones' shows that he has penetrated deeply into the mind of the immortal Bishop of Hippo. The introductory essay on the import of the 'Confessions' is a model of succinct analysis. We must honestly confess that we have never been able to read through St. Augustine's 'Confessions,' which Hertling rightly calls "one of the profoundest creations of world literature," in the Latin original; the present version, however, we have perused not only with ease but with genuine pleasure. Though a faithful translation, it reads a good deal like a modernized Augustine brought home to twentieth-century readers.

Light for New Times: A Book for Catholic Girls. By Margaret Fletcher, Oxford, England. With a Preface by W. D. Strappini, S. J. New York, Cincinnati, Chicago: Benziger Brothers. 1905. 7⅜x3⅛ in. ix & 84 pp. Price 60 cts.

This is, as the subtitle indicates, a book for Catholic girls, and we will add, for *modern* Catholic girls. The authoress proceeds from the "new idea" of the "new century," that "woman is a being who must *also* be thought to take care of herself, to depend on herself, and even at times to take a share in carrying burdens hitherto exclusively reserved for the shoulders of men." (From Fr. Strappini's Preface.) Miss (or is she a Mrs ?) Fletcher thinks our danger is rather in restricting the fields in which womanly qualities may be profitably exercised, and the object of her spirited little book is to discuss where these fields lie and how girls had best prepare themselves for entering them. The ideas expressed are generally sound; thestyle is attractive; the only feature apt to jar American readers is that the book is too distinctively English you know.

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—Prof. John Singenberger, of St. Francis, Wis., to whose untiring efforts for more than thirty years the reform of Church music owes most of the real progress made in this country, has issued a new edition of his 'Guide to Catholic Church Music,' which was first published in the early nineties under the auspices of the First Provincial Council of Milwaukee. Archbishop Messmer has written the introduction to this new edition, which is greatly enriched and brought up to date. The original preface, by Bishop Marty, himself an ardent lover of true Church music, has been retained. It is followed by the text of the *Motu proprio* of Pius X. on the reform of Church music, the well-known decision of the S. Congregation of Rites, and a summary of the regulations and decisions regarding the chant, the use of the organ, and the language of the liturgical service. The body of the book is a very complete list of compositions fit to be used in the strictly liturgical and other religious services of the Church, complemented by a roster of books, phamphlets, manuals, and periodicals on liturgy and Church music and a list of theoretical works, both English and German, on singing, harmony and counterpoint, and the history of music. We are sure, that like, and even more than, his monthly *Review of Church Music*, Professor Singenberger's new 'Guide', in the words of Archbishop Messmer, "will be a safe guide and powerful help to priests and teachers,

organists and choirs, parishes and convents, in the following out the spirit and rules of the reform in Church music authoritatively commanded by our Holy Father, Pius X., who has deigned to send the author a letter of approval through Cardinal Merry del Val. (Price, $1.50 net.)

—We are indebted to the local committee of the German Central Verein who had charge of the arrangements for that excellent society's golden jubilee convention in Cincinnati, for a copy of the richly illustrated 'Official Souvenir' published for the occasion. Besides the programme of the jubilee convention and a lot of statistical information it contains a prospectus of the German parishes and the charitable institutions of Cincinnati, a description with views of Cincinnati, and,—its most valuable feature by far—a history in both the English and German languages of the Central Verein, which, in the language of President Oelkers, will furnish the future historian valuable material for a just appreciation of the German Catholics of this country. Copies of this Souvenir can be had from the Secretary Mr. P. J. Bourscheidt, 722—1 Ave. Peoria, Ill. College, convent, and hospital libraries supplied free on application. Price per copy 40 cts. post free; in quantities of from 4—10, 35 cts.; 11 or more, 30 cts.

—James W. Bright, Ph. D., of Johns Hopkins University, has recently issued, in the Belles Lettres Series (Boston and London: D. C. Heath & Co.) the Gospels of Sts. Matthew and John in West Saxon. They are a part of the first English edition of the Gospels, preceding the Wicklifite Bible (1380) by four hundred years.

—*An Agnostic Prayer-Book.* Under the title, 'My Little Book of Prayer' by Minnie Strode, the Open Court Publishing Co., which advocates that barren Chicago product, "the religion of science," has issued a curious little book—little pages, little on a page, little "prayers,'s and little in the "prayers." The "religion of science"—in the word' of Prof. Martin of Princeton—is the elimination of the supernatual, the denial of revelation, and devotion to naturalism carried to its logical conclusion; and these husks are the fruit. And yet the idea is common that it does not matter much what a man's creed or theology is, so he is earnest. For those who are so foolish, the perusal of this book might be beneficial.

BOOKS RECEIVED

[*The receipt of every book or pamphlet addressed to the CATHOLIC FORTNIGHTLY REVIEW is promptly acknowledged in this department; but we undertake to notice separately in the Book Reviews or among the Literary Notes only such publications as, for some reason or other, seem to us deserving of special attention, or which we believe to be of particular interest to a considerable percentage of our subscribers. Publishers and authors who do not care to submit to this rule, will please not send us their productions, as we cannot and will not make an exception.*]

Das Leben Jesu. Herausgegeben von der St. Josephsbücherbruderschaft in Klagenfurt. III. Band, Klagenfurt 1905. Im Verlage der St. Josephsbücherbruderschaft.

A Short Grammar of Classical Greek, With Tables for Repetition. By Adolf Kägi, Professor at Zürich University Authorized English Edition for High Schools, Academies, and Colleges, by James A. Kleist, S. J. Second Revised and

Enlarged Edition. St. Louis, Mo. Published by B. Herder, 17 S. Broadway. 1905.

St. Maria und St. Joseph-Kalender zur Förderung christlichen Lebens für das Jahr 1906. Klagenfurt. Im Verlage des St. Joseph-Vereines

De Imitatione Christi. Catalogus XXXVIII bibliothecae complectentis codices manuscriptos, editiones traductionesque plusquam sexaginta linguarum hujus libri inter omnes medii aevi celeberrimi, etc. Monachii Bavariae, Jacobus Rosenthal, Bibliopola. (Pamphlet.)

Westminster Lectures: The Immortality of the Soul. By Rev. Francis Aveling, D. D. Sands & Co., London; B. Herder, St. Louis. Price, paper, net 15 cts.; cloth, net 30 cts,

Das Gesundheitsbuch. Von Dr. Franz Meyer, prakt. Arzt. Herausgegeben von der St. Josephsbücherbruderschaft in Klagenfurt. 1905. (Pamphlet.)

Meditations on the Passion of Our Lord. Together with a Manual of the Black Scapular of the Passion and Daily Prayers. Translated from the Italian by a Passionist Father. Benziger Brothers, New York, Cincinnati, and Chicago. Price 50 cts.

Duties of the Married. By a Catholic Professor. Cum Permissu Superiorum. The H. M. Wiltzius Co., Publishers. Milwaukee, Wis. Price, net 20 cts.

PARERGA AND PARALIPOMENA

Taking up a Church Census According to Nationalities.—When the CATHOLIC FORTNIGHTLY REVIEW first published the news that the Holy Father had ordered a diocesan census according to nationalities to be taken up in all the dioceses of this country, the report was denied on the authority of an Eastern bishop. To-day that census is being taken up in a number, if not all of our dioceses. The *Catholic Citizen*, (XXXV, 46) in announcing the details for the Archdiocese of Milwaukee, quotes this passage from Archbishop Messmer's circular:

"Some time ago the Sacred Congregation of the Propaganda, Rome, demanded accurate statistics of the faithful and the clergy of this Archdiocese according to nationalities. By some mistake the matter has been delayed. Hence I kindly ask you to take up a census of your parish at once, if not done already, according to the enclosed schema."

It is interesting to note some of the details of the schema: "The nationality of a family will be determined by its descent on the father's side and the language spoken in the family. Where three generations of a family were born in this country and the present family speaks the English language only, it may be classified as American. In case of doubt classify according to general and popular estimation. Paying families are those who help to support the church according to their means. Single persons are grown Catholics, eighteen years or more of age, unmarried, making their own living independent of the family. Professed Catholics who do not practice their religion, will be classified as 'no church members."

The *Citizen* (XXXV, 47) objects editorially to "the propriety of a rule, assuming to determine when a man is an American, and postponing his right to that designation for two or three generations.

But what juster or more adequate test would our contemporary suggest? As Msgr. Messmer has since pointed out in a newspaper interview, the aim of the Propaganda in ordering this census is "to find out how many worship in churches of various nationalities. So it happens that while a child may have been born in America, and so be legally an American, that child will worship with its parents and is therefore a German, or a Polish, or an Irish Catholic. The question of nationality is [here] chiefly one of the language spoken in church."

The Newly Discovered "Sayings of Jesus" are made the subject of a scholarly investigation by Rev. A. J. Maas, S.J., in the *American Cath. Quarterly Review* (No. 118). The first seven of these Sayings or *Logia*, our readers will remember, were found on a papyrus dug up by Grenfell and Hunt on the edge of the Libyan desert, in the town of Behnesa, which marks the site of the ancient capital of Oxyrinchus. They probably date back to about 200 A. D. In February, 1903, the same indefatigable diggers unearthed another papyrus with five additional "Sayings," which they published in the summer of 1904. This latter papyrus presumably belongs to the second half of the third century.

Father Maas presents the original Greek text of all these *Logia*, together with an English translation, so far as their meaning can be made out, and examines them singly, with considerable acumen. His general conclusion is that "more than one-half of their contents is duplicated in the canonical Gospels...The rest is certainly commended to our confidence by its company. Not as if these Sayings contained the very words of Jesus;... but it is not at all unreasonable to suppose that they go back to original utterances of Jesus, and that they reproduce in Greek with considerable faithful-

ness, thoughts which Jesus uttered in Aramaic...There is nothing sensational in the *Logia*, nothing that changes our view of Jesus or our interpretation of His teaching. Our faith and our principles of Christian morality are not at all affected by the discovery. At the same time, the Christian apologist and archaeologist find their respective field of work enlarged. The practical moralist, too, finds certain applications of revealed principles in the sayings that were not formerly regarded as emanating directly from Jesus."

The "Independent Order of Foresters."—Among French-Canadian Catholics in our New England States, there is developing a movement in opposition to the Independent Order of Foresters, based chiefly upon the recent decision of that society to eliminate the French language as much as possible from its ritual and official proceedings. One court in Rhode Island, the Lafontaine No. 37 of Woonsocket, has already seceded. (*Opinion Publique*, Sept. 23.)*) Over in Canada the opposition seems to proceed from religious rather than national motives. Paul Tardivel, following in the footsteps of his illustrious father, who always opposed the Foresters, recently showed in *La Vérité*, that this order is being made by its leaders, who are high degree Masons, an engine of propaganda for Masonic principles. There is talk of impending action against this order by the Canadian episcopate. Such action, we are sure, would be not only in the interests of religion, but of the material welfare of French-Canadian Catholics as well; for the Independent Order of Foresters is extravagantly managed, and in the nature of things can not possibly last long enough to pay its liabilities.

We have not a very late statement of its finances at hand; but in 1902 the I. O. F. spent $755,188, almost one-half as much as it paid in death-claims, for its management. At the close of the same year there was outstanding against the order $146,727 for "losses and claims adjusted, due and unpaid." A recent report of the Supreme Physician shows that of 7,136 deaths, 5,209 occurred before the policies had been in force six years; 2,119 before they were two years old, and 1,006 within one year of admission.

These figures are from the *Insurance Press* of August 5, 1903, p. 17. We leave it to the intelligent reader to make out what they signify.

Corruption in the "New York Life."—In any other business than that in which the Equitable revelations had been made, the recent confessions of President McCall of the New York Life would be regarded as absolutely damning. It is true that no such palpable mismanagement, or outright looting, as marked the administration of the Equitable, has been

*) Since this note was written, one or two more have followed.

shown to exist in the New York Life; but the disclosure of its loose methods and reckless payments of huge sums for political corruption—avowed as they are with singular effrontery—has come with an especial cumulative shock.

Note, first, how the head of a great fiduciary institution acknowledges that $150,000 can be taken from its funds without a single trace being left on the books. If $150,000 could thus disappear, why not $500,000? If money of the company can be taken for politics, and no tell-tale track left, why not for speculation, for gambling, for debauchery?

But the positively sickening thing is the final uncovering of the reptile fund to which President McCall has ordered such vast amounts paid from year to year. Within the past four and a half years, he swore, he had turned over $476,927 to a legislative jobber wholly without voucher. During that same period, he had paid out $1,103,920 in "law expenses," a good part of which, it is clear, was used to corrupt legislatures.

The time has come, we submit, when the policyholders, agents, and directors of the New York Life must seriously ask whether its control can any longer be left with safety or honor in the hands of a man who has so grossly affronted the uncontaminated moral sense.

We are ashamed to think that this man has more than once been held up publicly as "a model Catholic."*

The Incumbent of the Catholic University's "Knights of Columbus" Chair of Catholic American History, Prof. Charles H. McCarthy, whose appointment this REVIEW (XI, 27, 428) characterized as "a grievous blunder," recently gave out some notes, alleged to be the results of original research, to the Catholic press.

Mr. Martin I. J. Griffin, who, with the possible exception of Rev. Dr. Lambing and Prof. Edwards of Notre Dame, is the only Catholic American historian worth mentioning, shows in the October issue of his *Historical Researches* (pp. 368—369:) 1. that one of these notes is merely a transcript from 'Les Combattants Françaises de la Guerre Américane,

*) We learn from the *Intermountain Catholic* (No. 7) that Mr. McCall is also a "Knight of Columbus."—' There is a disposition" says that paper editorially, "among most Catholic editors to carry eulogy to extremes; to 'slop over' in the racial colorings they give prominent men of the Catholic faith. Unfortunately, in looking for the virtue of the man they do not go to his father confessor for credentials. In analyzing his business qualifications they never drop the plummet down into his conscience. It is sufficient that he is a successful man, a marvelously successful man. Is he a genuine Catholic? Well, he is a baptized Catholic, they say, with emphasis on the word 'baptized.' Nothing more? Oh; yes; he is a Knight of Columbus—or some other Knight or Forester. Thus we took up Waggman for example, and then dropped him. Later it was John A. McCall, and others. Is any Knight of Columbus proud of John A. McCall?"

1778—1783,' issued in Paris in 1903; and 2. that the note dealing with the part Catholics had in the American Revolution is incomplete and one-sided.

This is a poor showing indeed and proves that the criticism passed by this REVIEW and Mr. Griffin's *Researches* upon the appointment of Mr. McCarthy, was unfortunately too well founded.

It is as Mr. John T. Reilly puts it in his 'Collections' (X, 41): "Take Catholic history—an unpaid worker like Martin I. J. Griffin will turn out actual facts as they were enacted. A $50,000 Chair of History will turn out a boasting, claim-all antagonism, practically unread but for a few religious enthusiasts."

Concerning Decolletage.—Margaret Fletcher, of Oxford, England, author of 'Light for New Times,' a book for Catholic girls recently published (Benziger Brothers. Price 60 cts.) distinguishes neatly between refined and unrefined décolletage. We quote (p. 56): "No face is evil and degraded by reason of the presence of physical beauty, but by reason of the *absence* of the spiritual and moral beauty. The head and face therefore are always intended to be, for human beings, the center of interest and attraction, and between the refined décolletage that bears this object well in view, and the unrefined display which aims merely at attracting admiration to the beauty of any other physical charm, there is all the difference between a Christian and a pagan motive. These matters are regulated for most girls by the custom of the society in which they move; but, unless care is taken, there is room for the pagan motive to slip in under cover of any fashion. Here is a responsibility to which every girl should give heed. Whether she will or no, she is helping to raise or lower the thoughts concerning women of every man she meets. You Catholic girls should do your utmost to raise the standard of such thoughts very high, for it rests with you to mirror forth in your lives, to a world greatly needing them, some of the graces of Mary Immaculate."

"The Coming Men of America," a Secret Society for Boys and Young Men.—Our excellent contemporary *La Vérité* of Quebec furnishes in its No. 12 some detailed and highly interesting, not to say important, information on a new secret society existing in this country exclusively for boys and young men. It is called "The Coming Men of America" and claims to have already 200,000 members, most of them in the United States. They are all boys and young men of from fourteen to twenty-one years of age, who, like their elders, have their grips and passwords, their secret rites and ceremonies, nay even "a secret alphabet" of their own invention.

"The Coming Men of America" was established in 1892 as a school children's club, under the auspices of a gentle-

man who proudly boasts of being "a thirty-second degree Mason, an Odd Fellow, a Mystic Shriner, and also a member of several other secret societies."

The "Grand Secretary" says in a circular (we retranslate from the French of *La Vérité:* "Your father is perhaps a member of some secret society; in that case we are sure he will be pleased to have you enter the C. M. A., for our best friends and helpers are the parents who belong to some good secret society."

In case the father is not a member of some secret society, comments our contemporary, the Grand Secretary will no doubt advise the boy to carefully conceal from "the old man," all his papers, especially the secret alphabet, and to promise this upon his word of honor, which, he observes, "is equal to the most terrible oath."

"The Coming Men of America" is a "feeder" to Freemasonry which ought to be carefully watched. We are ashamed to think that the first public warning against its ravages had to come from Canada.

A Secular Plea for an Index of Forbidden Books.—Fr. Hilgers, S. J., in a valuable book lately published, 'Der Index der verbotenen Bücher' (Herder), shows by a number of examples taken from everyday life, how thoroughly well founded in the natural law is the principle which underlies the legislation of the Catholic Church incorporated in what is generally, and among non-Catholics invidiously, known as the Index. We ourselves have on various occasions supplemented his instances by others taken from American newspapers. We are able today to add a new one. The New York Public Library recently withdrew from general circulation Bernard Shaw's 'Man and Superman.' Whereupon Mr. Shaw appealed to the New York press. The *Evening Post* (Sept. 26), in discussing the matter editorially, made the following sensible plea for an index of forbidden books in public libraries,—not only for immature children, but likewise for adults:

"The idea that all standard or classic literature is fit for any one who wants to read it, would be too silly for serious discussion, were it not that so many superficially educated people are victims of the fallacy that to the pure all things are pure. Fielding's 'Tom Jones' and Defoe's 'Moll Flanders' are in their kind great masterpieces; and they would probably be read with interest by children of fifteen. Yet we seriously doubt the wisdom of putting either of these books into the hands of the average youth of that age. A thoughtful parent may decide that his son is an exception; but a public library can make no such distinction. It must draw a hard and fast line between books for the mature and the immature.

"What is more, not all books should be accessible to all adults. A public library need not cater to a depraved taste

or encourage morbidness. There are certain volumes, both ancient and modern (which for obvious reasons we do not mention), that are fit only for serious students of human institutions or of medical science. To give them out indiscriminately to every man or woman who is over twenty-one is worse than folly."

These are sound principles, quite in harmony with reason and the natural law. Considered in the light of these principles, the Roman 'Index Expurgatorius' ought to appeal as a wise and kindly measure to every well meaning non-Catholic. But the trouble is, the true character of the Index is so little understood even among Catholics. It were a godsend if Father Hilgers' excellent treatise were issued in an English adaptation.

MARGINALIA

Samuel Hopkins Adams continues in *Collier's Weekly* his relentless war against "the great American fraud"—the patent medicine. In a recent instalment (Oct. 7) he shows how, with a few honorable exceptions, the press of the U. S. is at the beck and call of the nostrum makers. By means of what is called the "red clause" in advertising contracts*) they make the press do their fighting against legislation compelling makers of remedies to publish their formulae or to print on the labels the dangerous drugs contained in the medicine—a constantly recurring bugaboo of the nostrum dealer.

For downright "brass" commend us to the managers of the newely founded "Catholic Associated Press" of Washington, D. C. In a circular to the Catholic press, introducing themselves and some sample yards of their literary drygoods, they announce that they have founded a correspondence agency for the purpose of enabling the "Catholic University of America" to reach the Catholic reading public and to secure interest and cooperation in the University's Correspondence Course in Psychololy of Education;" and then, instead of humbly requesting the insertion of their letters as a favor, to be rewarded perhaps by an "ad" or some other legitimate emolument, they proceed to announce that "this matter will all be copyrighted and supplied to our Catholic

*) "It is mutually agreed that this contract is void, if any law is enacted by your State restrict ng or prohibiting the manufacture or sale of proprietary medicines." (This is called the "red" clause, because it is printed across the contracts in red letters.)

papers at the uniform rate of 1.00 [which presumably means $1.] a thousand words." So that the Catholic press of the country is hereafter expected not only as hitherto to advertise the "Catholic University of America" free, gratis, and without remuneration, but furthermore to pay one dollar per thousand words to "a group of professors in the Catholic Univeresity and some other Catholic gentlemen who are [so] deeply interested in educational problems" as to try to turn an honest penny by bleeding a series of Catholic institutions whose conductors cannot, like that beggarly hybrid, the "Catholic University of America," rely on an annual collection among the faithful for the wherewithal to pay their expenses and to make a living.

The editor of the *Catholic Union and Times* ought to have more sense than to reproduce in his paper as genuine and "as the only reliable pen picture of Christ" (what about the Evangelists?) the alleged "Letter of Publius Lentulus to the Roman Senate." This document is notoriously apocryphal and dates no farther back than the close of the Middle Ages. (See Herder's Kirchenlexikon, I, 1077.)

The *Catholic Standard and Times* of Philadelphia can make no pretensions to scholarship; but we are surprised to find the *Catholic Record* of London, Ont., (No. 1406), which is a carefully and soberly edited paper, reproducing from the columns of the Philadelphia sheet a letter from Geneva, in which the authenticity of the legend of the Holy House of Loreto is defended with such inane "arguments" like these: "The enemies of the Church of Christ never sleep. They have impugned every doctrine of Christianity, from that of the Blessed Trinity to papal infallibility. Why, then, should some not be found to declare the House of Loretto to be spurious?....Not only have the measurements of the walls and the foundation from which they were torn away been repeatedly taken, but the stones and mortar of which the dwelling is built have been several times chemically analyzed. Each time the analyist declared—sometimes on oath—that the constituent parts were of Palestine origin, and that such were not to be found in Italy," etc., etc.

This is not only misleading our good Catholic people on a purely historical question, but, what is worse, misleading their judgments and endangering their faith (for the time is bound to come when even the common people will find out that the story of the Holy House is spurious) by deliberately putting a mere pious legend, which any one may believe or not, according to his light and the degree of his credulity, on a level with the divinely revealed dogmatic truths of our holy religion. To us such publications

in wood-be Catholic newspapers, well-meant though they may be, look like infiltrations of the Evil One, who is constantly trying to deceive and confuse the faithful.

The *New World* (XIV, 5) publishes an urgent plea for "a guild of Catholic writers." Federation is the watch-word all along the line, and a guild of Catholic authors would no doubt have its advantages. But we fear our friend of the *New World* is entirely too optimistic with regard to these advantages, especially in so far as the increased support of Catholic literature by the general reading public is concerned.

In view of a certain reported utterance of Prof. Häckel. the following note by P. Erich Wasmann, S. J., in No 6 of the *Stimmen aus Maria-Laach* is interesting and important: "Except in the high schools, I do not consider it opportune to treat the evolution theory in school instructions, for the reason that it is still altogether too hypothetical, and even a college student can scarcely be presumed to be able to form his own judgment of the validity of the arguments which are adduced in its favor."

Nos. 6 and 7 of the great German Jesuit review, *Stimmen aus Maria-Laach*, contain a critical paper by Fr. Otto Pfuelf, S. J., on "Christian Science," or, as he calls it, "the new American Gnosis." Fr. Pfuelf has drawn from this REVIEW among other sources, and we are pleased to note that his final judgment on "Christian Science" and Mrs. Mary Baker G. Eddy, agrees entirely with that repeatedly expressed by us.

Rev. M. Schneiderhahn of Silver Lake, Mo., writes us: "A few days ago I received a letter, which appeared to be an official communication from the American Federation of Catholic Societies, for the name and the emblem of the Federation were printed on the envelope. But opening the letter I found printed matter advertising the lectures of Mr. A. Matré, the National Secretary of the Federation. This is sailing under false colors. If Mr. Matré wishes to secure a readier hearing by calling attention to the fact that he is the National Secretary of the American Federation of Catholic Societies, he may do so; but then he should do it with more grace, by placing his own name at the top with the appellation 'Lecturer,' adding below in smaller print his office in the aforesaid Federation, and omitting the emblem altogether. Otherwise it might happen that communications

coming with the mark: American Federation of Catholic Societies, will, as presumptively only an advertisement for the lectures of Mr. Matré, find their way into the waste-basket.

"Whilst no doubt the lectures of Mr. Matré are very good, I am sorry to notice in the circular the following passage: 'The lecture on Rome, Pope Leo XIII., and Pope Pius X., and The Passion Play of Oberammergau, are of a sacred nature and are *usually* given in the *church proper*, interspersed with vocal and organ selections—taking the nature of a "*Sacred Concert.*" Both of these lectures are illustrated with over 150 select stereopticon views. All places and scenes described and shown upon the *screen* were personally visited etc. etc.' I wonder, is the church really the tabernacle of the Eucharistic Lord, or is it a mere meeting-place or a lecture-hall after the fashion of Protestants? For the Archdiocese of St. Louis the matter is covered by a diocesan statute forbidding any and all *concerts in churches*, given to raise money by means of tickets, 'ne loci sanctitas violetur, plerisque qui adsunt se gerentibus tamquam in loco profano.'"

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There has been some talk lately of forming an "American Catholic Military Federation", consisting of uniformed organisations such as the Knights of St. John, the uniformed rank of the Catholic Knights of America, etc. The *Catholic Columbian* made a vigorous protest against the movement, and in its No. 41 publishes a number of letters, two of them from members of the hierarchy, seconding its protest. "I can think of absolutely no reason why our Catholic military orders or societies should federate," writes Archbishop Messmer. "We need no Catholic 'army' nor any 'armed' Catholic rank in this country, be it for actual work or mere parade." And Bishop McFaul expresses his belief that "the words 'military' and 'Catholic' are calculated to arouse our ignorant and separated brethren."

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Having been compelled by the state of my health to give up those other employments from which I have hitherto derived the main part of my living, and finding myself thrown for a "*sustentatio honesta*" upon the proceeds from this REVIEW, I have decided to accept a limited amount of advertising (on the covers) and to raise the subscription price to $2.50 a year. This raise will go into effect January the first. All those who prepay their subscription before that date will be credited at the old rate of $2. per annum.

ARTHUR PREUSS.

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THE CATHOLIC MOVEMENT IN ITALY

TWO or three years ago a general Catholic congress was held at Bologna, and those who had at heart the prosperity of the Catholic Federation hoped that one of the results of this meeting would be the removal of some misunderstandings that were threatening not only the success, but the very existence of the Catholic movement. The results were far from encouraging. In fact it became quite evident that the only salvation for the Catholic movement would lie in its renovation and reorganisation. The final step was taken when Pope Pius X., by his Encyclical Letter of June 11, 1905, "Il fermo proposito," addressed to the bishops of Italy, reorganized the disbanded forces on a new, more effective, and more popular plan.[1])

He appointed three able men, viz., Prof. Toniolo, Count Medolago-Albani, and Comm. Paul Pericoli, to consider the best means of putting into operation the plan proposed in the Encyclical.[2]) A meeting of nearly fifty leading Catholics was called and it was to take place in Florence towards the latter part of July.[3]) The meeting had, however, to be postponed on account of the advanced season, and, above all, because some of the leading men would find it impossible to be present just at that time of the year.[4]) Before the delegates, who were to hold the convention, retired, they sent an address to the Holy Father. In it, in the name of the Catholic people of Italy, they express their grateful accept-

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1) Cf. for the Encyclical *La Civiltà Cattolica*, No. 1321, July 1, 1905, pp. 1—19.

2) *Civiltà Cattolica*, No. 1322, July 15, 1905, pag. 219 "Cose Romane."

3) *Civiltà Cattolica*, No. 1322, July 15, 1905, pag. 220 "Cose Romane."

4) *Civiltà Cattolica*, No. 1323, Aug. 5, 1905, pag. 352 "Cose Romane."

ance of the Holy Father's suggestions and promise to do their utmost to carry them into speedy execution. It is quite consoling to see how well they had caught the spirit of the Pope's Encyclical.[5]) The following is a hurried translation of the address:

"Most Holy Father: Attached as we are to You, in whom, as Catholics, we venerate the Supreme Shepherd of Christ's fold, and as Italians we recognize the brightest glory of our country, we are at this time brought to your feet by the love and joy which fills our grateful hearts. In the Encyclical of June 11, 1905, addressed to the bishops of Italy, You have, Most Holy Father, in your Apostolic zeal 'to restore everything in Christ,' uttered the word that is to reorganize our Catholic social action. You have thus laid the foundations of the new edifice, which both in the variety of its parts and in the harmony of its whole structure, is to gather in and organize all those among us who wish, under the guidance of the Church, to devote themselves to the service of Christian progress.

"The unanimous and reverential applause with which the Catholics of Italy greeted the appearance of your Encyclical (which applause found a faint echo even in the hearts of unbelievers), is to us, your children, an earnest of immediate resurrection. It is, likewise, a proof to You, Most Holy Father, that your word is about to effect that wonderful union in faith and active charity, which has ever been the mark of the followers of Christ. This same union ought to become the watchword, displayed on the banners of the Catholics of Italy, who are now called to battle, on the fields opened to them by the present condition of affairs, for the true independence of the Church in the exercise of her religious mission, since this freedom is bound up with the salvation of society and the greatness of Italy itself.

"It is to give expression to these sentiments, Most Holy Father, that we, as the representatives of the thoughts and wishes of our Catholic brethren of Italy, do solemnly pledge ourselves to take every measure, that the concord, which today has been re-established under such holy auspices, may never again be banished from the midst of our Catholic Social Action, but that it may rather give rise to successful

5) Text of address to be found in the *Civiltà*, No. 1323, pag. 353.

and lasting works best suited to the needs of modern society, and fulfill the expectations that have been aroused. To this Catholic Social Action (it is well to repeat the magic word) all are invited to-day by the kind voice of our common Father—the camp-worn and tried forces as well as the fresh and youthful recruits, without distinction of inclination or activity, under the all-important condition that they put on a truly Apostolic spirit and show themselves true, staunch Catholics and obedient to the voice of God's Vicar, who holds in his hands not only the destiny of souls, but also the betterment of civil society.

"We are confirmed in these our sentiments and resolutions by the thought that the master-lines drawn so wisely by Your Holiness for the new organisation of the Catholic Action, do not in the least blot out the glorious achievements of the past, but only mark a more practical, easy, and short road to meet the exigencies of the times and the ever-growing possibilities of further improvement. Under the encouraging gaze of such a Father, and we might say, of God Himself, we shall busy ourselves in making the initial proclamation of the three general Centers outlined in the Encyclical, viz., the social, the economical, and the electoral, which, indeed, further consideration and experience must gradually bring to perfection.

"Other organizations adapted to peculiar circumstances of times and places will not be interfered with, still the main activity of the Catholic forces must be displayed in these three grand fields, which will teem, throughout the whole Peninsula, with new and even luxuriant life, from the fact that all social classes, and especially the masses, will find in these fields ample scope for useful toil.

"The first and fundamental one, i. e. the Popular Social Union, will gather in its ranks all those who wish to contribute, were it even the widow's mite, to the salvation, the perfection, and the propagation of the Christian Social Order, especially in its spiritual life. Herein the Catholics will find an abundance of light and ardor—light, to guide and educate the mind of the public in the intellectual, ethical, civil, and religous problems of our age; ardor, to arouse in all the classes a new strength to meet in a Christian way the pres-

ent social questions, in spite of the propagandism of unbelief, corruption and anarchy.

"The Economical Federation will look, with more firm and perfect organization, to the consolidating and spreading of the large number of institutions already established in behalf of the working and farming classes. Then will these classes, helped on by justice, charity and union, attain, by their own endeavors, material and moral prosperity, which will prove once more that the Church, even when opposed by the secret and open workings of Socialism, is the only elevating principle of the lowly and the fomenter of social and civic peace.

"The Electoral Federation, in its turn, by seriously training and prudently leading to public offices our sound and abundant reserves, will bring about the conviction, that the word spoken from such lofty posts, in defence of the supreme interests of the Church—which interests are those of religion itself—will not fail to make her appear, as she is in reality, the best guardian of the social good and the promoter of the true prosperity of our country. We are very confident that such able defence will not remain idle talk, but prove a powerful incentive to civil and national progress.

"Another reason, Most Holy Father, leads us, with filial confidence, to lay at your feet the expression of our grateful hearts. We give You thanks, Our Father and Teacher, for the confidence You have seen fit to repose in the Catholic laity, by entrusting to them, without any restriction, the execution of your provident plan for the reorganization of our social and public action. Jealously proud of this honorable charge, we shall with all possible moderation and prudence, make use of the freedom You have given us. This very freedom, though, makes us feel all the more the responsibility that binds us to God, to You, His Vicar, and to the Catholics of the whole world, who, perchance, may be watching the doings of their brethren of Catholic Italy. Scrupulously careful of all that belongs to Catholic teaching and Catholic morality, we promise You, that even in that action which is directed to further the Christian progress of the social, economical, and political order, and which, therefore, is only indirectly related to the spiritual, we shall, with all docility, follow the directions of the Holy See and the es-

teemed advice of our bishops. Moreover in our practical endeavors on behalf of the laboring classes, which work has been especially entrusted to the laity, we shall prize very highly the moral support of the clergy. The priests, coming, in great part from the people, are naturally their chosen and most respected representatives. Thus our humble work, which You wished to quicken to a new and vigorous existence, even while remaining within the subordinate limits of the social, economical, and public life, will not fail, we trust, to lend its assistance to the spiritual welfare of the souls of men, which is the primary object of your divine mission, whose blissful influence knows not the barriers of death and grave."

The Holy Father in a letter addressed to Count Stanislaus Medolago-Albani, Professor Joseph Toniolo, and Comm. Paul Pericoli, under date of August 1, 1905, expressed himself as highly gratified by the spirit that prompted the above document and by the tone of loyalty and submission that pervades its every line.[1])

We take from the Chronicle of the *Civiltà Cattolica*[2]) a few items that show the present state of the Catholic movement and clear away the doubts and misgivings that exist in the minds of many.[3]) 1. The general enthusiasm aroused by the Encyclical has by no means cooled down. It is gradually assuming a practical form. 2. The words of discouragement that are heard now and then are not the utterances of the majority, but of individuals. 3. The apparently slow progress is the natural outcome of the detailed work, which takes time and thought, and requires more energy, self-sacrifice and patience, than mere spontaneous impulse can supply.

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1) Cf. *Civiltà Cattolica*, No. 1324, August 19, 1905, pag. 482.

2) Cf. *Civiltà Cattolica*, No. 1325, September 2, 1905, pp. 618-619.

3) "The Freemasons of Italy," says a cable despatch to the St. Louis *Globe-Democrat* of Oct. 1., "view with alarm the success which has attended the activities of Italian Catholics in political matters, which has enabled the friends of the Church to elect members of their number to administrative and municipal positions in the kingdom. The situation has led the Grand Orient of Rome to issue a manifesto calling upon members of the order to be on their guard and to consider the interference of the Pope in the electoral work of the country as of great danger to the nation. In Vatican circles much satisfaction is expressed over the document, as it demonstrates the success that has attended the efforts of Pius X. and his ability to hold Italian Catholics together."

BURKE'S RADIOBES

It is only a few months ago that Mr. John Butler Burke of the Cavendish Laboratory, Cambridge, discovered his so-called radiobes. The English scientist had prepared thoroughly sterilized solutions of beef gelatine and had made it his task to study the action of radium upon them. The result was at first sight most remarkable. For the cultures produced seemed "to suggest vitality."

Examining the "growth" under the microscope, it was seen to consist of exceedingly small rounded bodies with a dark structure in the centre. The small globules, similar to cells in structure, seemed to be like them in the manifestation of their activity. For upon reaching a diameter of about the seventy thousandth of an inch they actually subdivided. Moreover, the globules disappeared when exposed to daylight, but reappeared in the dark. They were also soluble in warm water.

From these facts Burke concluded that the globules could not be crystals. For crystals do not subdivide. Moreover they could not be bacteria. For bacteria are not soluble in warm water, nor do they reappear after being dissolved. On the other hand, they must be alive, since they seemed to look and in some way to act like living cells. Hence they were thought to be intermediate stages between the crystal and the lowest form of living beings, so far described.

Besides, they were not derived from living germs, since the beef gelatine was perfectly sterilized, having been exposed for half an hour to a temperature of 130° C. under high pressure.

Consequently, they were produced by the action of the radium, since they only appeared in the tubes which contained this violent substance, while in the other tubes they did not develop. Hence Burke himself called them radiobes, that is, life produced by radium.

What are we to think of these phenomena?

First of all, we do not find it strange that facts, such as these, cause a wide-spread sensation. Nor have we the disposition of that well known professor who, when his theories were contradicted by facts, simply declared: "So much the worse for the facts." But even abstracting from all *a*

priori reasoning, we shall be careful in accepting Mr. Burke's radiobes as *real* radiobes, before the facts are well established and admit of no other explanation than spontaneous generation.

This is not so at present. For, first of all, there are some signs which make it very improbable that the radiobes are really alive. It is well known that according to all previous experience radium, just as X-rays, does not promote but destroy the vitality of cells. Seeds and cancerous growths are killed when exposed to the effects of radium, how could a substance which destroys life be its generator, even in as primitive a form as the radiobes are said to be?

Secondly, without doubting that Professor Burke has correctly stated what he saw, we know from our own experence how cautious one must be in interpreting phenomena which cannot be perceived except by using the highest objectives of the microscope. It is often indeed fishing in roily waters. We need but refer to the different and in many respects opposite views which are held about the finer structure of the cell and its nucleus.

The same lenses may be used, the same staining reagents applied, and yet how different the results![1])

Thirdly, no less an authority than Sir William Ramsay, the famous professor of inorganic chemistry in the University College, London, has declined to accept Mr. Burke's views and has offered an explanation which well accounts for the facts and yet does not imply spontaneous generation

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1) A striking illustration is mentioned in the *Independent* of Sept. 21, 1905: "For many years in medicine a number of curiously interesting appearances have been described as occurring within the cells of cancer growths in human beings. These phenomena have taken on the counterfeit presentment of parasites of some low order of animal life to such a degree that a number of observers have been tempted into describing them as protozoa. Some of these supposed intercellular parasites have been described as having distinct nuclei, which took very different stains from that of the surrounding substance. Many micro-photographs have been made of these so-called parasites and artists have drawn their appearances very carefully, so that most medical men are thoroughly familiar with them. Within the last few years, however, there has come to be a very general persuasion that these appearances are illusory in as far as they are supposed to be parasites and that they really consist only of changes produced in the cells of cancerous tissues during the process of preparing and staining them for study."

and the vitality of Burke's radiobes. Ramsay's opinion is contained in an article which appeared in the *Independent* of September 7th.

Ramsay first explains how Prof. Rutherford and Mr. Loddy some years ago discovered "that the power of discharging an electroscope possessed by compounds of radium and thorium was due to the evolution of a gas to which the name 'emanation' was applied"....."During the decomposition of the emanation into helium and other products much heat is evolved;" and...."Rutherford proved that by far the major part of the heat was due to the spontaneous change undergone by the emanation. Now this heat need not all be manifested as heat; some at least may appear as chemical action. A solution of the emanation in water decomposes the water in which it is dissolved into its constituent gases, oxygen and hydrogen."...."The solution of the gas in water has the property of coagulating white of egg or albumen."

After these preliminary explanations Ramsay continues:

"Mr. Burke made use of solid radium bromide in fine powder. He sprinkled a few minute grains on a gelatine broth medium, possibly somewhat soft, so that the granules would sink slowly below the surface. Once there they would dissolve in and decompose the water, liberating oxygen and hydrogen, together with emanations, which would remain mixed with these gases. The gases would form minute bubbles, probably of microscopic dimensions, and the coagulating action of the emanation on the albumen of the liquor would surround each with a skin, so that the product would appear like a cell; its contents, however, would be gas, or, rather, a mixture of the gases oxygen and hydrogen. The emanation, inclosed in such a sack, would still decompose water, for enough would diffuse through the walls of the sack, which, moreover, would naturally be moist. The accumulation of more gas would almost certainly burst the walls of the cell, and almost equally certainly in one or two places. Through the cracks more gas would issue, carrying with it the emanation, and with it the property of coagulating the walls of a fresh cell. The result of the original bubble would resemble a yeast cell, and the second cell the bud, or perhaps more than one, if the original cell happened to burst. This process would necessarily be repeated as long as the radium

continued to evolve emanation, which would be for the best part of a thousand years. The 'life,' therefore, would be a long one, and the 'budding' would impress itself on an observer as equally continuous with that of a living organism."

Basing our verdict on the three reasons explained above, we are not disposed to accept Mr. Burke's "radiobes." We are rather inclined to believe that spontaneous generation is still unproven. Let us hope that further experiments will make the matter perfectly plain. Meanwhile we still uphold the final judgment which M. Flourens, Secretary of the Academy of Sciences (Paris), pronounced, when deciding Pasteur's case in the famous controversy about spontaneous generation: "As long as my opinion was not formed, I had nothing to say; to-day it is formed and I speak it. The results are conclusive. To have animalcules, what, then, is essential if spontaneous generation is true? Air and putrescible liquids. Now, M. Pasteur puts air in contact with putrescible liquids and nothing happens. There is, therefore, no spontaneous generation. To still doubt is not to understand the question."[2]) H.M.

THE APOSTOLIC DELEGATE AND CHURCH MUSIC REFORM IN THE U. S.

From a letter recently addressed by His Excellency the Apostolic Delegate to Rev. Dr. Heuser we extract the following interesting and important passages:

"Unfortunately the edict of our Sovereign Pontiff has been received by many in this country with misgivings as to the possibility of putting it into practice. I trust that this timidity will be overcome by the help of your '*Manual*' and by the encouragement given by the happy results already obtained in those churches where the Reverend Pastors, in obedience to the Pope's orders, have courageously undertaken the desired reform, guided by methods more or less similar to the one you advocate in your book.

Indeed, it is to be deplored that in a country like this, where so much zeal is shown in promoting whatsoever tends to enhance the dignity, majesty, and sanctity of our Sacred

2) P. Frankland, 'Pasteur,' New York, 1900, p. 63.

Mysteries, any hesitation should exist in endeavoring to bring about such a necessary reform in church music. And the more so because if the Gregorian Chant may appear in some places difficult of execution, the same cannot be said of modern church music which is also permitted. For, whilst our Holy Father in the said *Motu proprio* regards Gregorian Chant as the only chant which possesses in the highest degree the qualities proper to the Sacred Liturgy, yet, taking into consideration the progress which the art of music has made, admits also in the Church modern music, provided that it be sober and grave, containing nothing profane and in no way unworthy of the liturgical functions.

Such being the case, what is the cause of the deplorable hesitation we witness in the banishment of profane music from our churches? I am led to believe that the cause of this procrastination is to be found in the fact that our taste has been vitiated and our judgment led astray by the constant use, from our earliest years, of sensational profane music, and consequently we do not now fully realize the value of ecclesiastical music, than which nothing in connection with the Sacred Liturgy is more sublime and beautiful.

Yet this is a matter of the gravest importance and deserves our serious consideration.

Here we have the command of the Supreme Pastor of the Church, emphatically given and binding in conscience bishops, priests, and people. The edict does not intend to introduce an innovation in the Church, but merely aims at the restoration of an ancient discipline, which is essential to the decorum and splendor of the Church of God.

On the necessity of this reformation of church music the highest ecclesiastical authorities of every age and country, in accordance with the wishes of the Sovereign Pontiffs, have never ceased to insist. Even here in America, the Fathers of the Third Council of Baltimore proclaimed as an abuse any other music during the celebration of sacred functions and the solemn oblation of the Sacrifice of the Mass, except such as would 'more efficaciously raise the hearts of men to God and thereby add greater glory to His worship.'

Yet, notwithstanding all this anxious care on the part of the authorities of the Church and the last fervent appeal of His Holiness Pius the Tenth, as yet, comparatively speak-

ing, very few are the pastors who have earnestly set themselves to work to correct a practice so vigorously condemned as derogatory to the sanctity of the House of God. What is the cause of this aberration? It is said that it is difficult to follow out our Holy Father's instructions. But such is not the case because, once admitted that, besides Gregorian Chant which to some appears hard and difficult, modern music, provided it be in harmony with the sanctity of the Sacred Liturgy, is also permitted, all difficulties are removed; for the execution of church music is far easier than that of the intricate passages of some compositions which to-day profane our churches.

It is also argued that the exclusion of women from the choir would prove detrimental to our church services It is true that this regulation will encounter difficulties, especially in small parishes and in country places, until school-boys can be properly trained; and consequently in exceptional cases the matter is left to the prudence and zeal of the bishops and pastors. Here too, however, measures should be taken so that the laws of the Church be complied with *quam primum*. As regards large parishes and cathedrals, this regulation cannot encounter grave difficulties. What has already been accomplished since the publication of the *Motu proprio* in some of our American cathedrals and churches, can be accomplished in others if the pastors will only manifest sufficient zeal and set themselves to work with earnestness and perseverance for this much needed reform. Women singers could still be of great service in the church. They could play a better and nobler part: they could act as leaders in congregational singing, which should be introduced in every church.

Again, we are told that the introduction of such a reform would lessen the number of worshippers. But facts prove the contrary. The churches where pure ecclesiastical music has been introduced are more frequented than others. But admitted that such a falling off in attendance should be feared, would it not be much better for such lovers of sensational music to remain out of the House of God, which is the House of Prayer, than to profane it by their presence? However, it is a pleasure to know that the vast majority of the laity, tired of the morbid and sensational singing in

our churches, is anxious to see the injunctions of the Holy See carried into execution. I have received not a few complaints from some of the most distinguished members of the laity protesting against this flagrant violation of the laws of the Church and against the profanation of the House of God by unbecoming music. It behooves pastors to whom the care of souls is entrusted and who have to look for their edification, to see that such scandals are removed. The instruction of our Holy Father Pius the Tenth is clear and evident. It is directed to the whole Catholic world. No nation is exempted; and it has a juridical and authoritative binding character everywhere and upon all Catholics. "We will," says the Holy Father, "with the fullness of our Apostolic authority that the force of law be given [to the said *Motu proprio*], and we do by our present handwriting impose its scrupulous observance on all."

After this formal declaration issued about two years ago, what would one be led to think of some pastors who have not as yet made a single move toward the desired reform; who even forget their sacred mission to such an extent as to permit, in open disregard of every Church discipline, the printing of pompous programmes of objectionable music with the names of soloists, etc., as is practised in theatres and concert halls, and the distribution of the same during the celebration of our most august mysteries? A parish priest who permits such abominations in the House of God, or who has not the power or courage to put a stop to such sacriligeous abuses, is unworthy of his high and sacred office."

SOCIALISM IN THE U. S.

Again and again we are assured by men in various walks of life, prominent among them bishops of the Church, that Socialism is exotic in this country and will never take root here. The late Dr. Preuss showed some fifteen years ago, in a series of articles in the St. Louis *Amerika*, that the former assertion is false; the latter is gradually being disproved by contemporary developments. The constant rapid growth of

the Socialist vote[1]) and the increase in number and circulation of Socialist newspapers[2]), prove that Father Gettelmann, S. J., is right, when he speaks in the preface to the third American edition of Cathrein's scholarly work on Socialism, of "the quickened activity and growing influence of Socialists in the United States."

We have a further, more recent proof, if such were needed, in the formation of a new society to propagate the doctrines of collectivism, particularly in American colleges. "Its list of names," says the N. Y. *Evening Post* (Sept. 30), speaking of this society, "includes some well known in literature and philanthropy. They are names of native Americans, not of naturalized citizens, who have gathered about them some two hundred souls [the society is rapidly growing, however, we are assured by another New York paper] zealous for the realization of their ideal," which is nothing more nor less than collectivistic Socialism. We are furthermore informed by the same paper, that Socialism (in the form called "Christian Socialism") "has obtained some vogue in our [Protestant, of course] seminaries and university settlements," and has even led to "a vague idea that the church of the future will be identical with the community."

The *Evening Post* finds it "rather remarkable that educated Americans should be sanguine as to the success of Socialism here." Careful and profound students of our intellectual and economical development, on the other hand, consider it quite natural, because Socialism is based on an exaggeration of the idea of liberty and equality, so dear to the American heart. "The Socialist party, in convention assembled," thus reads the national platform of American Socialists, adopted May 5, 1904, at Chicago, "makes its appeal to the

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1) It has grown from practically nothing, in the early eighties, to more than 250,000 in 1902. For the elections of 1903 we have no reliable data.

2) The "Socialist Labor Party" publishes an English daily and several weekly papers in foreign languages, while the "Socialist Party" is represented by four monthly magazines, some twenty-four English weeklies, (of which one, the *Appeal to Reason*, alone is reputed to have a circulation of more than a quarter of a million); three German dailies and seven German weeklies; one weekly paper each in the French, Bohemian, Swedish, Hungarian, and Yiddish languages, not to speak of the various trade journals with decidedly Socialistic leanings. (Cfr. Cathrein-Gettelmann, 'Socialism: Its Theoretical Basis and Practical Application.' Benziger Brothers 1904. Pages 95—96.)

American people as the defender and preserver of the idea of liberty and self-government, in which the nation was born; as the only political movement standing for the programme and principles by which the liberty of the individual may become a fact; as the only political organization that is democratic; and that has for its purpose the democratizing of the whole of society." And it goes on to develop how Socialism, in contradistinction to the other political parties, which are false to the idea of true liberty, proposes to so "organize industry and society that every individual shall be secure in his liberty of being, thought, and action."

In setting forth its principles and their ultimate results, Socialism cries out so vehemently against social and economic abuses really existing; gives such glowing descriptions of the advantages of the future collectivistic State; employs such specious arguments and appeals so deftly to deeply rooted popular errors such as the materialistic conception of history, that we must not wonder if even educated men are misled and seduced. And nearly all thoughtful observers of the trend of contemporary thought are agreed that the danger of a social revolution can not be averted by an appeal such as that which the N. Y. *Evening Post* makes in its article above quoted, "to popular sentiment in the United States" (the "native" sentiment, which is "in the best sense patriotic"); but only by enlightening the masses of the people on the falsity of the Socialistic theories and the unrealizability of Socialism's specious ideals, and—above all—by *social reform* along reasonable and Christian lines—a reform which will effectively correct the manifold abuses with which modern society is undeniably and grievously afflicted.

THE SUPPRESSION OF TRUTH

The Rev. Ethelred Taunton writes in the *Catholic World* Magazine (No. 486):

"The suppression of truth suggests falsehood; and bad effects are bound to ensue from such immorality. It is a fatal policy to set before the world the spiritual aspect of the Church as the sole one. She has as well a human side —a very human side—which must be taken into full consider-

ation. The true idea of the Church, that is, of the Church as she really is, can only be gained by an adequate comprehension of both aspects. To hide one hinders our vision of the other. *A day will come when the truth will out; perhaps it will be rudely forced upon us by an enemy instead of a friend.* Is there not always a danger of reaction, as from a shock, when we find that things are not what they seem, and that we have been deceived by those whom we trusted as guides and teachers of truth? And this may go far further than to human things only. But, thank God, there is a better spirit abroad; though the danger is always present. Cardinal Manning, towards the end of his life, apprehended this truth. He spoke to Leo XIII., in 1883, of the timidity of certain historians. 'If the Evangelists,' said he, 'did not conceal the sin of Peter and the fall of Judas, neither ought we to conceal the sins of bishops and of other personages.' 'There are some,' he also remarked, 'who would like to leave all such matters out of the Gospels as not being for "edification." As though real spiritual life can be built up on falsehood instead of on God's truth! Another English Cardinal, Newman, makes weighty remarks on the matter: 'Here another great subject opens upon us, when I ought to be bringing these remarks to an end. I mean the *endemic perennial fidget which possesses us about giving scandal;* facts are omitted in great histories, or glosses are put on memorable acts, because they are thought not edifying, whereas of all scandals such omissions, such glosses, are the greatest.' (*Historical Sketches*, II., p. 231).

"There is no need, of course, that history should be a mere gathering of scandals, or that these should be dealt with for scandal's sake. But when a period in history cannot be understood without dealing plainly with events painful to vanity or *esprit de corps*, when a disastrous effect cannot be explained without probing the cause to the bottom (probing is always painful to the probed and often the prober), then I say, in the name of the God of Truth, go on fearlessly. The result will be more wholesome, and will tend to a radical cure of a disease far better than hiding up a festering sore which affects the whole body."

What is true of the historian, taking the word in its ordinary sense, is true in great measure also of the journalist,

who may be said to be "the historian of the present." Those who have followed the policy of the CATHOLIC FORTNIGHTLY REVIEW with regard to various burning questions, both of the past and of the present, will readily understand why we have quoted the above passage, and why we have underscored portions of it—for the italics are ours.

THE CLASSICS AT NOTRE DAME

According to President Hadley of Yale (quoted in our last), the "process of substituting other studies for Greek has fairly begun in American universities and is likely to continue steadily."

Unfortunately, some of our Catholic colleges deem it necessary to imitate non-Catholic institutions in their tendency to more and more obliterate the distinction which once existed between strictly classical and strictly scientific schools.

We have before us an "Announcement of the Undergraduate Courses in the University of Notre Dame, Ind., to be given during the year 1905-6." This prospectus shows "what has been and is being done at Notre Dame, towards meeting the increasing demands of the age upon the college, and keeping pace with the progress of American institutions of higher education generally."

Now, we have not the least intention of belittling whatever good is done at Notre Dame. We fear, however, its tendency to shape itself upon non-Catholic universities is not of a healthy kind, and leads to strange anomalies in educational matters. Or is it not strange that a course in biology (i. e. zoology, chemistry, microscopy, English, French, drawing, botany, anatomy, bacteriology, geology, philosophy, physiology, page 11) should be deemed "scarcely less efficient for cultural (*sic!*) purposes" than a strictly classical course? But such is the principle underlying the entire system of studies at Notre Dame. We quote from the prospectus: "The curriculum which is made up of the traditional classics holds, of course, the place of honor; but it is frankly recognized that there are other studies which, while scarcely less efficient for cultural purposes than the classics, lie closer to the predominant activities and utilities of modern life. Hence,

side by side with the classics, leading to the traditional A. B. degree, there are other cultural curricula, open to the student's choice and leading to equivalent degrees. This has been the main principle of the collegiate system at Notre Dame almost from the very beginning. More than forty years ago, the principle of election of studies was accepted as the guiding rule in shaping the academic growth of the institution. This is shown by the fact that at that early date a curriculum of general science studies was set up alongside the classics as of equivalent value for the work of college education. Since that time, one curriculum after another has been added, as the college has grown and the demand for a wider range of election has made itself felt from the student body, until to-day, it may be confidently asserted, no other Catholic college or university in the country offers so rich and varied a field of choice to the undergraduate student."

Of course, the Fathers of the Holy Cross are perfectly free to teach what they please, and their students may thank them for what they learn at their Alma Mater. Neither do we blame them for this. But we would give utterance to a fear that calling a course in biology or in general science a "cultural" course, be a flagrant misnomer. Are we not simply losing hold upon such fundamental concepts as education, culture, mental discipline, if we make a graduate in biology believe that he has gotten as much culture out of his microscope as a classical student can obtain from an acquaintance with the Latin and Greek grammars or with Cicero, Horace, and Demosthenes? Besides to us it would seem to be a wiser policy for our Catholic schools to deepen their courses, rather than to widen them.

It would be wiser still for them to insist in their undergraduate courses exclusively on classical teaching with a thorough study of Latin and Greek, and leave the pursuit of mere technical proficiency for later and maturer years. The average boy of to-day was not born to be a universal genius; so his motto must be: *Divide et impera.* Give the lad a thorough, all-around classical training; this done, there will be time enough for the young man to select for himself and run along some favorite special lines of study.

DANGERS OF QUACKERY IN FEMALE DISEASES*)

There is no branch of medicine in which quackery now-a-days works such fearful havoc as in that of female diseases, specifically so-called.

Let me lay it down as an axiom, before entering into my subject, that there are no disturbances of the female organs that can be treated medically without danger to the patient, other than by personal attention from an experienced physician. The experienced physician alone is able to ascertain the exact nature of the trouble, its seat and cause; and he alone therefore can prescribe the right medicine, if the disease require medical treatment at all.

Female diseases are so widely prevalent to-day in this country that the woman who remains free from them through life must almost be classed as an exception. This condition of affairs offers a splendid opportunity for fraudulent money-making to the manufacturers of patent medicines and to unscrupulous physicians, legions of whom announce in the advertising columns of the press that they are ready and able to cure women's diseases by mail.

The widely heralded patent medicines are as utterly valueless as the mail treatment is dangerous; and it is well to make a note of the fact, in this connection, that most of the alluring testimonies published by both the quack nostrum vendors and the quack doctors are shamelessly "faked."

Women suffering from the diseases peculiar to their sex can not be sufficiently warned against all this quackery, no matter what its claims or alleged successes. Evil results will follow therefrom in nearly every case; and in those exceptional instances in which the fakers may perchance succeed in making good their claims, there is always loss of time and unnecessary delay, not to speak of the financial exploitation of the patient.

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*) The various articles which have appeared in the CATHOLIC FORTNIGHTLY REVIEW on quackery and its dangers have induced an eminent Chicago physician, Dr. Peter J. Latz, to send us for advance publication this chapter from a book which he is about to publish; and though the subject would seem to fit better into the scope of a medical journal, its importance and Dr. L.'s method of treating it, move us to give it space in this REVIEW.—A. P.

From long experience I do not hesitate to declare all secret remedies and patent medicines alleged to cure women's diseases as products of money-seeking charlatanism. For, in the first place, like most other diseases, female troubles are distinctly individual. The same trouble in one patient may be due to inflammation of the uterus; in another to displacement; in still another to foreign accretions; in a fourth to malign or benignant tumors; in a fifth to menstrual irregularities, etc. A universal panacea for all these conditions is simply unthinkable. Then again, a real cure is impossible unless the disease be traced to its positive cause and unless this cause be removed. For instance, hemorrhages may be due to polyps, to incipient cancerous growths, to internal inflammation, etc. When a patent nostrum advertised to "cure menstrual irregularities" is used in any of these cases, it is bound to do more harm than good.

The most dangerous and unscrupulous class of all the notorious patent healers are those who recommend remedies apt to procure abortion. All, or nearly all of the "safe and infallible remedies for irregularities and interruption of the menses" now advertised in the newspapers are of this class. It is perfectly clear that the unscrupulous manufacturers and vendors of these drugs aim at destroying the results both of legitimate and illegitimate conception. It is almost incredible to an outsider how much damage and injury is caused by such miserable quacks, who are not at all particular about the "remedies" they give to women desirous of being relieved of their burden.

Experience in this regard discloses conditions that are simply frightful, and there can be no doubt at all that many of the physical and moral evils of present-day society can be traced to the frequent use of such abortive mediums.

I consider it my solemn duty, therefore, to warn our women and those on whom they rely for advice—husbands, parents, physicians, family doctors, confessors—to beware of the unconscionable rascals who persist in forcing upon them their "safe" remedies for "menstrual troubles" and who, while they prate of "humanity" and "benevolence," do not hesitate to ruin forever the health of every woman who puts faith in them, aye make her the murderess of her own children, if they can thereby enrich their purse.

The medical profession has unfortunately at all times had dishonorable members; and it does not lack scoundrels to-day. But the most shameless and degraded among them are undoubtedly those who out of criminal avarice induce poor ignorant women to feticide.

Oneonta Bldg., Chicago. PETER J. LATZ, M. D.

PARERGA AND PARALIPOMENA

An Unwritten Chapter in American Church History.—It is not yet a decade since this REVIEW was publicly censured for referring to certain newly-created American episcopal sees as "rotten borough dioceses." Now Bishop Stariha of Lead, S. D., writes to editor Griffin of the *American Catholic Historical Researches* (Oct.):

"It would be one of the hardest tasks of the *Historical Researches* to find out why, and for what purpose, this diocese has been established; for me it appears to be a greater problem every day."

While Mr. Griffin, at the behest of His Lordship of Lead, is prying into this question, he might also profitably turn his attention to the creation of the Diocese of Baker City, Oregon, which is a still greater mystery. Bishop Stariha writes he has "less than four thousand souls in all the diocese;" Baker City, according to the Catholic Directory for 1905, numbers 3,218, of which only 1,854 are "pract.," which we take to mean "practical Catholics."

The true history of some of these diocesan creations, would, we believe, make one of the most interesting chapters (humanly speaking) in the humanly administrated Church of God. But we fear it can not, for sweet charity's sake, be written, so long as the gentlemen who are chiefly responsible, remain alive. But when, some time in the more or less distant future, it will be written, we sincerely hope it will be done by some one of Mr. Griffin's stamp and calibre,—some one who practices the maxim of the immortal Leo XIII., that "the first law of history is not to dare to tell a lie; the second, not to fear to tell the truth."

Therapeutic Value of Prayer.—Under this caption the *Literary Digest* (No. 806) reports a few interesting dicta of modern scientists which in a way amount to an apologia of Christian teaching. Prof. William James of Harvard is quoted as saying in a magazine article, that "the man who prays for help to do his daily work, will so compose his own mind thereby and free his thought from care and worry, that he

will actually do his work better, irrespective of any supernatural aid that may be sent in answer to his petition." More recently, Dr. Theodore B. Hyslop of the Bethlehem Royal Hospital, London, said at the annual meeting of the British Medical Association:

"As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. ....Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotion than any other therapeutic agent known to me."

The *Outlook*, commenting on this "new view of prayer," which is not a new view at all, but identical with the immemorial faith of religion that there is a place for prayer in the very nature of things, says: "Among the many notable utterances in which science is now evincing itself to be the handmaid of religion, these, the most recent, are as memorable as any."

Yes, and they are apt to inspire us with hope for the future. For prayer, even by those not of the true faith nor in the state of sanctifying grace, is, as our Holy Church teaches, one of the chief means of grace. Especially mental prayer, which Dr. Hyslop has in view. "The practice of mental prayer," says Fr. Coppens, S. J., in his admirable book 'A Systematic Study of the Catholic Religion' (Herder, 1903, p. 344), "is most beneficial to progress in the spiritual life; since it gradually disposes us, with the aid of the Holy Ghost, to understand divine truths more and more thoroughly, so that we become accustomed to take God's view of things as our own view, and to conform our will in all things to His will. Now in this conformity of man to God consists the perfection of Christian life, which is true sanctity. It is thus seen that mental prayer is a direct road to perfection."

And here we have the real and superior "therapeutic value of prayer."

"The Church Without the Church."—John Hay, says a writer in *Harper's Weekly* (quoted in No. 806 of the *Literary Digest*) was "a writer of hymns, a donor of chapels and churches, a contributor of communion sets, a steady attendant on worship, and, by the testimony of his pastors in Cleveland and Washington, a model Christian; but he was not a member of *a* church, and hence not a member of *the* Church." His case—we are told—supplies one of many similar instances which

seem to indicate that there is a "'Church without the Church,' to which some of the choicest spirits of the world belong—a Church that may be defined as 'the association of those who seek to live as the children of God.'"

Whatever this "Church without the Church" may be, it cannot be the Church of Christ, which St. Paul calls "the church of the living God, the pillar and ground of truth," and outside of which—the Scriptures teach it plainly—*there can be no salvation.* That Church of which St. Augustine said: "A Christian ought to fear nothing so much as to be separated from the Church of Christ; for if he be separated from the Church of Christ, he is not a member of Christ;" and again: "This Church is the body of Christ, as the Apostle says, 'For this body, which is the Church.' Whence assuredly it is manifest that he who is not in the members of Christ cannot have Christian salvation." ('De Unitate Ecclesiae,' n. 2).

Men like John Hay may claim to be, and be looked upon by others, even Protestant ministers, as "model Christians." But they are not and cannot be true, much less "model" Christians; for in the famous words of St. Cyprian, "No one can have God for his father who has not the Church for his mother."

Shall Consumptives be Allowed to Marry?—This question is treated at some length from the social point of view in a paper on "L'admissibilité des tuberculeux au mariage" in the *Revue Scientifique* (June 17) by Dr. Charles Valentino. His conclusions may be summed up thus:

Social disadvantages of the propagation of consumptives: 1. A considerable infant mortality; 2. Consumptive descendants, who in their turn prove a source of contagion; 3. The danger of infecting husband or wife.

Social advantages of the propagation of consumptives: The race acquires a progressive immunity against tuberculosis.

In striking a balance between these advantages and disadvantages, Dr. Valentino says:

"It is possible that a consumptive husband or wife may infect his or her consort; but such infection will occur only in about 16 cases out of 100; hence the danger is comparatively slight. In such cases, of course, the offspring, too, will suffer; which is deplorable. But, striking a mean between those cases where only one parent is tuberculous, and those where both are infected by the disease, we find that the average infant mortality among their descendants is only 37 out of 100, and the average cases of consumption among the surviving children number only 5 out of 100. That is to say, of 100 children born of consumptive parents 37 die before their second year; but of those who survive their second year, only 3 become consumptive. Now, while the 37

are a loss to society, they are no danger, because they are dead; of the whole number only three are dangerous as a source of contagion, and if they marry and beget children, 5 out of 100 of these will again be consumptive. Is it necesssary, on account of these 3 tainted victims of hereditary tuberculosis, to prohibit all consumptives from marrying?"

In view of these statistics and of what he calls "the enormous advantage of the hereditary transmission of immunity," Dr. Valentino concludes that the marriage of consumptives is not only not detrimental, but "advantagous to the race.") (See *Revue Thomiste*, III, 4, 469 sq., for a more detailed summary of Dr. V.'s paper.)

The Leo House. — The Central Verein of the German Catholics of this country, at its golden jubilee in Cincinnati last September, resolved to aid the Leo House, an institution under the protection of the St. Raphael Society for assisting German Catholic immigrants in New York. In order to make expenses, the Leo House is compelled to harbor bishops, priests, and American Catholic lay people who are able and willing to pay for their board and lodging, and it can not do this satisfactorily in its present cramped quarters on State Street. Hence the ardent appeal of the Director, Rev. U. C. Nageleisen, to the Central Verein, and German American Catholics generally, to aid in enlarging the institution. It is proposed to sell the present premises, valued at $150,000, and to erect a large modern building with all conveniences in a more central portion of the city. The remaining $150,000 necessary to carry out the plan are to be raised by certificates of stock to be purchased by those interested in the good work and to be redeemed later if the business of the new Leo House permits. In case enough stock can not be sold to enable the management to execute its present project, the subscribers will receive their money back. The Leo House has been one of the glories of the German Catholics of this country, and it is to be hoped that they will not withhold their aid in this its critical hour.

A New Method of Sepulture. —Karl Schott of Cologne proposes a new method of disposing of the bodies of the dead, which is neither burial nor cremation, and which, as *Cosmos* thinks, "involves nothing contrary to the rules of the Church." According to Mr. Schott's plan, the coffin would be made of concrete, furnished with an opening through which, when the corpse is interred, could be poured a liquid cement by which the body would be impregnated with silicic acid and lime and would rapidly harden, virtually becoming petrified. The whole process would be a superior mode of embalming. But we suppose most people would draw the line at Schott's further utilitarian suggestion to build with these blocks of

cement vast monuments, "the future cities of the dead," for which artistic designs might be formed by the architects.

An American View of Japan's "Non-Sectarian" Public Schools. — It is said of French "anticlericalism" that it is "not an article of export." The same, it appears, is true of our godless public school system. The Rev. James S. Dennis, author of 'Christian Missions and Social Progress,' writing in the *Princeton Theological Review* (July) on "Education as a National Asset of Japan," dwells on the fact that in Japan, like in America, all religious instruction is forbidden in the public State institutions. "In view of the naturalistic basis of morals, which underlies State education in Japan," he says, "and the absence of a religious impress upon the character of its instruction, the function of mission education appears all the more needful in the moral interests of the nation.....The Christian instruction in mission schools, with its moral anchorage and religious incentive, is....in some measure, an offset to the obscurantist policy of government education. It is coming more and more to be recognized among thoughtful moralists everywhere that the *education which does not touch, inform, and develop the spiritual and religious faculty in the young is, however elaborate its scope, partial and defective, and in certain vital respects, profitless.*"

Catholic opposition to the *American* State school is founded on exactly the same principle.

Why Lourdes Remains Unmolested.— In the present violent persecution of the Church, her orders and institutions in France, the question arises quite naturally: Why does Lourdes remain unmolested? Dr. Felix De Backer answers it satisfactorily in the course of a lengthy series of papers on "Lourdes and the Doctors" in No. 3407 sq. of the London *Tablet*:

"On entering the town [Lourdes], one could not help feeling grieved at the fearful money-grubbing ways of all the population. Everyone at Lourdes keeps a hotel, or sells statues, medals, rosaries, model grottoes, penholders, chocolate, and confectionery, all of it bearing the stamp of simulated devotion. In short, the whole place was just like a fashionable spa, in which the casino and games were supplanted by a church and a subterranean crypt. My first impulse was to turn back, but I checked the feeling in favor of my original intention to stay. It was well I did so. The explanation of all the commercialism, the sole reason that has induced the French government to permit the continuance of religious demonstrations at Lourdes, was soon plain. All the dealings in rosaries, statues, medals and what-not, pass through the hands of Jews, who have made a 'corner' in objects of Christian piety, and hand such stock over to the retailers. At Lourdes, Israel stands up for his own. The

pilgrimages make everybody's money circulate. It is distributed by the railways, the hotel-keeping, and the sale of objects of devotion. At Lourdes, as at Jerusalem, Jewish commercial talent has seized and holds all the main approaches. Catholics of France, fear not at all, for here you are under watch and ward of the people of Israel."

Carlyle as a Historian.— Sixty years ago Thomas Carlyle edited Cromwell's Letters and Speeches; now Mr. S. C. Lomas and Mr. C. H. Firth, Regius Professor of Modern History at Oxford, are editing Carlyle. They show that the "sage" tampered with both letters and speeches with a view to giving his hero nobler proportions, and also that he allowed himself to be deceived by a practical joker who claimed to have in his possession thirty-five letters written by Cromwell to one of his ancestors. Not even after a personal interview in which the forger excused himself from discussing the subject coherently by saying that his skull had been broken into thirty-seven pieces when he was a boy, did Carlyle smell a rat, and the bogus letters were published in the second edition of the book. Yet the man who could swallow such a story as this has long been accepted by the world as an expert weighmaster of historical evidence.— *Casket* (LIII, 33.)

Waste in the Government Printing Office. — In a paper on "The Problem of Federal Printing" in the September *Atlantic*, W. S. Rossiter of the U. S. Census Bureau gives statistics on the enormous development and great cost of this branch of governmental activity. In 1790 the total cost of federal printing was $8,785; in 1904, $7,080,906. Since about 1892 the curve has swept upward continuously and portentously—the total outlay having nearly doubled in that period. Mr. Rossiter estimates that the cost of government printing in the decade of 1900-1909 will exceed $60,000,000—or more than had been spent on it from 1790 to 1880. It is not surprising that alarm has been taken at this making of many books in the Government Printing Office. President Roosevelt has called for retrenchment; Congress has appointed a joint committee to enquire into the matter. On all sides it seems to be agreed that the public printing has increased, is increasing and ought to be diminished at least ought to be conducted more economically. Mr. Rossiter's figures show clearly that there is a huge waste. The cost of federal printing is "decidely higher than the charge for similar commercial work." Indeed, asserts the writer we follow, if this government plant doing business of $7,000,000 a year were transformed into a private concern "the owners would discover that the charges for product, although they do not include the important items of rent, interest, and profit, are nevertheless from one and one-half to ten times as high as the prices charged for similar work by printers who include the

omitted items." Let prescribers of the government ownership panacea take due note of this. It is the ugliest symptom of the disease they are treating.*)

Historic Doubts About St. Expeditus.—It may shock some simple pious Catholics, but it will surprise no student of hagiography to learn, that by order of Pius X. statues of "St. Expeditus" have been removed from some of the churches of Rome. "After Msgr. Bonomelli, Bishop of Cremona had, publicly expressed doubt of the historical existence of this Saint, the Pope asked the Congregation of Rites to look into the matter. It was recently decided that the prominence given the Saint in Italy and France should gradually be suppressed. The cult of St. Expeditus is widely diffused among Italians. His name is in the Roman Martyrologium, under date of April 19, and he is described as an Armenian warrior, who became an anchorite and died a martyr to the faith. Doubts are entertained as to the authenticity of this passage in the Martyrologium, and the action of Pius X. is a result. In the church of the Pieta, in Colonna, a new statue of this Saint had recently been placed at the expense of a pious woman, and this was the first statue removed by order of the Pope. Similar actions followed in other churches, the Cardinal Vicar visiting them for the purpose." (Thus a Roman letter.)

From Naples it is reported that the people have protested against similar action on the part of the local church authorities.

The incident goes to show, once again, how the Church puts truth above everything and how she willingly sacrifices even ancient and venerable traditions if it can be scientifically shown that they are unfounded in fact.

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*) "The intermixture of politics and trades unionism which the Government Printing Office exhibits," says a Washington correspondent of the N. Y *Evening Post* (Aug. 31st), "should sufficiently quiet all who think the remedy for existing ills lies in government ownership. Here is a big business which the government is conducting, alongside private enterprise, with results that are illuminating. A dollar spent in the Printing Office will go as far as forty cents in private life. An effort is made to keep the cost of the product of the office down to double that of private life, but to do this Uncle Sam has to provide a $9,000,000 plant free, besides furnishing unlimited capital and credit, and an immunity from bad bills. In good taste the work is, for the most part, far inferior to that of private establishments."

BOOK REVIEWS AND LITERARY NOTES

Health and Holiness. A Study of the Relations Between Brother Ass, the Body, and His Rider the Soul. By Francis Thompson. With a Preface by the Rev. George Tyrrell, S. J. B. Herder, St. Louis. 1905. 80 pp. Price, net 55 cts.

An essay by a poet on asceticism:—Aplea for more lenient dealing with the body. It is a dangerous thesis, closely approaching the heresy so severely scourged by P. Weiss in his book 'Die religiöse Gefahr,' viz., that "'A healthy mind in a healthy body' is the true asceticism of the masses today."

Mr. Thompson, we fear, misunderstands the true doctrine of the mortification of the body as the Church teaches it. It does not consist in enmity of the "Rider" Soul against "Brother Ass, the Body." As there is a training of the mind which does not deprive it of liberty nor stunt it in its healthy growth, but rather restores and nourishes it, so there is a training of the body which is not intended to weaken or destroy, but to strengthen it, that it may be able to bear its proper burden. It is an old plea which needs no modern poet to give it emphasis, that an asceticism which would aim at bodily mortification, would miss its purpose and therefore run counter to the Christian spirit, if it were to weaken the body and subject it to disease. "A sick body," says Linsenmann in his excellent 'Lehrbuch der Moraltheologie,' p. 254, "is always an inferior organ of the spirit. In judging certain phenomena in the history of asceticism, where self-inflicted torture brought on bodily infirmity, we must consider, first, that a certain class of mortifications are to be looked upon like the hardships, the sufferings, and the dangers to life and limb which a person undergoes in the pursuit of his vocation. To risk life and health for a sublime object, so long as there is no wanton temerity, is not only permissible, but rightly held to be heroism. In the second place, we must beware of making a *propter hoc* out of a *post hoc*. Mortification within proper bonds does not, as we know from experience, shorten human life. On the other hand, there are instances where a highly exalted soul-life preponderates over the animal life of the body in such measure that the proper equilibrium is lost and the body grows gradually exhausted....; but it would be wrong to attribute such phenomena solely to a false asceticism."

We venture to assert that such extreme cases are exceedingly rare. What we need in these parlous days of theological minimism, is a plea for more asceticism not for less. "Wherever the spirit of Christ is alive," says Weiss, "there we find respect for, and practice of, the ascetic life. Where asceticism is despised, there is a pronounced departure from the true spirit of the Gospel. The surest indication of worldliness is aversion to everything that reminds men of mortification." (Opere cit., p. 361.)

In the light of these truths, a brief statement of which would have proved more appropriate and profitable than Fr Tyrrell's equivocal, not to say misleading, preface, Mr. Thompson's 'Health and Holiness, so rich in purely literary charm, may perhaps be read without danger, possibly even with a degree of profit, by a select circle of *educated* Catholics.

Oxford Conferences on Faith. (Summer Term, 1903). By Fr. Vincent McNabb, O. P. Kegan Paul, Trench, Trübner & Co., Ltd., London; B. Herder, St. Louis. 1905. 241 pages. Light green cloth binding. Price, 90 cts. net.

These conferences are built up on the basic idea that "the Christian revelation is not a mere group of isolated truths which a man may hedge round in his own mind for developing and defense: nor is it even a framework into which all else may fit, and from which all else is distinct. It is another and higher point of view; it is a fresh nucleus of the whole organism of thought. Faith s best proof, then, is that from its light all things and thoughts borrow light; and that around it as a centre, as a root, or if you will as a cell, all else finds a natural place. The best defense of faith, then, is the unity begotten of faith, which if a man seizes and holds fast, no mere skirmish of logic will avail to dislodge him from his acceptance of the surer way, the higher truth, the fuller life." (Pages 219–220.)

It must have been a genuine treat to listen to these conferences; it is both pleasant and profitable to peruse them, for they not only appeal strongly to the cultured intellect, but also contain wholesome pabulum for the soul.

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—In Historical Sketches of St. Columban's Congregation and the Missions Attended by the Franciscan Fathers (Chillicothe, Mo., 1905) we have another of those valuable publications, happily growing more numerous from year to year, upon which the future historian will have chiefly to rely for his raw material in writing the Church history of our various dioceses and of the country at large. The book whose reading matter and pictures are interspersed with advertisements, is calculated to serve also as a handy manual of information on current parish topics for the faithful of the congregations for whom it was written. If every parish would get out a volume of this kind now and then—say every ten or fifteen years—the money that is now frequently squandered on valueless "souvenirs" and "almanacs" and "programmes," etc., could be employed to serve both a very practical and a very ideal purpose.

—In his lately issued book, '*James McPherson: An Episode in Literature*' (London David Nutt, 1905), Mr. J. S. Smart altogether pulverizes the contention that "Ossian's Poems"— which contain so many beautiful passages—are in any way a genuine rendering, or really representative, of either the letter or the spirit of Celtic originals. McPherson, in fact, with misdirected pains and ingenuity, "constructed a mystification, an elaborate system of make-believe." Mr. Smart s book is probably the last word of competent scholarship on the once famous controversy.

—Sands & Co., London, and B. Herder, St. Louis, are about to publish a new volume of historical and literary studies by Miss J. M. Stone, who is well known by her life of Queen Mary and other works on the period of the Renaissance and the Reformation. The forthcoming volume will be entitled: 'Studies from Court and Cloister: Being Essays, Historical and Literary, dealing mainly with subjects relating to the Sixteenth and Seventeenth Centuries.' Among the chief subjects treated in these studies, we may mention "Margaret Tudor," "The Catholic Reformation in Germany," "Jesuits at Court," "Giordano Bruno in England," "Charles the First and the Popish Plot," "The Runic Crosses of Northumbria," "The Spoils of the Monasteries," "The Royal Library" and "The Harleian Collection of MSS." The book will be adorned with eight full-page illustrations and will contain thirteen studies in all.

—In a brochure just published by Dr. Norbert Peters, '*Die ælteste Abschrift der zehn Gebote*,' (B. Herder, 54 pp., net 50 cts) that learned Biblical scholar examines the Nash papyrus, discovered in Egypt in 1902, and containing an ancient version of the Ten Commandments This version is found to be six hundred years older than any of the extant Hebrew manuscripts of the Bible and "presents a text of the Commandments

which varies so much from all other Hebrew MSS. that already for this reason it may be looked upon as the oldest and most interesting relic of the Jewish religion." Dr. Peters examines the text carefully in detail and concludes that, though exceedingly valuable, it does not conserve the original lection and its value therefore is relative, not absolute.

—Those who are interested in the controversy regarding the "Holy House of Loreto" ought to read '*La Santa Casa di Nazareth ed il Santuario di Loreto*,' by L. de Feis. (Nuova edizione con aggiunte e varianti.) Published by the *Rassegna Nazionale*, Florence, 1905 (160 pp. Price 2 Lire.)

—'*A History of All Nations from the Earliest Times:* Being a Universal Historical Library by Distinguished Scholars, etc.,' in twenty-four volumes by Lea Brothers & Co., Philadelphia, is for the most part a translation of the 'Allgemeine Weltgeschichte' published by Grote of Berlin. It is a scholarly work in its way, but does not possess the graces which shine in the popular presentation of a subject and, needless to add, is wofully lacking in the features which a Catholic reader primarily looks for in a work of this kind. (For a more extended criticism of this work from the general, not the Catholic, point of view, see the N. Y. *Evening Post*, Oct. 16.)

—Professor J. B. Bury's new '*Life of St. Patrick*' (McMillans) is being variously criticized. While it is not, of course, quite satisfactory from the Catholic view-point, we note from Mr. Hazeltine's review in the *Sun* (Sept. 17) that Prof. Bury strongly emphasizes the Roman mission of the Saint which is so frequently denied or distorted, especially by American Protestant preachers. We quote Mr. Hazeltine: "Patrick was no mere messenger or instrument. He had a strong personality, and the power of initiative; he depended on himself, or, as he would have said, on divine guidance.' He was not in constant communication with the Pope or any ecclesiastical superior. He was thrown upon the resources of his own judgment.' Yet, no less than Augustine, no less than Boniface, he was the bearer of the 'Roman idea.' It was Patrick who, with his auxiliaries, carried to the Scots of Ireland Rome's influence, along with the sacred mysteries of Rome's faith. 'No wonder that his labors should have been almost unobserved in the days of ecumenical stress and struggle, when the Germans by land and by sea were engaging the world's attention and the Huns were rearing their vast though transient empire.' Yet Patrick 'was laboring for the Roman idea, no less than the great Aetius himself, though in another way, and on a smaller scene. He brought a new land into the spiritual federation, which was so closely bound up with Rome, *nexuque pio longinqua revinxit.*' "

—Besides St. Michael's and St. Antony's English almanacs, which we have already noticed, we have also received several *German Catholic almanacs for 1906*. They are: the old and well-known *Marienkalender* of Pustet; Benziger's (formerly the Kevelaer) *Marienkalender*; the *St. Michaels-Kalender*, published by the Society of the Divine Word at Shermerville, Ill.; Herder's *Sonntagskalender*, published by the main house in Freiburg, Germany, and Herder's *Hinkender Bote am Mississippi*, published by the St. Louis branch; the *Katholischer Familienfreund*, published by the *Herold des Glaubens;* and the *St. Maria- und St. Joseph-Kalender*, issued by the St. Joseph Society of Klagenfurt in Carinthia. All of these almanacs are rich in good reading matter, appropriately illustrated, and deservedly popular. Herder's *Sonntagskalender* is probably the most artistically gotten up, while the *St. Maria- und St. Joseph-Kalender* is distinguished by the greatest variety both in reading matter and illustrations. The last-mentioned, we are pleased to note, contains also a brief biographical sketch of the late Dr. Edward Preuss.

—The "Publishing Fraternity of St. Joseph of Klagenfurt," Carinthia, sends us (1.) the third volume of 'Das Leben Jesu' von Dr. Alois Cigoi, O.S B., Professor der Thologie in Klagenfurt; (2.) 'Das Gesundheitsbuch' von Dr. Franz Meyer, prakt. Arzt; and (3.) 'Bunte Geschichten, XI Folge.' The first is part of a devotional life of Christ agreeably written and finely illustrated; the second a popular and really valuable treatise on how to preserve one s health, which also deserves cordial recommendation; and the third a part of a large serial collection of interesting short stories and popular essays on various subjects The "Publishing Fraternity of St. Joseph of Klagenfurt," which has the approbation of two popes and thirty bishops, annually furnishes to its members (who now number no less than 145,000) for the small sum of two *kronen* (a little over forty cents) a "Jahresgabe" (annual gift), consistin e.g. for 1906 of the three volumes mentioned in this notice, the *St. Maria- and St. Joseph Kalender*, to which we refer elsewhere, and a prayer-book

—We are indebted to our esteemed friend Mr. Joseph Frey for a copy of the souvenir of the tenth annual meeting of the German Catholic State Federation of New York, which was held in New York City last May. The pamphlet is gotten up in truly sumptuous style and historically valuable for its illustrated account of the German parishes of New York and their rectors, and its conspectus of the preceding nine annual conventions of the "Staatsverband," which, we are glad to notice, is prospering.

BOOKS RECEIVED

[*The receipt of every book or pamphlet addressed to the CATHOLIC FORTNIGHTLY REVIEW is promptly acknowledged in this department; but we undertake to notice separately in the Book Reviews or among the Literary Notes only such publications as, for some reason or other, seem to us deserving of special attention, or which we believe to be of particular interest to a considerable percentage of our subscribers. Publishers and authors who do not care to submit to this rule, will please not send us their productions, as we cannot and will not make an exception.*]

Westminster Lectures. Edited by Rev. Francis Aveling, D. D. B. Herder, St. Louis. 1905.—Modern Free thought. ByRev. J. Gerard, S. J.; The Freedom of the Will. By the Rev. A. B.Sharpe, M. A.—Each, paper, net 15 cts.; cloth net 30 cts.

Devotion to the Sacred Heart. By Rev. Ernest R. Hull, S. J. (The Catholic Truth Society of Scotland.) B. Herder, St. Louis, American agent. Net 5 cts. (Pamphlet.)

The Household of Sir Thomas More. By Anna Manning. B. Herder, St. Louis. 1905. Net 60 cts.

Joan of Arc. By the Hon. Mrs. Maxwell-Scott of Abbotsford. St. Louis, B. Herder. 1905. Net 75 cts.

Die Bibel am Ausgange des Mittelalters; ihre Kenntnis und ihre Verbreitung. Von Franz Falk. Zweite Vereinsschrift der Görres-Gesellschaft für 1905. J. P. Bachem, Cologne. 1905. (Pamphlet.)

The Function of the Religious College. By the Rev. John Cavanaugh, C.S.C., President of the University of Notre Dame. University Press, Notre Dame, Ind. 1905. (Pamphlet.)

The First Half Century of St. Ignatius Church and College. By Joseph W. Riordan, S. J. San Francisco, Cal. 1905

Church Extension. By Rev. Francis C. Kelley. Republished from the *Ecclesiastical Review* for June with the Author's Permission. The Truth Society, 562 Harrison Street, Chicago, Ill. (Pamphlet.)

Church Extension. By the Rev. Francis Clement Kelley, Lapeer, Mich. Published by the Committee of Organization. (Pamphlet.)

16. und 17. Lieferung: Illustrierte Geschichte der deutschen Literatur. Von Professor Dr. Anselm Salzer. (Das ganze Werk soll 25 Lieferungen enthalten.) München: Allgemeiue Verlagsgesellschaft m. b. H. American agent: B. Herder. 1905. Price per Lieferung 1 Mark.

Das Comma Ioanneum. Auf seine Herkunft untersucht von Dr. Karl Künstie, A. O. Professor an der Universität Freiburg i. Br. B. Herder: 1905. Price net 80 cents.

Comparative Studies in the Psychology of Ants and of Higher Animals. By Eric Wasmann, S.J. Authorized English Version of the Second German Edition. Enlarged and Revised by the Author. B. Herder, 1905.

MARGINALIA

Bishop Colton of Buffalo contributes regularly to the *Catholic Union and Times*, which publishes his articles in a separate "Bishop's Column."

Commenting on this fact the *Katholischer Glaubensbote* of Louisville (XL, 35) says: "So far as we are aware, the Bishop of Buffalo is the only episcopal contributor to any American Catholic newspaper. Several archbishops and bishops, even Cardinal Gibbons, contribute occasionally, at Christmas, Easter, etc., to the 'yellow' journals."

There are other bishops besides Msgr. Colton who write for the Catholic press of this country. The CATHOLIC FORTNIGHTLY REVIEW has at least a dozen upon its list of occasional contributors. But few of them care, and usually for good reasons, to have their names mentioned in connection with the communications which they send or inspire.

According to an official statement of Cardinal Merry del Val, the papal *Motu proprio* of May 8th, 1905, regarding the unification of the Ursuline communities, is not mandatory, but merely advisory. Independent convents which do not desire to affiliate, are perfectly free to retain their *status quo*.

The "Knights of Columbus" of Allegheny County, Pa., deserve credit for what they are doing for the unfortunate Catholic children who come before the juvenile court. They have engaged Miss Alice Carter and Miss Elizabeth A. Griffin as probation officers, who, from March 15, to Sept. 1, 1905, handled no less than 148 cases of wayward Catholic children, of whom 8 were discharged, while 75 were returned to their

own homes on probation, and the rest committed to institutions where their faith is not subject to danger. A leaflet dated Sept. 29, 1905, which may be had from Mr. W. H. Griffin, 5721 Walnut Str., Pittsburg, gives edifying details of the good work accomplished. The fact that the CATHOLIC FORTNIGHTLY REVIEW has found much to criticize in the "Knights of Columbus" does not preclude us from praising such of its branches as engage in the good work of saving wayward children, or in fact in any religious or charitable workwort hy of commendation.

In a careful monograph on 'The Declaration of Independence' (New York: McMillan 1904) Mr. H. Friedenwald clearly shows that our "Declaration of Independence" was based upon, and closely connected with, the materialistic philosophy of Locke. He also proves conclusively that the Declaration was not, and could not have been signed on the fourth of July, as is so generally believed.

We are asked to warn the Catholic clergy and laity against an impostor, who goes about begging as a Greek priest. In Erie, Pa., where he was arrested and fined the other week, he called himself George Hanna. He is a short man, somewhat stout with dark complexion and black whiskers, and wears a Roman collar. Indications would make him a Syrian Jew. He speaks Slovak very fluently, though he hesitates to make that fact known when fearful of detection.

The venerable pastor of St. Peter and Paul's Church, St. Louis, Rev. Father F. S. Goller, who has lately been raised to the rank of a domestic prelate of His Holiness, in the first week of November celebrated his golden sacerdotal jubilee It was a joyous occasion for German Catholic St. Louis, and the festivities lasted several days. Msgr. Goller for nigh half a century has been a leader among the German clergy of the West and a pillar of light and strength in many a hard fight for orthodox principles and against "Americanism" in every shape and form. May his shadow never grow less!

Having been compelled by the state of my health to give up those other employments from which I have hitherto derived the main part of my living, and finding myself thrown for a "*sustentatio honesta*" upon the proceeds of this REVIEW, I have decided to accept a limited amount of advertising (on the covers) and to raise the subscription price to $2.50 a year. This raise will go into effect January the first. All those who prepay their subscriptions before that date will be credited at the old rate of $2. per annum.

ARTHUR PREUSS.

The Catholic Fortnightly Review

Founded, Edited, and Published by Arthur Preuss

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"Independent Scholarship in the Catholic Church"

UNDER this title the N. Y. *Independent* (No. 2968) once again undertakes to editorialize on a subject about which it has very little knowledge but strong prejudices.

That the grossly exaggerated charges of the malcontent Dr. Sickenberger (which have long since been reduced to their true value by the Catholic press of Germany) on the condition of Catholicity in Bavaria, appeal to our contemporary as a proof of "independent scholarship in the Catholic Church," is indication enough in what direction these prejudices lie. They are not worthy of being seriously considered.

The *Independent's* second and main example of "independent scholarship in the Catholic Church" is Dr. Künstle's recent brochure on the "Comma Ioanneum." We have not seen this brochure, which, according to our contemporary, "discusses the old *crux* as to the authenticity of the famous Trinity passage, I John 5, 7: 'There are three that bear witness in Heaven,'....A few years ago the Roman Index Congregation declared that this passage dared not be doubted as authentic by the faithful;" now, "Künstle, following the canons of modern historical research, has proved that this verse is the production of the Spanish heretic Priscillian, of the fifth century, and down to the ninth century is found only in the Spanish manuscripts of the Bible."[1])

In matter of fact the Index Congregation has never made any such declaration. There exists, it is true, a decree

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1) We received Künstle's book when this article was already in type (Das Comma Ioanneum auf seine Herkunft untersucht von Dr. Karl Künstle. Herder 1905. Price 80 cts. net), and shall revert to the subject more fully in a later issue.

of the Holy Office, dated Feb. 13, 1897, which says that the authenticity of the "Comma Ioanneum" may not be denied or doubted without temerity; but that "authenticity" is here to be taken in its *dogmatic* sense, is clearly established by the reply of the same Congregation to a later query to the effect that the field of Biblical criticism is in no wise affected by the decision.[2]) The *Independent* can find this information succinctly in Herder's 'Konversationslexikon' (II, 845), which excellent Catholic cyclopedia, by the way, is a far more reliable source of information on Catholic matters than the *Literarisches Zentralblatt* and that "prominent Protestant paper of Leipzig."

The *Independent* finds "another evidence of such independence" in the investigation by P. Martin Gander, O. S. B., of the so-called "blood miracles," in which category our confrère jumbles together the "bleeding hosts" and the miracle of St. Januarius. Fr. Gander (Benzigers Wissenschaftliche Bibliothek: IV. Die Bakterien,' pp 76 ff.) does not mention the miracle of St. Januarius, which belongs in an essentially different class of phenomena; and as to his explanation of "bleeding hosts" by a bacillus, that theory is not new, not even in as far as it introduces the "micrococcus prodigiosus." Fr. Gander himself (whom the *Independent*, of course, has not read) quotes P. Resch, S. J., as writing in favor of the bacillus theory in *Natur und Offenbarung* in 1878; and in a footnote he shows that as long ago as 1451, Cardinal Cusa, papal legate in Germany, when he found the people of Wilsnack venerating "bleeding hosts," threw them into the fire and pronounced the major excommunication against every parish in which such worship would in future be practiced.[3])

So that the "independent scholarship in the Catholic Church," which the *Independent* lauds, while it is not at all "in-

2) This decision and the S. Congregation's later reply were discussed in THE REVIEW for May 10, 1900, where we said among other things: "The passage (Comma Ioanneum) is authentic in the sense that dogmatic proof may be drawn therefrom; but its *historic* authenticity, i. e., the fact that it was written by St. John, is not absolutely established."

3) Both the 'Kirchenlexikon' (IV, 1730—4) and Dr. Burg's new 'Kontroverslexikon' (423—4) contain detailed accounts of the famous "host miracle" of Wilsnack, which was condemned by a diocesan synod of Prague as early as 1405.

dependent" in the modern agnostic sense, in its true sense and just practice is older than Protestantism—as old in fact as the Church herself.

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THE JESUITS AND THE MAXIM: "THE END JUSTIFIES THE MEANS"

A subscriber of the CATHOLIC FORTNIGHTLY REVIEW writes:

In regard to your article: "Do the Jesuits Teach that the End Justifies the Means?" permit me to call your attention to the following extracts from the Jesuit Fr. Génicot's 'Theologiae Moralis Institutiones' (vol. I, pp. 223 sq.):

"VII. Licet probabilius apponere alteri occasionem peccandi, dummodo id fiat ob justam causam; nam nihil aliud fit quam ponere actum indifferentem cum ratione sufficienti, permittendo peccatum alienum, quod alioquin nullatenus cum hac permissione per se connectitur. Ita licet marito vel hero dare occasionem adulterii vel furti uxori vel famulo de cujus fide dubitat: nam ipsis magis interest eam habere exploratam (S. Alph. n. 58). Plures tamen contradicunt *immerito*, existimantes in his haberi positivam inductionem ad peccatum, quae sit intrinsece mala."

Again: "VIII. Licet probabilius suadere minus malum ei qui ad majus faciendum omnino determinatus est. Nam quando aliquis nullo modo (ut supponitur) a malo patrando deterri potest, suadere minus malum habet rationem boni. Ideo determinato ad adulterium licet suadere fornicationem, determinato ad homicidium consuli potest furtum (S. Alph. n. 57.)"

Now if this isn't teaching that the end justifies the means, I am willing to be publicly hanged. I could adduce more similar passages from Génicot, but I think the two above quoted are sufficient to convince any unprejudiced reader, that the Jesuits *do* teach that the end justifies the means.

In the first quotation Fr. Génicot gives it as the more probable opinion that a man may afford another an occasion of sin for a just cause (for instance, to his wife to commit adultery, in order to be able to punish and thereby reform her); because in affording an occasion he performs an act in itself morally indifferent, which has no essential connection with the other's sinful conduct.

How this teaching can be quoted in proof of the proposition, that the Jesuits advocate the doctrine: "The end justifies the means,"—is beyond our understanding.

In the second passage—based like the first on St. Alphonsus, who was no Jesuit—Fr. Génicot takes the ground

that it is permitted to persuade one who is firmly determined to commit a grave crime, and can not be deterred from his purpose, to commit a crime less grievous.

A Catholic ought not to misunderstand, much less to misinterpret, this sentence. A Protestant scholar, Dr. Viktor Naumann, has clearly demonstrated, in his pamphlet 'Quos ego!,' directed against the apostate Hoensbroech, and in his book 'Der Jesuitismus,'*) that the phrase: The end justifies the means," can and must be taken in a twofold sense. All great philosophers, ancient and modern, are agreed that moral conflicts sometimes arise in the human soul, when it becomes necessary, apparently, to transgress one moral law in order to comply with another, higher one. We say *apparently;* for in such cases as the two quoted by Génicot (where a man advises one who is determined to commit adultery, to commit fornication; or one who is firmly resolved to kill his neighbor, to rob him) there is no *dolus:* that is to say, the man who thus advises the "minor evil" has no intention of committing or advising any one to commit a sin; on the contrary, he acts from a good purpose, and therefore his "*suadere minus malum habet rationem boni.*" The essential part of his conduct is good; the accidental part, ordinarily evil, is rendered permissible by the circumstances and must be judged accordingly.

It may be objected: It is one thing to act, but quite a different thing to set up ethical rules or maxims. Dr. Naumann victoriously refutes this insinuation thus: "In the first place, I can not draw such a conclusion: for ethical maxims are of no value unless they can be obeyed. Moreover, it is a serious mistake to assume that the phrase: 'The end justifies the means,' has ever, anywhere, at any time, been set up by any Catholic moralist as a moral maxim. It is only in casuistry, that is to say, in the practical preparation for the confessional, [which purpose our hand books of moral theology are chiefly meant to serve], that its applicability in certain exceptional cases (ethical conflicts) is taught."

It may be pardonable in outsiders, who are ignorant of Catholic teaching, to make such a blunder; Catholics ought

*) On the subject there mentioned of the Hoensbroech-Dasbach case, see *La Civiltà Cattolica*, quad. 1327, 7 ottobre 1905, pp. 3—19: "II Processo Hoensbroech-Dasbach di Colonia."

to know that there is a wide distinction between moral philosophy and casuistry.

Our article in No. 19, p. 564, adduced Protestant testimony to the fact that the Jesuits have never taught it as a maxim that the end justifies the means. "With a zeal that was worthy of a better cause," says Dr. Naumann, "the writings of all, even the most obscure Jesuit authors have been searched to find the phrase that the end justifies the means set down somewhere in pregnant form as a moral principle. It was labor lost; doubly in vain for the reason that, even if some individual Jesuit had been found to teach it, this would not prove that the Jesuit order has ever taught or obeyed this principle,—which is the point in question. Casuistical solutions into which this maxim may be more or less audaciously interpreted, can be found not only in the works of members of other Catholic orders besides the Jesuits, but likewise in the writings of Protestants and infidels. They do not prove anything." ('Der Jesuitismus,' p. 286.)

THE CHURCH AND BIBLE CRITICISM*)

It is the mission of textual criticism to restore the original text of Holy Scripture so far as possible to its pristine purity.

May the Catholic scholar participate in this important and difficult work?

Most assuredly he may. The Church gives him all possible scope and liberty. There is only one limit to his critical and and conjectural acumen. Her clearly established dogmatic teaching on any point positively excludes contradictory constructions of any passage of the Sacred Text.

But what is the Catholic scholar to do, if he arrives at some scientific conclusion with regard to the one or other passage, which is incompatible with the dogmatic teaching of the Church?

His first duty would be to go into his subject still more thoroughly. In case he would find himself unable to over-

*) Adapted for the CATHOLIC FORTNIGHTLY REVIEW from: Die grundsätzliche Stellung der kath. Kirche zur Bibelforschung . . . . von Dr. Norbert Peters. Paderborn 1905. (B. Herder, St. Louis, 27 cts. net.)

come his difficulty, it would become his plain duty as an honest Christian, to publish the results of his researches without any attempt at extenuation, leaving the solution of the problem to wiser heads and to the future. His personal faith, would not, of course, be in any wise affected. He would continue to submit his intellect to the infallible judgment of the Church. St. Augustine already formulated the proper rule for such cases: "I would only conclude this much: that either the manuscripts were faulty or the translation inaccurate, or that I was unable to grasp the full meaning of the doubtful passage." (Ep. 82, 1).

Happily no case has yet occurred in which a proposition certainly *de fide* was directly contradicted by any sure conclusion of scientific research. Although every available source has been exhausted and manuscripts from the fourth to the sixteenth century have been searched; although the critics have made trips to the most distant lands to discover new codices; have scoured the archives, so rich in Biblical manuscripts, of the Egyptian and Syrian deserts and Mount Athos; have collated the various versions of all nations: the Syrian, the Ethiopian, the Arabic, the Koptic, and the Armenian: —no lection has ever been found to cast reasonable doubt upon any Scriptural passage which had previously been considered decisive in favor of an important doctrine of the faith. (Kihn, 'Enzyklopädie und Methodologie der Theologie,' p. 144.)

Nor can this fact be in any wise shaken by the one or other particular version found in this or that manuscript copy of the Bible, or some portion thereof, which has been proved to be secondary or more or less suspicious by modern textual criticism itself: no matter how much noise the sensational press may make over some alleged discovery, such as that, a few years ago, of the lection contradicting the third article of the Apostles' Creed: "Joseph begot Jesus, who is called Christ," found in the "Codex Sinaiticus palimpsestus," discovered by Smith and Gibson. As soon as this apparent difficulty was broached, it was shown by several of the most eminent Biblical scholars—setting aside altogether the question of the origin and true age of this codex—that the phrase quoted was a mere formula which could be used, and really was used, to designate both the natural and the juridical

relation of a son to his father; but the context clearly required the second interpretation, so that the phrase, even if it could be shown to have been the original form of the text, would prove absolutely nothing against the divine birth of Jesus.

THE INQUISITION: WITH A WORD ON THE INDISCRIMINATE DENIAL OF ANTI-CATHOLIC CHARGES

An over-zealous Catholic contemporary the other week, in endeavoring to refute certain anti-Catholic calumnies uttered by a Socialist paper, allowed itself to make the unqualified and positive statement, that the Catholic Church had nothing to do with the introduction of the Inquisition.

This statement is exaggerated and untenable. Ludwig Pastor has shown in the second volume of his monumental 'Geschichte der Päpste seit dem Ausgange des Mittelalters,' that the Spanish Inquisition was founded by the authority of the Holy See and was primarily an ecclesiastical institution.*) "The notion that the Spanish Inquisition was purely a State institution," he says (l. c., p. 545, n.) "is untenable." And again: "The historian must never allow himself to be influenced by apologetical tendencies; his only aim should be to unearth the truth."

We would not, however, pay so much attention to this blunder of a generally inaccurate and, we believe, not very widely circulated contemporary, were it not for the fact that indiscriminate denials of false charges against Catholics and

*) "[That Sixtus IV. consented to the new Inquisition *per se*] is clearly proved by his brief of Feb. 23, 1483, apud Llorente IV, 402-406. Not a single pope ever pronounced against the Spanish Inquisition as such, while on the contrary, many have spoken in its favor: thus especially Sixtus V. in his bull of Jan. 22, 1588, in which he describes the Spanish Inquisition as having been instituted by authority of the Holy See (cfr. Rodrigo II, 153). An edict of their Spanish majesties, dated 1487, also says that the Inquisition owes its introduction into Spain to the Holy See; vide Reuss, 'Instructionen' 134. On the other hand it can not be doubted that Rome did everything in its power to soften the rigors of the Inquisition and to prevent its exploitation for political purposes. Cfr. Hefele, 'Ximenes' 315 ff. (Pastor, 'Gesch. der Päpste,' II, 543-544; our own translation. See the whole chapter on "Sixtus IV. und die spanische Inquisition," pp. 541 ff.)

the Catholic Church considerably weaken the effect of genuine refutations based on exact evidence. It is useful, aye necessary, to register a warning to those whose zeal sometimes out-measures their discretion and who think that indignant denials will pass current for exposures based on knowledge.

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THEOLOGY AND THE LAITY

Strange to say, there are those who look upon the more advanced enlightenment of the laity in matters religious as a dangerous thing.

Some argue from the moral depravity of man and say: "If men know little, they are excused from the guilt of their actions. If they know more and neglect to practice it, this only increases their sin. Better let them sin in ignorance than with knowledge."

Fr. M. de Zulueta, S. J., deals with this preposterous position very patiently in his recently issued book 'Letters on Christian Doctrine.' But there is another argument in favor of ignorance, which he does not touch upon. It is this: "If you tell people clearly how many occasions there are which (for instance) excuse from attending Mass, they will take advantage of them and become less fervent than they are now. In other words, leave the people under the delusion that their obligations are stricter than they really are, and it will keep them up to the mark."

This argument is far more specious than the one dealt with by Fr. Zulueta, and there is something underlying it besides. A wide-awake and keen-witted reviewer in the Bombay *Examiner* (LVI, 37) disposes of it very cleverly as follows:

"The theologian states Christian obligations at the absolute minimum; and it would be a sad thing if any Christian reduced his practice to this minimum. In other words, outside the inner circle of what every Christian absolutely *must* do, there is a wider circle of what every Christian in decency *ought* to do; and a man who cuts down his duties to the minimum will not be long in cutting them down below it. Still we are persuaded that the smaller code of the *must* and the larger code of the *ought* can be placed side

by side in such a way as to satisfy both the strict requirements of theology and the wider requirements of practice. Father de Zulueta certainly carries out this policy throughout his book; and it is well justified by the following conclusion which sums up his argument:—

"'The truest policy would seem to be this: Certainly take every possible precaution against misunderstanding, but *give to men God's simple truth, and trust to its inherent virtue and to divine grace for the happy result.* If here and there more complete acquaintance with the details of Christian duty should have the unfortunate effect of putting a conscience in bad faith without hindering evil, in other cases knowledge will diminish sin by rectifying a false conscience. At the worst, the thing appears to be as long as it is broad. But at the best—which we anticipate the rather—fuller truth about most points of duty will effect far more good than harm, because it is God's truth. When wise and prudent writers seem to augur no danger to faith from tracing for the faithful the outlines of Catholic dogma—in which matter spiritual injury, if caused, would be of a more serious and radical kind—there appears no valid reason for denying the layman a fuller insight into Catholic moral teaching, lest his morals should suffer.'"

In considering this important question, we must remember that the times are past when the clergy were the only educated people and the laity were illiterate and more or less in the mental status of children. Our modern congregations contain every variety in the scale of mental development "First comes the cultured gentleman, whose education may in many cases be equal and in case even superior to that of some of the clergy. Next come the middle class, educated in varying degrees, whose mental development may be below that of the clergy, but who at least hold a more or less equal *status* with them in the claim to know and to think for themselves. Lastly even the lower classes with their three Rs. feel, however incipiently, that they also have within themselves the machinery of thought and judgment, and cannot rest satisfied with any man's *ipse dixit* unless it commends itself to their minds. There is of course the danger of the laity holding far too high an opinion of their own capability—a fault common to human nature—and thus

to ignore the superior position of the clergy as regards their professional training. But this evil is not one to be remedied by keeping the laity in the dark about the more advanced parts of religious knowledge. If they possess already the little knowledge which is a dangerous thing, and the ambition to think for themselves which, without fuller knowledge, is a still more dangerous thing—the preventative of evils incidental to the modern situation will not lie in discouraging the laity from mental activity in the matter of religious knowledge, but in feeding their minds with fuller knowledge so that they may think aright. The cocksureness which comes of partial knowledge and mixed with ignorance, will be cured by expanding the knowledge and eliminating the ignorance. And if the laity are to be impressed with the professional advantages which belong to clerical training, this will not be by the clergy reserving theology to themselves as if to a privileged clique, but will rather consist in the clergy taking the laity into their confidence, and imparting to them the results of their own studies, in a manner which will at once appeal to the desire to know and think for themselves, and at the same time create in them a respect for the ecclesiastical studies in which they are thus judiciously admitted to take part."

To this plea of a learned Jesuit theologian the lay editor of the CATHOLIC FORTNIGHTLY REVIEW, who has so often advocated a better theological training for laymen, has nothing to add except the observation that in the early ages laymen (let us mention only Justin, Tatian, Athenagoras, Aristides, Hermias, Minucius Felix, Arnobius, and Lactantius) were the Church's most common and most powerful apologists, and that Newman wrote in his day ('Idea of a University,' p. 379): "In this age some of the most prominent defences of the Church are from laymen: as De Maistre, Chateaubriand, Nicolas, Montalembert, and others;" adding (l.c.), that "the office of defending the faith," which necessarily implies a profound knowledge of theology, "is most gracefully performed by laymen," and "if laymen may write, lay students may read what their fathers have written."

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THE RETREAT EXTENDED INTO DAILY LIFE

REMINISCENCES OF A CONVERT

The laity are not expected to be theologians. The continuous study of years required to entitle the clergy to that name, is incompatible with the innumerable duties of other blessed vocations of this earth-life.

The devout layman, while, in the citadel of conscience, asserting without question, on the word of the Church, her dogmatic teachings as condensed in the little Catechism, may still while pursuing his avocation dwell reverently on point after point of these condensed pages and find the Milky Way of the theologian's heavens opening up to his intellectual vision worlds more wondrous and ravishing by far than those the telescope has in our scientific age disclosed to astronomers.

Doctor Bigg, a Protestant, (quoted in the *Ave Maria* for September 16), in his recently published lectures on 'The Church's Task Under the Roman Empire,' maintains that the task of the Church was not to improve, but to remake the foundations of education, politics, morality. "It was a gigantic task, not yet completed." To this I may add the words of Father Day, S. J., who says: "It is for the Church to restore society by gathering together all things in Christ."

Now society is made up largely of the laity. The laity, though not theologians in the technical sense, must have the thoughts and feelings of Christ by dwelling on the points made known to them through the little Catechism.

In September, 1869, the date of my retreat described in the CATHOLIC FORTNIGHTLY REVIEW of September 1, I had been a Catholic something over ten years. Yet 'Manresa,' the Spiritual Exercises of St. Ignatius, in the silence of the week of retreat, had given me at least a glimpse into a region more radiant than the modern scientist's earth-life furnishes.

Readings from the New Testament and from the Imitation of Christ, of Thomas à Kempis, to be used as the subject matter for meditations, arranged in consecutive order thus: The End of Man; Mortal Sin; Death, Judgment, Hell; The Reign of Christ; The Incarnation; The Nativity; The

Hidden Life of Jesus Christ; The Public Life of Jesus Christ; The Two Standards; Three Classes of Men and Three Degrees of Humility; Change of the State of Life; The Eucharist; The Passion; Resurrection; Ascension; Love of God; Holy Communion—wrapped me into the new heaven of the Catholic Church. Ah, I am dazed now as I pen the simple titles of these meditations and the starry spectacle of thoughts presented!

But I had an object in view in recalling my retreat. As I mentioned in my former article, I began with its conclusion to assist daily at the five o'clock mass. The real presence of Jesus Christ on the altar was more definitely brought home to me. Bye and bye I awoke to the consciousness of a slight (so it seemed) discrepancy between the teaching Church and the instinctive, if I may use the word, welling-up of old-time fancies regarding the evolution of the superior from the inferior by a natural impulse as a constituted and necessary progress. This theory had been a pet one of my fancy. In the presence of the tabernacle I became aware of some divergence of mind from the mind of the Master. In blank dismay I questioned how to make the two coalesce. While admitting the authority of the Church, the involuntary thought of my mind strongly asserted itself. Happily, I was childlike enough to go to my spiritual director and tell him the whole story. The contention in my soul was not closed in a day or month, but when the light of dogmatic faith finally burst upon the ocellus, the little eye, of my native ignorance, enlarging it to the requirement of the loftier vision which the Church vouchsafes her children, I laughed in derision at my old-time obstinate folly.

Thus by degrees, though not a theologian, I was getting down to the minutiae of personal ignorance and awakening to the vastness and beauty of the new heaven in Christ.

The misfortune of converts in our age is the desultory reading of books that come to hand with no competent direction. One of the first volumes to claim my attention was Faber's 'Creator and Creature.' Henceforth the name Faber sufficed to make a book acceptable. His 'Blessed Sacrament' I read and read again in a sentimental rapture. Did I comprehend its theology? Judge for yourself. On page 279 of my edition, e.g., I read: "Dwelling in the midst of the everlast-

ing fires, cradled in the lap of that incommunicable light, drawn out of the closest vicinity unto the very majesty itself, can the Sacred Humanity to which is given the uttermost parts of the earth for its possession, and to which all judgment and pomp of doom are solemnly committed, be possessed with fear, with dread, with reverence, with blissful awe? Yes! the faith teaches us that the immaculate Flesh is pierced with reverential fear, that in that beating Sacred Heart and down those full veins, and along those nerves, and in that brain, and in all the realities of that Human Frame which He has stooped to assume, and in every sensitive faculty of the Human Soul, which has ceased not to be utterly human because, blessed be the infinitude of His compassion! it is now utterly His, runs the living reverential fear with which the presence of the most Holy Trinity saturates the created nature. It runs there, it will run there forevermore, while the Precious Blood circulates, in joy and gladness and rapture, and yet withal a fire of deepest, holiest, chastest fear. Every moment, like the pulses of its life, the thrill darts through it, by which the exalted Nature, however glorified, recognizes, acknowledges, and does homage to the incommunicable Majesty of the Uncreated."——

Well, it was after my September retreat that I was reading, on page 296, the following lines, instructing readers in dogmatic theology concerning the Man Jesus: "From the first moment He was in full possession and use of His reason. When men beheld His limbs, and watched them lengthen, thicken, and strengthen, when they noted His tears and cries and the inarticulate plaints of childhood, it must have seemed irresistably plain to them that He was a human person. Yet this was not so. He had assumed human nature. His nature as man was as truly human as their own. But by the most marvelous of miracles it had no human person to depend upon, no human subsistence to uphold it, so that it was not true to say that He was a man, if by that expression we imply a human personality. How then did His human nature subsist? By another miracle of the most portentous kind, and of which there was not, either to human sense or reason, the very slightest hint or vestige. It rested on the Divine Person. His Divine Person was to it in stead of a human person. But He did not on that ac-

count forego His Divine Nature. That also remained and rested on the same one Divine Person, unconfused with His Human Nature. He was one Person with two uncommingled Natures."

How was one to understand this instruction without the theological definition of personality? As the meaning forced itself upon me, surprised I looked to discover a misprint, saying: Surely He is a human person; hastily donned street garb and, book in hand, forefinger on the passage, made my way to the Jesuit College. At my request Father A. quickly greeted me in the parlor. "Father, I have come to be instructed," I said at once, opening the book. As he read, I noted a sympathetic smile mantling his features, and waited for his reply. But deliberately taking a pinch of snuff from its treasured receptacle, a gift from Pius IX.—he began: "The Methodist Conference recently in session excommunicated one of their body for preaching false doctrine. The excommunicated minister came to know from me, which was right, he or the Conference. He had preached that Jesus Christ is a human person. Assuring him that the Conference was right, I wrote out a lengthy paper for him, and I will hunt it up for you—it is what you want."

Father A. had the reputation of being forgetful. I never got that paper. Not comprehending the theological problem involved, I, however, one of the unlearned laity, accepted his word as directly from Christ Himself, and carried the treasure with rational, unquestioning submission into the presence of the sanctuary tabernacle. There, fixing my mind's eye on the fundamental mystery, on which hangs the New Heavens and the New Earth, in which nothing defiled can enter, being fashioned here in the midst of its enemies, I was, like the school-boy who first catches the intellectual vision of a difficult mathematical verity, ravished with the beauty so far beyond whatever is made known in the natural order by this dogma of the teaching Church. E. A. A.

THE SEAL OF CONFESSION

The seal which binds the priest never to reveal what he has learned in confession, has not always received such a rigorous and absolute interpretation as it receives to-day.

According to the early commentators of the Lateran decree "Omnis utriusque sexus", sacramental confession only, in the strict sense, involved the obligation of secrecy; that is to say, the priest was bound to absolute secrecy only with regard to those things which were revealed to him with evidences of sincere contrition on the part of the penitent, and in view of obtaining absolution.

The older canonists distinguished between sins already committed, and crimes intended in future; for the former they taught the obligation of secrecy, but not for the latter; where there was a chance to prevent a crime, a confessor was at liberty to divulge what he had learned about it in the confessional. The reason for making this distinction was that only sins committed can be *materia* for a sacrament, and that there is no sacramental confession without contrition.

Another exception was made by some theologians and canonists in the case of such sins as gave rise to a diriment marriage impediment, and also of heresy. But these exceptions were gradually abandoned.

The one exception which has led to the most heated discussions, related to crimes *laesae majestatis*, or murderous assaults upon monarchs, and to plottings against the safety of the State.

Louis XI., on December 22nd, 1477, issued a decree putting the death penalty upon failure on the part of a subject to reveal any knowledge he might have obtained of conspiracies against sovereign or State. This law was applied with great severity at times. In 1591 a boy of twelve, who had entered the novitiate of the Carmelites, was hanged at Chartres for having remarked, while playing with his companions, that he would like to repeat the exploit of Jacques Clement; and in 1595, a vicar at St. Nicolas-des-Champs was condemned to death for predicting that Henry IV. would sooner or later run across some one who would treat him as he deserved. It is not surprising, therefore, if, in view of such a state of public opinion, excited by the numerous attempts upon the life of kings which were made in the sixteenth century, some theologians held that the crime of *lèse majesté* did not fall under the obligation of secrecy, and that a priest was bound to denounce any penitent whom he found guilty of it.

But this theory, never universally accepted, was modified already in the seventeenth century. In England, in 1606, the Jesuit Father Garnet was hanged for not having revealed the existence of the Gunpowder plot, of which he was believed to have had positive knowledge through the confessional. The theologians of France did not defend Fr. Garnet unreservedly; while not admitting the absolutistic theory of James I., according to which a confessor was obliged to denounce a culpable penitent, they taught that a priest ought to uncover such a conspiracy without naming the participants. (Coeffeteau, Réponse à l'avertissement du roi d'Angleterre. Paris 1610.)

By a number of writers the theory denying the obligation of secrecy whenever there was plotting against the safety of a State, was extended to other communities of men; until Pope Clement VIII., in 1594, forbade religious superiors to use such knowledge as they had acquired in the confessional, for the governance of their communities. In 1682, the S. Congregation of the Inquisition condemned a proposition authorizing confessors to make use of any knowledge obtained in the confessional, even if they could profit the penitent by revelation.

In the course of the seventeenth century some priests, in their anxiety to guard the seal of confession, went so far as to refuse to publish the official *monitoires* destined to uncover certain crimes, on the plea that the authors of those crimes might have revealed them previously in the confessional. (These *monitoires* were announcements made by parish priests by order of the civil judges, in which the faithful were commanded, under pain of excommunication, to report the authors of some crime within a certain space of time.)

The Brinvilliers case, in 1676, gave rise to the following *casus conscientiae:* Can a judge take official cognizance and make use of a paper which the defendent has written out as an aid to a general confession? Eminent theologians were consulted and finally agreed that the court was allowed to read the paper and use the knowledge it contained to form his judgment.

Those interested in the subject will find it treated with greater detail by M. Charles Urbain in the *Revue du Clergé*

Français (Feb. 1st), of whose paper the present article is a brief summary. M. Urbain, be it noted, writes purely as a historian, leaving it to the theologians to explain the facts which he relates.

To-day, of course, it is the unanimous teaching that the obligation of secrecy, or seal of confession, is absolute; that a priest may never, under any circumstances, reveal anything he has learned in the confessional. "Not even to avert a terrible calamity may the priest reveal what has been said in confession...The seal of confession must be observed no less strictly in a court of justice, for the divine law is higher than the human law. The penalty for violating the seal is deprivation for the remainder of the priest's life, besides severe ecclesiastical punishments." (Spirago-Clarke, 'The Catechism Explained,' 8th edition, p. 610.)

We hear from time to time of bad priests who apostatize; but scarcely ever does one fall so low as to break the seal of confession. When such instances have been reported, closer examination usually showed that some one had talked outside the confessional of what he had previously confessed; in which case, quite evidently, the seal can not and does not any longer bind the confessor.

EPISTVLÆ QVATVOR AD EDITOREM

[Mr. Anthony Matré, Secretary of the American Federation of Catholic Societies, writes to the CATHOLIC FORTNIGHTLY REVIEW, with regard to the criticism of Rev. M. Schneiderhahn (No. 21, pp. 639–640), that his lecture circulars were sent to that clergyman and a few others by the request of a mutual friend and "crept into Federation envelopes by mistake." With regard to the giving of his lectures in churches, Mr. Matré says:]

I desire to state that the late saintly Archbishop of Cincinnati, the Most Rev. W. H. Elder, D. D., who heard my lectures on 'Rome' and the 'Passion Play,' permitted the same to be given in the churches of the Cincinnati Diocese and sent me a personal letter expressing the hope that I would take many occasions to repeat my lectures. I was not aware of the existence of a diocesan law in St. Louis for-

bidding Catholic illustrated lectures to be given in the churches, for since my advent in the latter city—a little over a year ago—lectures on the 'Passion Play' have been given in the St. Louis Cathedral and other churches, at which nominal fees of admission were charged. Respectfully, *Anthony Matré.*

* * *

[A clerical friend of the REVIEW sends us the following "Open Letter":]

Dear Mr. Preuss:—Allow me to express my candid opinion anent the "Announcement" published in your last issues. I do not entirely approve of your decision "to accept a limited amount of advertising (on the covers)." Your views about Catholic journalism, it seems to me, are by far too ideal for this material world and utilitarian age. The advertising of what *deserves* to be advertised, enhances the usefulness of a Catholic journal. It helps the advertisers as well as those who wish to know by whom they shall best be served. Moreover, if the amount of reading matter is not curtailed, no reader will have reason to complain on account of the additional advertising pages which can easily be dropped, when the 24 numbers that make one volume are sent to the book-binder. My advice, therefore, dear Mr. Preuss, is this: accept, not a *limited* amount of advertising only, but all the advertisements you can get, provided they *really deserve* being published in a staunchly Catholic journal of the type of the CATHOLIC FORTNIGHTLY REVIEW. By doing so you will do a positively good work.

Besides, "*prius est vivere, dein philosophari!*" If you neglect so obvious and easy a means of increasing a "*sustentatio honesta*," how will you answer for it to the Almighty? True, our heavenly Father feeds the birds of the air without their sowing or reaping and makes the lilies of the field grow without their laboring or spinning (Matth. 6); but He will not provide for *us* what we need, unless to the best of our abilities and opportunities we do our honest share of sowing, laboring, and spinning. The more secure and competent your "*sustentatio honesta*" is, the more time and energy will you be able to devote to the good cause you are serving by your REVIEW.

For these reasons I am glad that you have raised the subscription price to $2.50 a year. *Your publication is worth*

much more than that; and so I heartily approve of this part of your decision. But here again I cannot agree with you entirely. You partly undo the good thing you have decided to do. As if you regretted your step, you wind up with this phrase: "All those who prepay their subscription before that date [January 1st] will be credited at the old rate of $2.00 per annum." By this clause those of your subscribers who appreciate the noble work you are doing and who want to pay promptly and "before that date," are placed before an embarrassing alternative. Shall they send you $2.00 only, as hitherto, or $2.50, as they would wish to do, but cannot well do on account of that clause? Evidently you do not solicit or expect alms or presents from your subscribers, "but only [your] just and hard-earned dues." Hence you force your real friends and faithfully paying subscribers to accept your *cheaper rates*—a fact which naturally will, to use a vulgar expression, make them feel rather cheap, whenever they take up your valuable REVIEW.

As to those of your subscribers to whom you alluded in your last issue of 1904: "We expect no presents, *but only our just and hard-earned dues, which despite repeated 'dunning,' so many of our subscribers persist in withholding*" [Italics by the writer];—with such subscribers, I am of opinion, your shift of offering them cheaper rates will not avail much. Their consciences ought to be stirred by their confessors. To pay an honest worker the remuneration stipulated is a strict duty of justice. To refuse its payment or to delay it so that the claimant is reduced to such straits as hardly to be able to support his family and to take care of his health, "badly shaken by fifteen years of strenuous labor in the field of Catholic journalism" (XII, 36: "An Appeal" by *Amicus*)—such a flagrant violation of duty ought to arouse the conscience of every one who has still some sense of duty and expects to be considered an honest man. In catechism we teach our children that "defrauding laborers of their wages" is one of "the sins that cry to heaven for vengeance." If the case I am commenting upon does not fall under this category, I know of none that does.

I trust, dear Mr. Preuss, you will reconsider your decision and shape your final announcement in such a way that it

will meet the approval of all your real friends, and particularly of yours truly, *Rev. J. H.*

* * *

[From an episcopal member of the Board of Directors of the "Catholic University of America" we have received the subjoined protest:]

My dear Mr. Preuss:—I regret to find that you are constantly harping on the Catholic University in a disgraceful manner. In your issue of November 1st you use the words "like that beggarly hybrid the Catholic University of America." Whether you consider it such, I must say that such language is an insult to His Eminence the Cardinal and to all the Archbishops and Bishops of the Board. Legitimate criticism in becoming language is always allowable. You cannot know how bitterly your style is resented by so many of the clergy. Sincerely yours in Christ, *Ign. F. Horstmann*, Bp. of Cleveland.

[We are sorry to have offended our esteemed friend, the Bishop of Cleveland, who—as we know from the lips of the late lamented Monsignore Schroeder—has always done his best to put the "Catholic University of America" upon the road mapped out for it by the late Pope Leo XIII. We are all the sorrier because we firmly believe that neither any previous article on the subject nor our recent note on the "Catholic Associated Press" (which, by the way, has since been disavowed by the University management) has exceeded the bounds of "legitimate criticism." "Beggarly,"[1]) according to the highest authority in the language (Dr. Murray's Oxford Dictionary, I, 767), means "indigent." The Catholic University must surely be indigent, else it would not be continually begging the Catholics of the country for assistance. "Hybrid," in the figurative meaning here obviously intended, is defined by the same authority (V, 480), as anything derived from heterogeneous sources, or composed of different or incongruous elements." That the "Catholic University of America" is a hybrid in the latter sense, the Schroeder case has plainly shown, and the recent remarks of Cardinal Satolli to Father Phelan of the *Western Watchman* have confirmed.

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1) Accustomed as we are to weigh our words, we did not say "beggary," but "beggarly."

Pace His Lordship of Cleveland, we don't see that we owe the Cardinal or the members of the Board an apology.]

* * *

[In our No. 21 (p. 627) we offered "to lay our sesterces that the *Republic*, with all its claptrap, enjoys twice or three times the circulation of Griffin's *Researches*," which magazine had charged the Boston paper with "assigning to authors statements they never made." In the following epistle we are taken to book for betting:]

Dear Mr. Preuss:—From page 627 of the CATHOLIC FORTNIGHTLY REVIEW it is unfortunately evident that you indulge in betting. Though in this particular case there may be a safe chance of winning, you certainly are showing much recklessness, whereat we wonder greatly. Not that we care much about the other fellow and his losses; nor do we wish to analyze the principles involved; but *you might lose*, and *sesterces* are a trifle too high a risk for poor and dear Mr Preuss. Therefore I would humbly submit—hoping to be seconded by many other sober subscribers—that in future, if you *must* bet, you bet *asses only*. Then we would feel at rest even if you risked your coin on some jackass now and then. This will make your "*sustentatio honesta*" a little *honestior*, and it wouldn't provoke "the Catholic *Punch* of Milwaukee" to commit another inexcusable lapse from orthodoxy, should he again take it into his head to run up against "Brother Preuss." From the depth of my poverty I send you a few *denaros* to pay for the REVIEW for this and next year. Health to you, —but mind, better quit betting! Yours, (Rev.) *St. Sosnowski*, Cheboygan, Mich.

[We bow under the lash in chastened humility and contritely promise that we will "reform."]

PARERGA AND PARALIPOMENA

A Common Trick of "Mind-Readers" in their public exhibitions is to allow themselves to be blindfolded and then name any object offered by the audience. It is usually done in this way. The parties (there are always at least two confederates) agree to designate certain words of frequent occurrence, chiefly names of familiar objects, by numerals, and the table of

words and their corresponding numbers is committed to memory by both. The simple digits up to nine, including also the cipher, will represent words which may without exciting suspicion, be used in asking the name of the object. Let us suppose 1 to stand for *what*, 2 for *is*, 3 for *this*, and further, that the number corresponding to *pen-knife* is 123. The performer, when a spectator produces a pen-knife, asks: "What is this?" The confederate combines the corresponding numerals, one, two, three, into the number 123. the answer to which is *pen-knife*. Or again, 4, 5, and 6 may stand respectively for *tell*, *me*, and *now*, and the number 645 for *pencil*. A pencil is held up by a spectator, the conjuror cries: "Now, tell me!" and the answer 6, 4, 5—645, a *pencil*, is at once given. Prof. Marsh ('Lectures on the English Lang.,' p. 34, note) says that he has known this numeral vocabulary carried up to four thousand words. The principle is capable of unlimited variation and extension.

The Devotion to the Sacred Heart of Jesus is thus sketched in its history and appreciated in its meaning by Rev. Charles Coppens, S. J., in his recently published admirable booklet 'The Mystic Treasures of the Holy Mass:'

"It is very consoling to notice the gradual and very great increase in the frequency of communion in more recent times. This increase began about the time of the Reformation; it has been immensely accelerated by the spread of the devotion to the Sacred Heart of Jesus. The loving Savior has said: 'I am come to cast fire on the earth; and what will I but that it be kindled?' (Luke XII, 49). It was the fire of divine love. This fire had been cooled in the hearts of so many Christians, when to kindle it and rap it into a bright glowing flame, Jesus revealed the devotion to His Sacred Heart to an humble religious in the chapel of her convent home at Paray, in France, in 1673. He complained of the coldness of human hearts, asked for more frequent communions as one of the chief manifestations of their love for Him, who had loved men so much as to give for them the last drops of His own heart's blood. He promised that by this devotion He would restore its pristine vigor to an effete civilization, He would convert sinful hearts to penance, and would raise faithful hearts in a comparatively short time to a high degree of perfection. The promise has been fulfilled. It is certain that this devotion to the Sacred Heart has spread over the world with ever increasing rapidity, that it has brought millions and millions of hearts into close sympathy with the Sacred Heart of Jesus. Frequent communion has been everywhere both the means and the fruit of the devotion. While those who have not been reached by the devotion to the Sacred Heart are generally become more incredulous, more sensual, and more immoral than their

fathers were before them, those who have practiced frequent communion in Its Honor have almost visibly grown in faith, in hope, in charity. Amid much human frailty, which will always disgrace the children of a fallen race, the amount of conspicuous, aye and heroic virtue, manifested by clergy and people in the Church today, is an overpowering sign of its supernatural character." ('The Mystic Treasures of the Holy Mass.' B. Herder. Pages 68—70.)

Does Wall Street Speculation Pay?—W. R. Givens, until recently one of the financial editors of the N. Y. *Times*, where he had unusual facilities for getting acquainted with all phases of Wall Street activity, asks this timely question in No. 2961 of the *Independent*, and answers it tersely as follows: "For the broker, yes; for the customer, no, in point neither of health nor of pocket."

We are inclined to think that this statement is substantially true of speculation in general. Of course, there are a few winners. But even in the case of the winner, as Mr. Givens justly observes, "it is much to be doubted if in the end in some form or other it is not prejudicial to his best interests. For one thing, money made so easily is not unlikely to go quite as easily. For another thing, the winner is apt to get a false notion of the value of money and quite likely he will be unfitted for legitimate employment." In the third place, even for the winner, speculation is "soul-destroying, nerve-racking, heartbreaking, home-wrecking."

Small Promise of a Ready Solution of the Philippine Problem*) is given by Prof. Henry Parker Willis in his comprehensive analysis of the situation in what has been fitly called "our Ireland in the Pacific."

If it is true, as Professor Willis avers, that all intelligent Filipinos recognize the impossibility of maintaining an independent State "in the face of the sharp conflict for tropical territory now being waged by the principal powers of the world" (p. 188); and if, as here asserted, "our people will hardly countenance the cession or sale of the Philippines to another power" (p. 450), it is hard to see how we could eventually give them independence without continuing thereafter to be incumbered by much the same liability, financial and military, which we now bear. This inability to disburden ourselves may not excuse us from doing justice to the Philippines, but it makes it very much less likely that we shall speedily do them justice. Mr. Randolph's sensible remark that the annexation of the Philippines is not a cross to be borne but a blunder to be retrieved, is likely to prove only half true.

As an immediate programme Professor Willis pronounces

*) Our Philippine Problem: A Study of American Colonial Policy. By Henry Parker Willis, Ph. D. New York: Henry Holt & Co.

in favor of a promise of independence to the Islands, and "a distinct definition of the time when such independence may be possible" (p. 454). The specific means to that end which he recommends are an enlargement of the scope of local self-government, the abolition of the provincial governments altogether, the reduction of the number and burdensome salaries of American office-holders, and, eventually, vesting the national assembly with the reality of power instead of its semblance.

"Art for Art's Sake".—Writing to the *Forum* (No. 191) from Geneva, Switzerland, on "Uses and Abuses of Italian Travel," Mr. Carl Vrooman comments sensibly on "the uselessness and utter absurdity of seeking lasting satisfaction or happiness in even the highest aesthetic delights, except as infused into and made a part of one's serious duties and labors as a human being. Beauty is the expression of one's love for one's work. What we love we instinctively adorn. A decoration is an embodied caress. But no art can replace ethical purposes, no skill can sanctify a selfish or impure impulse. The center and core of life is a love for truth, for goodness, and for that beauty which is their radiant garment. Art exercises an influence which is beneficent and can be replaced by nothing else, but when, as among the believers in 'art for art's sake' the attempt is made to make of art a religion—it would be disgusting if it were not so ridiculous, and yet one can hardly say it is ridiculous, it is so supremely pitiful."

Weakness of the Public School System.—The coadjutor bishop of the Protestant Episcopalian Diocese of New York, Dr. Greer, at a recent diocesan synod expressed himself strongly on the need of religious training of the young, which he declared to be the "distinctive office and task of the Christian Church." The best Catholic comment we have seen on his widely quoted utterances, is that of the *Catholic News*, which observes editorially (XIX,51):

"These words of Bishop Greer indicate plainly that he is alive to the weakness of the public school system. But he seems to believe a remedy can be provided by strengthening the Sunday schools of the various churches. Experience has already shown that half an hour or an hour's religious instruction once a week is not sufficient to make up for the deficiency in ethical training in our secular schools. Bishop Greer, if he gives the subject his earnest attention, must be forced to the conclusion that moral and secular training should be combined. In no other effective way can the pupils be made to realize fully their duty to God. The Catholic Church by its long experience knows that if education is to develope the moral qualities of the students, secular and religious training must go hand in hand. Although Bish-

op Greer is not of that opinion now, it is something to note that he is apparently on the road to such a conclusion."

Why are the Stories of Converts so Different and Often Unsatisfactory?—In answer to this question, which may have entered the minds of many of our readers, as it has often entered our own, we quote from Fr. Vincent McNabb's illuminating study on the psychology of conversions in his 'Oxford Conferences on Faith' (B. Herder. 1905. Price 90 cts.) the following passage:

"Some conversions are of the conscious, some of the sub-conscious, type. Some minds are naturally keen observers of what is outside them; some of what is within. Some are more cognizant of processes; some of objects. Nor is it in moral conversions alone that there is a large exercise of what we may call sub-conscious activity Even in intellectual changes the mind takes steps for reasons that it cannot altogether coordinate. Hence the unsatisfactoriness of that common form of literature, the many *Apologias pro vita sua*. The ordinary mind has just power enough to act reasonably, but not power enough to give the reasons on which it acts. A man's account of his conversion is often little less than a caricature of the process which ends with a freshly acquired intellectual or moral plane. To listen to what they have to say of their change, is to feel that they have obtained the truth on false pretences. Were the reasons they give the reasons they ought to give, it would be evident that their arguments merely smuggled them into belief. But the truth is that conversion, whether of mind or heart, is a process of too subtle, spiritual, and personal nature to be satisfactorily described by the x, y, and z of our syllogistic reasoning. .....The elaborate arguments often given by men who have made a great intellectual change are chiefly calculated to remove difficulties. Hence, as no two minds have the same difficulties, no two accounts of conversion run on the same lines." (Pages 165—166).

The Catechism in English?—It is strange how certain experiences both in this country and their native isle, are gradually leading enlightened Irish American Catholics to take a sympathetic view of certain principles and practices of non-English speaking immigrants, which they criticized and condemned little less than a decade ago. In discussing the conduct of a certain bishop in the South of Ireland, who rebuked the children of a parish for knowing the Catechism only in their native Gaelic, Rev. Peter C. Yorke, in one of his foreign letters to the San Francisco *Leader*, of which paper he is the editor, says (IV, 38):

"Naturally there was considerable discussion about the Bishop's action, and he offered an explanation which is very

instructive and interesting. He said that he was in sympathy with the Gaelic League, but that he had to look to the future of the children under his care. Especially in the district in which he was confirming, these children were raised for export. They had to go to America, and as English is the language of America, their faith would be in danger if they did not know the Catechism in English. Whether the Bishop's contention that these children must immigrate be well founded or not, I cannot say; but I greatly fear he is laboring under a grave misapprehension as to the preservative effects of the English Catechism. There are no better Catholics in the United States than the Germans of the first generation, whether they be massed in German colonies or scattered in the general population. Yet these Germans don't know the Catechism in English, and, what is more, they don't want to know it. They won't insult Almighty God by praying to Him in broken English, and they make many sacrifices to have their own churches and their own priests and preaching in their own tongue. An acquaintance with the history of American colonization will show that neither in faith nor in material prosperity is a lack of knowledge of English in the newcomer any particular drawback."

A Catholic Church Extension Society was organized Oct. 18 in Chicago. Those of our readers who have read the Rev. Francis C. Kelley's recent articles in the *Ecclesiastical Review* and in the CATHOLIC FORTNIGHTLY REVIEW, need not be told that the aim of this timely movement is primarily to supply the financial assistance required for the erection of church buildings in needy districts of the West. Fr. Kelley, who was elected president of the Society, expressed his belief that in the course of time a million dollars could be raised, of which the interest might be used to start the building of small churches in neighborhoods where they are most needed. The Church Extension Society was founded with the advice and cooperation of two archbishops and many bishops. It will meet annually in April and report to the archbishops as an advisory board. Rev. E. P. Graham is general secretary and Mr. W. P. Breen of Fort Wayne treasurer. The committee to perfect details consists of Bishop Muldoon, Father F. C. Kelley of Lapeer, Mich., Dean O'Brien of Kalamazoo, Father Kelley of Chicago, Father O'Reilly of St. Joseph, Mo., and Messrs. Charles Plamondon, Chicago, and M. A. Fanning, Cleveland.

BOOK REVIEWS AND LITERARY NOTES

Joan of Arc. By the Hon. Mrs. Maxwell-Scott of Abbotsford. Author of 'The Tragedy of Fotheringay.' London: Sands & Co.; St. Louis: B. Herder. 1905. 106 pages. Light blue cloth binding with gold pressed emblem and gilt top. Price, net 75 cts.

This biographical sketch of the Maid of Orleans, reprinted from the English *Fortnightly Review*, is very brief and "sketchy," but well-written and correct in its statement of facts. It will furnish the outlines of Joan s life and character to all who may desire to inform themselves upon this ever fascinating subject—all the more fascinating just at present in view of the fact that the cause of her canonization is reported to be well under weigh in Rome.

Matilda, Countess of Tuscany. By Mrs. Mary E. Huddy. With four Photogravure Plates from Drawings by George M. Sullivan. 6x8⅝. 355 pp. London: John Long; St. Louis: B. Herder. 1905. Price, net $3.25.

The *Messenger's* critic, after commenting on the rather sentimental style of this finely printed book, and observing that it is "not the austere and serious style which historical narratives usually affect," says "it is hard to determine whether 'Matilda' was meant to be a history at all, or merely a pleasantly told story of those stormy times." The prefaratory quotation from Nicole would seem to indicate that it is intended to be a pleasantly told story, based in the main on facts, but to some extent interwoven with fictitious incidents; and judged from this point of view it is a book which fulfills its purpose.

The Household of Sir Thomas More. By Anne Manning. B. Herder. 1905. 4⅝x6. 158 pp. Price, net 60 cts.

We have here the imaginary diary of Thomas More's daughter Margaret (Mrs. Roper), founded, we are told in an introductory note, upon authentic documents and records The authoress has brought both knowledge and sympathy to her task and consequently the book obtained a wide popularity at the time of its first publication some fifty years ago. The growing interest felt in the More household and in the martyred head of it, has created a new demand for the diary, which in its quaint and simple language is apt to afford the educated reader more genuine pleasure than many a modern so-called historical novel.

Die Kirche. Von Jeremias Bonomelli, Bischof von Cremona. Autorisierte deutsche Uebersetzung von Professor Valentin Holzer. B. Herder. 5¼x7⅝. 482 pp. Price, net $1.40.

This is a German translation of the third part—complete and independent in itself—of the much-talked-about Bishop of Cremona's famous cycle 'Seguiamo la ragione,' a modernized dogmatic treatise on the Church in popular language (Msgr. Bonomelli is in favor of discarding the traditional Scholastic terminology, which, he says, is nowadays no longer understood, even by a large percentage of the clergy), with timely and practical excursions on its relations to twentieth-century humanity. No one can read this disquisition without experiencing an augmentation of his love for, and his devotion to, our holy mother Church.

Catholicity and Progress in Ireland. By Rev. M. O'Riordan, D. Ph., D. D., D. C. L. London: Kegan Paul, Trench, Trüb-

ner & Co. St. Louis: B. Herder. 1905. 6x8⅞. X&506 pp. Price, net $1.75.

This book, primarily intended as a reply to certain false charges brought against Catholic Ireland by Sir Horace Plunkett in his 'Ireland in the New Century,' has assumed the proportions of a history of progress in Ireland as connected with Catholicity, and also offers many valuable facts on the influence of Catholicism on civilization in other parts of the world. To those who seek for information about the alleged superiority of Protestant over Catholic nations, it will prove a veritable armory. The authorities quoted throughout the book are, with few exceptions, all non-Catholic.

De Actibus Humanis. Auctore Victore Frins, S. J.—Vol. I: *De Actibus Humanis Ontologice et Psychologice Consideratis.* 7 & 441 pp. Vol. II: *De Actibus Humanis Moraliter Consideratis.* 11&563 pp. Friburgi Brisgoviae: B. Herder. 1897—1904. (Totum opus tribus absolvetur voluminibus. Tomus tertius tractabit: De Formanda Conscientia et de Peccatis.) Price of vols. I and II: $4.95.

This scholarly work fills a hiatus in our ethical and moral literature. It is worthy of a Suarez and a Lugo, and has this advantage over them that it combines all aspects of its subject in a luminous synthesis. We need not point out the fundamental character and overshadowing importance of the questions so profoundly discussed here: e. g., the essence and norm of morality, the objective and subjective goodness of human actions, etc. The work demands earnest study; but as Kirschkamp observes in the *Lit. Rundschau*, "whoever has made his own the ideas which it expounds, will be safe against even the most bewitching theories of many modern ethicists, and will rejoice in the harmony which obtains between the truths of the supernatural and those of the natural order."

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—The *Études* of Oct. 5, contains a touching account, by Rev. Père Hamon, of the last days and the death of Blessed Margaret Mary Alacoque.

—The McMillan Company have reprinted Hackluyt's Voyages in twelve volumes. Price of the edition, the first since 1885, $48.

—Karl Lamprecht's famous disquisition on "*What is History?*" has lately been translated (very unidiomatically) into English, and it is curious to notice how the learned German historian's hazy theorizing strikes the practical Yankee mind. "Given a man with a natural tendency to dream,"—writes Prof D.Y. Thomas of Florida State University in the *Publications of the Southern History Society* (IX, 5),— "segregate him in a learned institution from the daily life about him, supply him with printer s ink, and we have all the conditions for producing a book filled with the very refinements of speculation. Such is this volume ['What is History?' By Karl Lamprecht, Ph. D., LL. D. New York: The McMillan Co 1905.], a mass of fog floating around, in which the average eye can every now and then see something in vaporous outline that he thinks he may recognize if the mist should clear away a little more, which it never does..... All in all it is a sad waste of intellectual energy dissipated in meditative abstractions, another addition to the long line of cobwebs spun by the philosophers."

—A preliminary report by Prof. Charles M. Andrews in the *American Historical Review* (Jan. '05), on "Materials in the British Archives for American Colonial History" (these materials are chiefly in the Bodleian, the British Museum, the Privy Council Office the Royal Institu-

tion, and the Public Record Office) conveys a graphic idea of the great number and possible value of the mass of materials yet untouched. As they are being examined and studied, our views on early American history, especially of the Revolutionary era, are undergoing a great change. The truth is not yet all out, still it were high time, we venture to opine, hat such shreds as are become public property, be used in recasting our text-books particularly those upon which our teachers base their history lessons at school.

MARGINALIA

It is true of the American public that "*vult decipi;*" "*ergo decipitur.*" Even some druggists have — largely for trade reasons — joined in the fight against the quack nostrums. Some time ago the Economical Drug Co. of Chicago displayed a sign in its window reading: "Please do not ask us, what is (any old patent medicine) worth? For you embarrass us, as our honest answer must be that it is worthless. If you mean to ask at what price we sell it, that is an entirely different proposition." When sick consult a good physician. It is the only proper cure. And you will find it cheaper in the end than self-medication with worthless 'patent' nostrums. This was followed up by the salesmen informing all applicants for nostrums that they were wasting money. Yet with all this — says *Collier's Weekly* (Oct. 7), from which we quote the facts — that store was unable to get rid of its patent medicine trade, and to-day nostrums comprise one-third of its entire business. They comprise about two-thirds of that of the average small drugstore.

The scientific experiments of Prof. Loeb, proving that "the spermatozoon can no longer be considered the cause or stimulus for the process of development, but merely an agency which accelerates a process that is able to start without it" ('Studies in General Physiology.' Chicago 1905, p. 687), seem to have alarmed certain all too timid Christians, and the question is asked: "How would the Church be affected were scientists to succeed in producing life from dead material?" Rev. J. Gerard, S. J., in an appendix to his lecture on 'Modern Freethought' (Westminster Lectures, Herder), answers this question very briefly but effectively thus: "Not at all. Neither should we be any nearer full knowledge as to vital origins. For, *were matter proved to contain the potentiality of life, the question would still remain: How did it come to be so?*"

It is at least ten years ago since the CATHOLIC FORTNIGHTLY REVIEW expressed certain suspicions as to the dis-

position made of the cancelled postage stamps gathered for various pious purposes. It seems that the dishonest busines of washing these stamps and circulating them anew has not yet ceased. At least we note from a Belgian paper that, "in order to prevent the use of chemically cleaned stamps,....stamps (with the corner of the envelope to which they are attached) will hereafter be perforated in the post offices of Belgium."

The evil of mixed marriages, which is eating like a canker at the heart of Catholicity in America, has, we are sorry to notice, its infamous counterpart in Australia. "The curse will never be rooted out by press exposure," recently wrote a sacerdotal correspondent of the Sydney *Catholic Press* (No. 501), in commenting on a series of startling revelations, "though such can be a help. It will exist so long as a deaf ear, in this particular, as in others, is turned to Peter's voice by the newfangled use of *epikeia*—that it is not intended for missionary countries."

In England there exists a "Correspondence Guild for Enquiring Protestants," of which there is talk (*Catholic News*, XIX, 50) of establishing a branch in this country. It is composed exclusively of lay Catholics, who undertake to furnish Protestants as well as enquiring Catholics with religious information, to recommend suitable books for their perusal, and to assist them in various other ways to get at the truth. Its favorite mode of operation is by advertising in the papers and by means of printed notices posted in churches, etc. The advertisements state that any one wishing information regarding Catholic doctrines by correspondence, can communicate with a member of the Guild for Enquiring Protestants by applying to the secretary, whose address is given.

We acknowledge receipt of several parish year-books and parish guides or directories, among which those of St. Mary's Church, Memphis, and St. Mary's Church, Toledo, the former in charge of the Franciscan Fathers, the latter administered by the Jesuits, seem to us worthy of special praise.

The Josephite Fathers, who conduct St. Joseph's College at Montgomery, Ala., in their periodical *The Josephite* (VIII, 1), declare that they cannot get a sufficient number of young men of the Apostolic spirit to enter upon the work of converting the colored race, and hence find it necessary to train as many negro catechists as possible. "If you know of any colored boys," they say in a notice "To Our Friends," "who would

like to come to St. Joseph's College for negro catechists, we will accept them on your recommendation. The only qualifications necessary are that the boys be about fourteen years of age or older, that they can read and write, and that they are Catholics." We reproduce this appeal in the interests of our sadly neglected negro missions.

Rev. Father D. S. Phelan, in describing his recent audience with Pius X., upon which occasion he presented to His Holiness several American ladies, says (*Sunday Watchman*, XVIII. 41): "When we came to the ladies from St. Paul, I told the Pope that they were from the city and diocese of John Ireland—*magnum et venerabile nomen*;—he laughed out and those present thought I had said something pleasant about the Irish people."

We notice from one of our exchanges that the "Catholic Knights of Illinois" have at last decided to adopt the rates of the National Fraternal Congress,—which means a raise in their present assessments of some fifty per cent. It is a number of years since this REVIEW tried hard to prevail upon the C. K. of I. to take this necessary step. We are glad they have come to their senses at last and trust it is not yet too late to mend their shattered finances.

An interesting fact—*if* it is a fact—and one not hitherto, to our knowledge, made public, is brought out by the Rome correspondent of the San Francisco *Leader* (IV, 38), when he says that, at the close of the Spanish war, President McKinley summoned Archbishop Chapelle, whom he had learnt to know when he was a member of Congress and Msgr. Chapelle was a pastor in Washington, to the White House and asked him to act as delegate Apostolic to Cuba, Porto Rico, and the Philippines; and that the Archbishop put the matter before the Pope, who immediately appointed him to that important and difficult mission.

At the Congress of Free Thought, recently held in Paris, the custom was condemned of allowing the young in schools and families to play with toy soldiers. It was argued that this led to the entertainment of ideas of bloodshed, cruelty, and wicked conquest. A French writer suggests that the reform would be incomplete. Jacks-in-the-box in the form of devils should be excluded from the nursery, as symbolizing the agents of clericalism; dolls attired too sumptuously should likewise be prohibited, lest a luxury hostile to the

interests of the proletariat be thereby encouraged. It seems rather strange that the Congress should advocate the most unbridled freedom of thought, but should play the part of tyrant in the matter of children's amusements.

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John Albert Macy observes in the *Atlantic* (Oct.) that "the first professional humorist was a serpent who flourished at the dawn of the world." In the course of his paper, from which the above is taken, "The Career of a Joke," he hits off a defect of our American character, as compared with the German, very amusingly as follows: "Not only reverence but truth and general decency prescribe the limits of the printable jest. The Yankee 'whopper' is often only a whopper, and lacks the American whimsicality and riotous absurdity which enliven the yarn about the buckskin pants. The German who refused to laugh at a Yankee exaggeration and said, 'Dot isn't a joke; it is a damned lie,' will always appeal to the American who flatters himself that no nation has such humor as his. The Teutonic lover of truth will especially delight the American who thinks a joke twice as funny when it is in dialect, and who would have me write the German's reply: 'Dot iss nod a choke; id iss a tam lie.' But I would some of the Teutonic gravity might be let into the American character, for our people are too prone to think that any lie is funny."

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Having been compelled by the state of my health to give up those other employments from which I have hitherto derived the main part of my living, and finding myself thrown for a "*sustentatio honesta*" upon the proceeds of this REVIEW, I have decided to accept a limited amount of advertising (on the covers) and to raise the subscription price to $2.50 a year. This raise will go into effect January the first. All those who prepay their subscriptions before that date will be credited at the old rate of $2. per annum.

ARTHUR PREUSS.

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A Correction. On page 620 (No. 21) of the present volume we stated that "we have had for several years in our possession a little pamphlet, entitled 'Ritual of the Knights of Equity of the World. Adopted March 14, 1905. Democrat Print. Salisbury, Missouri. 1905.'" The "1905" in both cases is a misprint for "1895."

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JAMES G. BLAINE AND THE CATHOLIC CHURCH

THE second "American Statesmen" series to be published by Houghton, Mifflin & Co., begins with a life of James G. Blaine by Edward Stanwood, the editor of the *Youth's Companion* and author of 'A History of the Presidency' and 'American Tariff Controversy.' "Mr. Stanwood," according to the N. Y. *Sun* (Nov. 19), "is exceptionally qualified for the task undertaken by him, both by the trend of his studies and by his personal familiarity with the field of Blaine's activities."

For us it is of particular interest to note how he treats Mr. Blaine in his relations to his Catholic mother and to the Church of which she was, or had been in her youth, a member.

Maria Louise Gillespie, though, like her husband, of Scotch-Irish stock,[1]) was (we don't learn through what peculiar combination of circumstances) raised a Catholic, and her marriage to Ephraim Lyon Blaine, in 1820, was performed before a priest.

Mr. Stanwood makes it appear that it was "by a divergence from the usual practice in the case of marriage of a Catholic and Protestant," that James G. Blaine, like all of his brothers and sisters, was "brought up in the Presbyterian faith." It is more probable *a priori*, and until facts are brought forth to prove the contrary, we prefer to believe that, like so many Catholic girls who marry Protestant men, she made light of the promise, invariably exacted by the Church, of bringing

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1) It is claimed by others that she was of pure Irish stock. (See N. Y. *Sun*, Nov. 26, 1905.) Also that James' father late in life was converted to the religion of his wife. But Mr. Stanwood upholds, as against a Catholic critic of his book, that he was still a Protestant after James had grown to manhood. (Ibid.)

up her children Catholics, or at least soon learned to forget it.[2])

In spite of this negligence, however, on the part of a wife and mother who, though seemingly heedless of her most sacred duty in regard to the rearing of her children, seems never to have entirely abandoned the practice of her faith, her husband Ephraim Blaine, during his campaign in 1842 for the office of proto-notary of Washington County, had to meet, just as his son later on, the charge that he himself was a Catholic. It seems neither father nor son ever repudiated the charge in such a way as to imply that they regarded it as injurious. Ephraim Blaine's method was characteristic. He called upon Father Murphy, the priest in charge of the church which his wife attended, and obtained from him the following certificate, which contributed a touch of humor to the campaign: "This is to certify that Ephraim L. Blaine is not now, and never was, a member of the Catholic Church; and furthermore, in my opinion, he is not fit to be a member of any church."

Mr. Charles Wolcott Balestier in his 'James G. Blaine' quotes an interesting passage from a private letter penned by the statesman when he was a candidate for the presidential nomination: "My ancestors on my father's side were, as you know, always identified with the Presbyterian Church and they were prominent and honored in the old colony of Pennsylvania. But I will never consent to make any public declaration on the subject, and for two reasons: First, because I abhor the introduction of anything that looks like a religious test or qualification for office in a republic where perfect freedom of conscience is a birthright of every citizen, and, second, because my mother was a devoted Catholic. I would not, for a thousand presidencies, speak a disrespectful word of my mother's religion, and no pressure will ever draw me into any avowal of hostility or unfriendliness to Catholics, though I have never received, and do not expect, any political support from them."[3])

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2) In a letter since published in the *Sun* (Nov. 26, 1905), Mr. Stanwood corrects his statement and says that James was the only one of Ephraim and Mary Blaine's children who was brought up as a Protestant.

3) There is an interesting story of a call made by Archbishop Ireland at the Lafayette Square house within a week or two of Mr. Blaine's

THE LITERATURE OF DEATH

Why will many of our American Catholic editors persist in making their papers heavier from week to week?

In recent months no less than four of our best-known weeklies have elected to throw light literature almost entirely aside, in order to fill their columns with lengthy articles which can appeal only to the educated.

The result of this short-sighted policy is an increase of scholarly journals—or at least heavy ones—which are, and long will remain, miles above the heads of most of our Catholic people.

Personally I like scholarship—when it is not a rehash of things I learned long ago. It is undeniable, however, that much which parades as wisdom in our weeklies is a mere threshing over of old straw. Moreover, no small part of this threshing is done stupidly and mechanically. Often you may scan tons of this product without being able to find a single gleam of genius. There is, to change the metaphor, a ceaseless down-pour of words; but you rise feeling that dullness has drenched the world. You look the paper over carefully, but in vain you seek for the matter that endears a weekly to a Catholic family. There is no light gossip; neither are there crisp, bright short stories, poems, travel-papers, personal notes, and all those things that make for human interest. Now, really, is it the part of wisdom to exclude light literature? Catholics are human like other people. They will read fiction just as their neighbors do. If the Catholic weekly—which ought to be a family journal as well as a defender of the faith—will not give its readers that which they will read, it may be considered certain that they will seek such matter elsewhere. They will purchase the cheap magazines, and the stuff which appears in many of these is exceeding dangerous to faith and morals, although "merely fiction." As a matter of cold fact, our people do purchase such,

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death. "It was purely a friendly call—says Mr. Stanwood in the *Sun*, Nov. 26, 1905—the Archbishop had no intention of using the opportunity to bring his old-time personal friend within the Catholic fold. Mr. Blaine was willing to see the Archbishop, but an obstacle which I am not at liberty to mention prevented the interview, and Archbishop Ireland left the house without having seen his friend."

and do read them when purchased. The immediate result is that the alleged high-class Catholic weekly with its interminable output of long screeds and bitter controversies is left clamoring for subscribers, while the low-class secular publication counts hundreds of thousands of paid-up subscriptions on its lists.

How dangerous much of the stuff is that Catholics as well as others are gulping down, analysis will show. I happen to know intimately a large secular magazine which has nearly 100,000 subscribers, though it is only a few years old. It has usually one or two good stories each issue (and some of them are written by leading Catholic writers, (who surely do not know the character of the periodical); then a number of realistic sketches, each of which is slightly off-color; then several topical papers that are highly suggestive; a humorous department in which marriage is ridiculed and God and Christianity treated lightly; a dramatic section in which impure plays are covertly lauded; followed by a couple of pages of gossip concerning the escapades of various actors and actresses The whole is rounded by three or four pages of semi-salacious matter, purporting to chronicle the indiscretions of women in high society. The owner of the magazine frankly declares that he abhors such "literature," but avers the people want it. They want also the *chic* illustrations that accompany the *chic* text; and they prove that they want the publication by supporting it. A few days ago I took a glance at the subscription list and was amazed to find that it contained thousands of names usually considered Catholic—Hogans, Grogans, Nolans, Burkes, Rileys, Schäfers, Pfeffers, Schiavonis, Pavonis, and such like.

These people are gulping down moral and spiritual poison, and no antidote is being provided by our "high-class" Catholic weeklies. They rule out pure cheerful stories descriptive of lay Catholic life; and many Catholics who like fiction very evidently patronize publications that are sowing the seed of death. They—or at least some of them—rule out poetry as a thing accursed; and Catholics who would support clean Catholic journals subscribe instead to cheap secular magazines which contain verses that ultimately sear the soul. They rule out, so far as possible, it would seem, everything that makes for warm human interest; and our

people staightway proceed to fill themselves with dangerous knowledge concerning the indiscretions of suspected actresses and men and women in so-called high society.

Perhaps, after all, the alleged high-class Catholic weekly is a mistake—especially if it is going to be long-winded and heavy and dull. We are not ready for it yet. We need papers for the family, we need papers for the great common people. If heavy matter is popular, as some of our grave philosophical, psychological, and theological editors would have us believe, why has not the *Congressional Record* ten million subscribers? Why has not the *Ecclesiastical Review* five hundred thousand? CHARLES J. O'MALLEY.

IS IT POSSIBLE FOR A CATHOLIC TO APOSTATIZE IN GOOD FAITH?

There is a canon of the Vatican Council (De Fide, Cap. III, 6) which seems to imply that it is not: "If any one should say that the faithful are in the same condition as those who have not yet come to the only true faith, so that Catholics may have just cause to suspend their assent and to doubt of the faith which they have already received under the teaching of the Church, until they have completed a scientific demonstration of the credibility and truth of their faith, let him be anathema."

In the body of the chapter, where the same subject is dealt with more fully, the reasons assigned for this doctrine are: the splendor of the evidence for the Church's claims, and God's promise not to desert any soul that shall not have first turned away from him.

It would seem from this as if the Church were definitely committed to the view, that it is impossible for a Catholic, especially an adult, to apostatize without thereby committing a formal sin of infidelity.

But the annotations added to the preparatory schema, which was submitted to the Fathers of the Council, make it plain that this conclusion is not necessarily implied by the decree above quoted. The decree, we are there told, is directed against the teaching of Hermes, who had exhorted students of theology to prosecute their studies in a spirit of

indifference to all, even the Catholic or Christian, forms of religion. The decree, it is expressly stated, "leaves untouched what some of the older theologians do not hesitate to admit, that, *per accidens*, it may happen that in certain circumstances the conscience of some uninstructed Catholic may be led astray so far as that he would join some heterodox sect, and this without committing any formal sin against faith; in which case he would not lose the faith nor become a formal, but only a material, heretic." (Coll. Lacensis, VII, pp. 534—5).

Should this be true, it would explain what many persons regard as an indisputable fact, that when the Eastern and the Anglican churches separated from the Holy See, many of those who apostatized did so in good faith. But as the learned Dr. Walter McDonald of Maynooth puts it in a recent popular lecture ('Rationalism in Religion' in 'Proceedings of the Second Australasian Catholic Congress,' p. 97), "On the one hand, it is hard to doubt of the fact; while it is still more difficult on the other hand to reconcile it with the doctrine propounded by the majority of theologians."

WHY DO CATHOLIC EDITORS OPPOSE TOTAL ABSTINENCE?

TO THE EDITOR OF THE CATHOLIC FORTNIGHTLY REVIEW. *Sir*:

There is a body of men and women within the Church who are often treated with a lack of courtesy, not to say charity, by some of our own newspapers. I mean the total abstainers. Whenever one of these makes himself guilty of a lapse or of some indiscretion in defending the total abstinence cause, these papers hold him up to ridicule. In the eyes of some of our worthy editors, total abstinence seems to be worse than Socialism; for while I have looked in vain in their columns for some warning word against Socialism, I have again and again heard them, more or less openly, call the abstainers a lot of base hypocrites.

No doubt there are some total abstainers who break their pledge. Human nature is weak and temptation sometimes gets the better of us. But in a number of cases that have come to my knowledge, sincere contrition and a renewed effort to fight the terrible passion followed the lapse.

If there are hypocrites in the ranks of the total abstainers, let me say that among Catholics their number is small. Catholics look upon the pledge as something sacred, as "a sacrifice offered to God, in union with the sacrifice of the Cross," as Pius X. beautifully puts it in the indulgenced prayer to be said daily by total abstainers. Where is there a cause that counts not among its members some hypocrites? Among us the hypocrites can be but few, because no pressure is exercised to keep a man in the ranks. Moreover, every tyro in logic knows that no induction from "some" to "all" is valid, unless the predicated quality be "essential" or "proper;" which "pledge-breaking" can hardly be said to be in connection with the subject "total abstainer."

How can a Catholic condemn total abstinence? Leo XIII. has said: "Temperance is good, but total abstinence is better." The Church has always considered it as one of the evangelical counsels, the three of which generally mentioned do not exhaust the list, but are only so called "autonomastice" The number of Saints, from St. Peter, St. Paul, and St. James, who have practised total abstinence is overwhelming. Is the total abstainer perhaps a silent reproach to the moderate drinker? That cannot be,—as little as the voluntary celibate can be a reproach to the married man.

What we mainly intend, is to reform our social habits of drinking, which lead so many to intemperance. We want to create a sentiment against insobriety. The establishment of a total abstinence society in a parish usually brings about the desired change. So it happens that, though not all become total abstainers, yet many become temperate in consequence of the good example and the public opinion created in favor of temperance. We want to save the many poor laboring men who spend too much of their scanty earnings in the saloon and suffer want in consequence. The importance of total abstinence as a factor in the solution of the social question, is a subject I may be allowed to discuss on some other occasion.

Are not these good aims? And if they are, why are we opposed by a portion of the Catholic press? Will Catholic editors please inform me of their reasons? I choose the CATHOLIC FORTNIGHTLY REVIEW for this appeal, because I believe it is upon the exchange table of every Cath-

olic editor in the land. I appeal in all seriousness to the brethren of the press, and to Catholic opponents of total abstinence generally, to send me their strongest objections. I shall try to refute them without mentioning names. My only desire is to help the good cause. I am a member of a total abstinence society myself, but will not hesitate to quit if any one can convince me that this movement is not a thoroughly Catholic and an essentially beneficial movement.

Carthagena, O. (Rev.) P. ULRICH F. MUELLER, C. PP. S.

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[We have no objection whatever to the Catholic total abstinence movement. On the contrary, we have more than once expressed sympathy for it and do not hesitate now to give space to Fr. Mueller's temperate and well-meant appeal. But total abstinence—and this is a point its most zealous champions unfortunately too often neglect—must be preached and advocated with moderation, that is to say, its advocates must never under any circumstances pass even a tacit censure indiscriminately on all who use alcoholic drink They must not, as the Bombay *Examiner* aptly put it a month or two ago, "set themselves up as the *Illuminati*, while the rest of mankind are still sitting in darkness and shadow of death." It is because so many of them have done this in the past, and to some extent are doing it still, that the movement has met with so much opposition. We ourselves have deemed it our duty more than once to censure its extravagances. It has never been our position that the moderate use of drink is preferable to total abstinence. Still less do we minimize the actual evils of drink or mean to discourage in any way the crusade against it by means of total abstinence. Let there be as much enthusiasm expended on the movement as possible. Convert the whole world and abolish the drink evil if you can. But let the basis be sound. Do not spoil a good enterprise by a false theory. Do not defeat it by gratuitous exaggeration.]

AUGUSTINE AND AQUINAS

Under this caption P. Remigius Stölzle contributes a brief but highly interesting paper to No. 1369 of the *Historisch-politische Blätter* of Munich, a fortnightly review which deserves to be recommended to German readers everywhere for its up-to-date contributions to the many questions which interest Catholic thinkers not only in the Fatherland but all over the world. It is a synopsis of a lecture delivered by Dr. von Hertling before the Royal Bavarian Academy of Science and now published in that body's "Proceedings."*)

Every thinker, says Stölzle, is a child of his time and stands upon the shoulders of his predecessors. Therefore his own contribution to human knowledge can be accurately estimated only after we have learned to distinguish in his system between his own original thoughts and those which he has derived from other thinkers before him.

Dr von Hertling in the lecture before us endeavors to do this for St. Thomas Aquinas in relation to his favorite author St. Augustine. He distinguishes in the works of the Angelic Doctor two kinds of quotations from St. Augustine: "conventional" or "decorative" ones, and such as show a material influence exercised by the African Father upon the thought of the Middle Ages.

The first group consists of quotations incident to the Scholastic method. Since the 'Summa Theologica' usually cites but one authority for the conclusion adopted by its writer, the quotations which Dr. v. Hertling calls "conventional" nearly all occur in the so-called objections, and each speaks for itself, the context being but rarely considered. As every student of Aquinas knows, the Angelic Doctor almost invariably solves his objections dialectically, that is to say, by making distinctions between the various meanings in which a word may be used, or the different points of view from which a problem may be considered.

The second group of Augustinian quotations in the 'Summa' may again be subdivided. Some are derived almost exclus-

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*) 'Augustinuszitate bei Thomas von Aquin.' Separatabdruck aus den Sitzungsberichten der philosoph.-philolog. und der histor. Klasse der kgl. bayer. Akademie der Wissenschaften. München 1904, pp. 535-602.

ively from the great work 'De Civitate Dei,' which served St. Thomas, and the Middle Ages generally, as a mine of antiquarian and historico-philosophical information; while others, more important than these, "allow us to perceive to what an extent St. Augustine's original ideas became part and parcel of Christian speculation. In more than forty articles of the 'Summa Theologica,' in which philosophical questions are discussed, the argument, after the customary statement of objections, begins with the phrase: '*Sed contra est quod dicit Augustinus;*' and the '*quod dicit Augustinus*' forms the chief authority upon which the judgment of Aquinas is based. We may add to this category the numerous passages in which St. Augustine is cited in confirmation of an opinion previously developed by St. Thomas."

A careful analysis of the numerous specimen passages adduced by Dr. von Hertling shows that "St. Thomas puts his own interpretation upon quotations from St. Augustine, either by silent assimilation, or by scarcely noticeable correction, or, in some cases, by explaining them in a way that must be called absolutely forced."

Which leads to the conclusion that "a historico-critical examination must result in disapproval of the process adopted by St. Thomas.....The rule that St. Augnstine must be understood in the manner in which St. Thomas interprets him, can be admitted only when it means, that it was in the interpretation of Aquinas that the propositions of the great Doctor of the Church became lastingly incorporated into the traditional doctrine of the Schools; but it clearly could never claim to be taken as a methodical principle for arriving at a true understanding of St. Augustine's original views."

This disquisition of the scholarly Dr. von Hertling, whose intimate acquaintance with the writings of both St. Augustine and St. Thomas is unrivalled, will doubtless lead to a juster appreciation of the Angelic Doctor, by substituting for the panegyrical opinion so widely current a more critical and objective, and therefore a truer view,—a view founded upon the now generally recognized principles of historical development.

NEW LIGHT ON THE "COMMA IOANNEUM"

The N. Y. *Independent* has tried to make capital[1]) against the Catholic Church out of Dr. Künstle's recently published critical disquisition on the "Comma Ioanneum." (Das Comma Ioanneum. Auf seine Herkunft untersucht von Dr. Karl Künstle, a. o. Professor an der Universität Freiburg i. B.— B. Herder 1905. Price 80 cts.).

The "Comma Ioanneum," as our readers are aware, is the passage 1 John V, 7: "Quoniam tres sunt, qui testimonium dant in coelo: Pater, Verbum et Spiritus Sanctus, et hi tres unum sunt." ("And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one.")

The genesis of this passage has long been in dispute; and when the Holy Office, in 1897, decided that its authenticity could not be safely denied or doubted, it was obvious to all real scholars in the field of Biblical knowledge, that "authenticity" was here meant to be taken in the dogmatic, not in the historical, sense,—a view soon after confirmed by Cardinal Vaughan in a letter to Mr. Wilfrid Ward. (Cfr. *Revue Biblique*, 1898, 149).

This view was defended by most of the leading Catholic theologians who have discussed the subject in recent years. (Cfr. Pesch, 'Theol. Zeitfragen,' I, 1900, 57; Laur. Janssens, 'De Deo Trino,' 1897; Aloys Schäfer, 'Einleit. in das Neue Testament,' 1898, 340 ff.; Al. Wurm, "Die Irrlehre im ersten Johannesbrief," in *Biblische Studien*, VIII, 84; A. Houtin, 'La Question Biblique,' 1902, 215 ff., etc.)

Hence in denying the historical authenticity of the "Comma Ioanneum" Dr. Künstle has done nothing sensational, nor has he given a special proof of what the *Independent* is pleased to call "independent scholarship [*vult dicere:* rebellion] in the Catholic Church."

Of scholarship indeed he gives strong proof; for he establishes for the first time beyond all doubt the fact that the "Comma Ioanneum" is an interpollation traceable to the Spanish heretic Priscillian, who employed the phrase in his 'Liber Apologeticus', addressed to the synod of Saragossa in the year

1) See the CATHOLIC FORTNIGHTLY REVIEW, No. 23, pp. 673 ff.

380. He probably invented it for the purpose of supporting his heretical denial of the distinction of persons in the Trinity. In his version the "Comma Ioanneum," in connection with the preceding verse, reads thus: "Tria sunt quae testimonium dicunt in terra: aqua, caro et sanguis; et haec tria in unum sunt. Et tria sunt quae testimonium dicunt in caelo: pater, verbum et spiritus; et haec tria unum sunt in Christo Jesu."

Later on, through some combination of circumstances not yet fully cleared up, evidently from the desire to explain the preceding verse, the "Comma," in an altered and entirely orthodox form, gradually crept into Spanish Bible manuscripts, and from the thirteenth century onward became part of the traditional text of the Vulgate.

While Dr. Künstle's arguments do not establish it with absolute certainty, they make it appear exceedingly probable that Priscillian himself invented the "Comma Ioanneum" for the purpose of proving his heretical doctrine, and that it was given currency by a monk named Bachiarius, who edited portions of the Bible under the pseudonym "Peregrinus." Peregrinus' edition was introduced into Gaul by the Spaniard Theodulph, whence it spread far and wide; but the "Comma Ioanneum" was deprived of its heretical sting by Catholic theologians as early as the fifth and sixth centuries and became part and parcel of the tradition of the Western Church—the Greek Church never acknowledged it—only in its corrected form.

HOW TO SOLVE THE PHILIPPINE PROBLEM

Mr. Bourke Cockran has recently visited the Philippines, and we are glad to learn that the sensational press report of a speech which he was alleged to have made in Manila, has been proved to be without foundation.

We have before us (San Francisco *Monitor*, LXI, 4) the text of an address on the Philippine question recently delivered by Mr. Cockran, one of the few real Catholics who have ever risen to national repute and power in this country; and from it we condense the following opinions on the situation in the islands.

Mr. Cockran declares that he is just as staunchly opposed today as he ever was to the policy of our Philippines experi-

ment. If he had his way now, he says, we would abandon it. But the American people having twice declared with overwhelming majority in favor of retaining the islands, it is the duty of good citizenship to give its will "effect in the manner most consistent with the eternal principles of justice and with the progress of civilization."

The sovereignty of the United States in the Philippines must be maintained for the benefit of the islanders. Such is the policy of the administration. But there is a strong force at work determined to exercise our authority for purposes of plunder. How powerful this party is, appeared last winter in Congress, when the coastwise shipping bill — a scheme of plunder — went through with a rush, while Mr. Taft's rates reduction measure — a scheme of benevolence — though favorably reported by the Ways and Means Committee, was not even called up for debate.

Mr. Cockran is doubtful which of these two parties will in the end prevail.

The obligation of our government in the islands is simply, in his opinion, to maintain the peace and educate the natives so that they are able to stand on their own feet. There is but one way of doing this: by "development of that force which underlies the Christian civilization." The first necessity is education. We must supply teachers and schools for educating the Filipinos. There are ten millions of them, speaking twenty or thirty different dialects, the vast majority living in mountain fastnesses. How is education to be spread among those? Even if ways and means were found to educate them, who would pay for it? It would take more than the whole revenue of the islands to do it at the rates paid to ordinary American teachers. Even if all other work were suspended and the government made education its sole business, the revenues would be insufficient.

"The forces of civilization," says Mr. Cockran, "which are the main support of government, must here go ahead of government and from their own resources supply men and women who will go into these islands, who will labor with these natives under whatever conditions may be necessary to open their minds to the benefits of instruction and civilization, and win them to the knowledge of science and of God, making them at once fit for citizenship and efficient

intruments of labor to swell the commodities available for the whole human family."

An educational system, such as we have it here, he thinks, would be absolutely impossible in the Philippines; first, because we have not the revenue, and, second, because the character of the people would prevent their taking advantage of it.

The Filipinos can be effectively educated and civilized only by self-sacrificing volunteers. Of course the government would have to pay them the pittance of two or three hundred dollars a year to enable them to keep body and soul together. Hence in Mr. Cockran's opinion it is the religious orders, which our government has driven from the islands, to whom it will have to recur ultimately, in order to be able to fulfill its self-imposed mission of civilizing the natives and making them ripe for independence. Only that the individual religious will be Americans instead of Spaniards.

Would it not prove a queer, or better, a truly providential irony of history, if Mr. Cockran's view would be confirmed by future developments? It will be a hard thing for Uncle Sam to pay religious teachers in the Philippines out of the public purse; but necessity may force him to do it. He could do it consistently, as Mr. Cockran points out, by simply establishing a standard of education and paying so much for each pupil who came up to this standard, leaving the teachers free to teach religion on the side.

Who knows but what the Philippine experiment may yet prove a blessing in disguise for us native Americans, by forcing a solution of the school question in the Philippines, which will prove a just and popular solution likewise for the United States, where the problem will not down?!

REGARDING LOURDES

Though we have never, to our recollection, expressed publicly any opinion, either pro or con, on the alleged miraculous occurrences at Lourdes, an overzealous reader, who for some unexplained reason believes us tainted with critical rationalism, upraids us with our "sceptical attitude" and expresses the hope that the new "truly scientific" work by the

Reverend Doctor So and So (we are unable to make out the name) will convince us of the unreasonableness of our altogether un-Catholic doubts.

An eminent Irish theologian (Rev. Dr. Walter McDonald of Maynooth) recently declared in a public lecture: "We do not find fault with people for withholding assent to much of what they hear about such places as Knock and Lourdes and such persons as Louise Lateau. Even when there can be no question as to the facts, some of us are disposed to seek the explanation in natural causes, akin to hysteria and hypnotism, rather than in any supernatural agency. In a word, we have learned rightly, as we believe—to submit the evidence in favor of supernatural interventions to the test of a more searching criticism.....Why should we hesitate to make this avowal?....When was it any portion of the creed of Catholics that in such matters there can be no need of reform and no possibility of progress? What though, for want of the true critical acumen, churchmen, not only in their private, but in their official acts, may have displayed a tendency to see sorcery or miracle where there was perhaps but a half-crazy woman or a somewhat abnormal natural phenomenon?" ('Proceedings of the Second Australasian Catholic Congress,' Melbourne 1905, pp. 99—100.)

We do not mean to say that this applies to the case of Lourdes. To speak frankly, however, we have not been able hitherto to make up our mind fully one way or the other; but if we were some day to conclude that the alleged miracles are no miracles at all, but, in the language of Dr. McDonald, merely "somewhat abnormal natural phenomena," —where is the theologian who would dare to read us out of the Church?

It may interest some of our readers to learn that the scepticism of Dr. McDonald with regard to such phenomena as those of Lourdes is shared by a number of eminent and thoroughly orthodox theologians in Germany, where but recently the leading Catholic newspaper of the Fatherland, the *Kölnische Volkszeitung*, bluntly declared in its literary supplement, that there has not yet been published any truly scientific account of the alleged apparitions and miracles of Lourdes, and that is was greatly to be desired that a commission of thoroughly competent and critical Catholic scholars from outside of

France would institute a searching and unbiased investigation of the whole matter and publish the results to the world.

The above was already written, when we learned form the Paris *Univers* (éd. semi-quot., Nov. 10th) that the Holy Father, in receiving a report of Dr. Boissarie's on the latest phenomena reported from Lourdes, derived great consolation therefrom ("en a été très consolé"); *but at the same time "declared that the episcopal curias should institute a new and most searching inquiry into the alleged miracles*, especially the identity of the persons reported to have been cured, the attestations of the doctors, and the dispositions of the witnesses who saw the patients before they were healed."

In persuance of these instructions of His Holiness, it seems committees appointed by the bishops in a number of French dioceses are going to make a critical inquiry into the most remarkable of the cures that have been reported from Lourdes.

We would suggest that the examination be made as thorough as twentieth-century science will permit, and that the reports of these diocesan committees be submitted for final judgment to an international commission of at least ten eminent Catholic physicians and theologians, chosen either by the Holy Father himself or by His Eminence Cardinal Merry del Val.

THE BIBLE AND MODERN TEXTUAL CRITICISM[1])

Sacred Scripture is endowed with dogmatic integrity; that is to say, the text of its several books, as we have it, has been handed down to us through the ages in such wise as to preserve its essential content intact. This is true not only with regard to its teaching of faith and morals; but also with respect to the historical narratives which it contains, in so far as they constitute the actual foundation for our belief—dogmatic facts, upon which doctrines of the faith depend.

1) Adapted for the CATHOLIC FORTNIGHTLY REVIEW from: Die grundsätzliche Stellung der kath. Kirche zur Bibelforschung . . . . von Dr. Norbert Peters. Paderborn 1905. (B. Herder, St. Louis. 27 cts. net.)

On the other hand, we have no guaranty for the critical integrity of the Biblical text in every detail; or, in other words, for the exact correspondence of our traditional lections with the originals as composed by their authors. The sacred books have passed through such a varied and checkered history, that the only remaining witnesses to the authenticity of the text—the ancient manuscripts, translations, and chance quotations—vary in numberless particulars. Already Tischendorf in his day estimated the number of New Testament variations alone at thirty thousand; and today we know of perhaps five times as many. We are even worse off with respect to the Old Testament, because here the translations based upon the original, are older, and therefore more reliable and valuable, than the remaining Hebrew manuscripts themselves, and because, moreover, the editorial and expository work of the prophetic and rabbinic schools in Israel has made the divergences in the various texts even more glaring.[2])

Therefore the assumption, formerly entertained with such confidence, that the Hebrew text of the Old Testament, and consequently the translations based upon it, are absolutely intact (an assumption still largely held by educated Catholics in consequence of the instruction received at school) can no longer be scientifically upheld. It arose from an anachronistic dating-back to the ancient pre-Christian period of the later, very conscientious but entirely post-Christian, tradition of the Hebrew text, with its various means—which to us appear quaint enough—of preventing textual changes.

That this naive assumption obtained such a strong hold among Catholics, is due to the fact that Catholic Biblical science for a long time fed upon crumbs from the table of orthodox Protestant scholars, who proceeded on the principle that the Bible was the sole source of faith, and were consequently inclined to deify its letter and to underrate tradition.

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2) Cfr. e.g. Norbert Peters: Beiträge zur Text- und Literarkritik der Bücher Samuel. (Pages 1—101.) Freiburg: 1899. Also Anton v. Scholz: Der masoretische Text und die LXX-Uebersetzung des Buches Jeremias. Regensburg: 1875; Knabenbauer, Comm. in Ecclesiasticum. Parisiis: 1902; and Peters: Der jüngst wieder aufgefundene hebräische Text des Buches Ekklesiastikus. Freiburg: 1902.

We must proceed from the proposition that the Bible has *not* been handed down to us critically, but only dogmatically intact; i.e. genuine not in each and every detail, as we might wish, but only in its essential content, which is necessary for our salvation. Modern textual criticism, aiming to restore it as perfectly as possible, carefully examines and groups together all the known witnesses, not only to the Hebrew and Greek originals, but to all the ancient texts, and also the translations, especially the Greek, Syrian, Aramaic, and Latin, as well as the Biblical quotations which occur in ancient religious literature. All the various versions must be analyzed and recorded. And in performing this important work, a rational amount of conjectural criticism—not by any means identical with the craze for conjecturing which distinguishes so many modern Old Testament scholars—can not be entirely eschewed.

Thus we may hope in the course of time to obtain new editions of the different books, and finally an edition of the whole Bible, which will come as near to the original text as it is possible to arrive today.

PARERGA AND PARALIPOMENA

Richard Mansfield has Revived Schiller's "Don Carlos." It was produced for the first time at Toledo, O., and brought out a strong protest in the Toledo *News-Bee* (Oct. 27) from Rev. J. H. Mühlenbeck in the name of the Federation of Catholic Societies of Lucas County. Father Mühlenbeck pointed out that "Don Carlos is one of Schiller's earlier productions and not at all up to his later classical standard; that it is historically inaccurate, and objectionable to Catholics on moral and religious grounds. Fr. Mühlenbeck, who wrote his protest before the first performance, expressed the hope that "judicious omissions will eliminate some objectionable features." But even this modest hope seems to have been disappointed; for we are informed that the Boylan version used by Mr. Mansfield retains quite a number of the objectionable features. Catholics all over the country should take notice of this and show Mr. Mansfield that, literary considerations aside, it does not pay at this late day in an enlightened country to revive a play which is objectionable to ten or twelve million Catholic citizens.

"The Confessions of an Actress" in Vol. III, No. 12, of the *Men and Women* Magazine, of Cincinnati, are appalling. The authoress tells a terrible tale of double dealing, blackmail, commerical assassination, and treachery on the part of the managers. But the worst feature of theatrical life that she portrays is the low code of sexual morals prevailing largely among the profession.

"Publicity reveals no hint," she claims, "of the awful conditions that too often prevail. The truth is too terrible for publication, and the vast mass of it is never exploited in print. It could not be. Normally, a vast portion of the stage is as corrupt and vile today as was ever the court of the profligate Charles the Second or Louis the Fourteenth; only in its viciousness there is no gaiety, in its brutishness there is no glamor."

If it is true, as this actress, who "has spent a life-time upon the stage" and is "still actively engaged" in the profession, claims: that "from manager to call-boy, the vast majority of men behind the curtain line are insatiable in the pursuit of vices which recoil and take their own terrible revenge, and they have no scruples in their manner of securing the indulgences which destroy them morally and physically," and that "there are many companies, they are almost, and the rule rather than the exception, where no woman can hold her position who refuses any advances that may be made her by the owner, the manager or the star;" then she is indeed right in denouncing the theatrical career as "a preparatory course in vice" and in pathetically warning Catholic parents against letting their boys and girls enter this "accursed profession." But even if she exaggerates, as we believe she does, we know enough from other reliable sources to support her in her contention that the theatrical profession in this country today is not a career which any serious father or mother ought to encourage son or daughter—especially daughter—to enter. It is extraordinarily dangerous to faith and morals, and success has to be dearly bought.

Our French-Canadian Brethren in the New England States continue their gallant struggle against "les assimilateurs," i. e., those within the Church who are wantonly trying to rob them of their beautiful mother-tongue; and we find in several of their newspaper organs suggestions as to how their numerical strength in the various dioceses could be best brought home to the Holy See. There is an easy and inexpensive way of doing this. The Propaganda has ordered the taking up of a census according to nationalities in all the dioceses of this country. Let the French-Canadian clergy collect the results of this census—the details of which, so far as their people are concerned, will largely have to be gathered by them—tabulate them, and have some sympathetic prelate in Rome

(e. g., Msgr. Battandier or Msgr. Jacquemin) submit them personally both to the Cardinal Prefect of the Propaganda and His Holiness Pope Pius X., with an address expressive of their 'profound loyalty to Rome and of their legitimate grievances in regard to the unfair treatment of their nationality in America. A monster petition, as suggested by the *Avenir National* of Manchester, N. H. (Oct. 23), might prove even more effective; but for want of a compact organization it will be difficult to get up.

A Novel Way of Combatting Protestant Prejudices Against Convents. The Fathers of the Cleveland Apostolate have a very effective way of convincing bigoted Protestants of the utter absurdity of their inherited prejudices with regard to nuns and convents. One of them (Father Kress, we believe), in reporting for the *Catholic Universe* (No. 1630) a mission to non-Catholics given by him and Father Michaelis at Canton recently, among other things says:

"The convent had dark mysteries to many. So much curiosity was manifested on this point that we asked a half dozen Sisters of the new Academy of the Humility of Mary to come to the auditorium on Sunday afternoon, when we expected to meet non-Catholics in private conversation, and answer for themselves as to why they went to the convent, and why they cannot go home to visit their relatives, and why they are not allowed to communicate with any one outside the convent, and why they are not allowed to see the light of day, and why they are not permitted to grow old, and why one never hears of a nun's funeral, and why they wear their peculiar garb, and which among them has the third veil, etc., etc. When our inquisitive non-Catholics found that they could actually converse with the 'victims of priestly tyranny,' their questions died on their lips."

Dyspepsia: a Disease of the Brain.—One needs not, like ye unfortunate editor, to be himself a victim of that all too common malady, dyspepsia, to study with profound interest Dr. Charles H. Hughes' "historical contribution to the neuropathic side of this subject," entitled "Dyspepsia Considered as a Brain Disease," in the quarterly *Alienist and Neurologist* (3872 Washington Bvd., St. Louis—Vol. XXVI, 3). Dr. Hughes takes the ground that dyspepsia in a majority of cases is not primarily a disease of the stomach—but a disease of the brain and nervous system, and that it is perpetuated by continued overwork and mental excitement. A cure can consequently be brought about, never by means of drugs, but usually "through mental rest, recuperation, diversion, the rebuilding and restoration of the tired and damaged centers of the cerebral cortex and of the medulla and fourth ventricle, through a judicious neurotherapy reinforced by mental relaxation, agreeable diversion, congenial companion-

ship, pleasing travel and all environing conditions of good physical and mental health." So that those of our amiable confrères who have all along gently insinuated that Editor Preuss was a fit subject for the neurologist, may be right after all; since Editor Preuss has for more than twenty years been inflicted with dyspepsia, and dyspepsia, according to such eminent authority as Dr. Hughes, is a disease of the brain! Seriously, we believe Dr. Hughes' theory is well founded; at least we have found his therapeutic advice, based on said theory, decidedly beneficial.

"The Catholic Knights of Ohio" advertise in their *Messenger* (we have before us the number of July 25th, 1905) certain rates which, if the advertisement means anything, must be understood as representing the exact charges for the proposed insurance,—charges which will remain the same during term of membership. Unfortunately, these rates are very much too low for permanency, and the "Catholic Knights of Ohio" must be classed as another illustration of the so-called Catholic society endeavoring to increase its membership by making impossible promises. Time and again we have advised our insurance societies to revise their rates with a view to permanency, because the inflexible law of mortality is bound to assert itself sooner or later, and when it does, either the rates will have to be increased or benefits reduced, and in either case there will be disappointment among the members, who will rightly hold their leaders responsible. The C.K. of O. cannot afford to ignore the experience of the Wittwen- und Waisenfond of the Central Verein, of the C. K. of A., and numerous other societies that have been compelled to readjust their rates. In conclusion let us repeat the unfortunately still pertinent question, already so often asked in this REVIEW: How long will the clergy and hierarchy continue to indorse societies which are virtually obtaining money under false pretences?

Archbishop Bruchesi and the Quebec Vérité.—We congratulate Messrs. Paul Tardivel and Homer Héroux, the worthy successors of our late lamented friend and brother-in-arms J. P. Tardivel in the editorial management of *La Vérité*, Quebec, upon the splendid letter of appreciation and encouragement which they were able to publish in their No. 13 from Archbishop Bruchesi of Montreal. It is no small praise to be told by such an eminent, highly gifted, and conservative prelate that: "I have been for a long time a subscriber to *La Vérité* and am glad to recognize the good work it is doing in our country. Your paper appears but once a week; I wish it would appear daily. The number of its readers is far from equalling that of our daily papers, but its influence is large. One may not subscribe to all the ideas it sets forth; but its articles are always perused with interest

from beginning to end. Its absolute independence is known to everybody. It is '*une oeuvre*,' not a money-making affair. Before and above all it aims to serve the Church and to defend her interests. To my knowledge, in the twenty-five years of its existence it has never printed one line offensive to good morals, and that is in itself a splendid claim to glory..... Together with my wishes for your success, gentlemen, accept the assurance of my devoted friendship. Paul, Arch. de Montréal."

This letter, of which space forbids us to quote any but the most salient passages, honors both its author and its recipients; for in the first it shows an enlightened and generous appreciation of the mission of the Catholic press; in the latter, rare devotion to a noble cause.

The Key to Eugène Veuillot's Life.—Our readers are probably aware of the fact that Eugène Veuillot, brother of Louis, and for many years his successor as chief editor of the *Univers*, recently departed this life at a ripe old age in Paris. Like ourselves, many who read the *Univers* have, no doubt, often sought for the key that would unlock the secret of this gifted man's queer political gyrations as a journalist, in particular his espousal of the rallié cause. The Rome correspondent of *La Semaine Religieuse de Montréal*, who, we believe, is Msgr. Battandier, furnishes us this key in a late issue of that esteemed review (XLVI, 15). "Eugène Veuillot," he writes, "was reproached with the conduct of the *Univers* in latter years; and, humanly speaking, it was impossible to understand how he could become so unfaithful to the traditions of his brother. Some thought it was an evolution inspired by the financial interest of his journal, to gain in the new current subscribers in stead of those which it had lost. I do not think this is the true explanation. The change was brought about by other motives. It was simply and solely an act of submission to Leo XIII., who, when he inaugurated his new policy [with regard to France], wished to have an organ to defend it and chose the *Univers*. Eugène Veuillot, sacrificing his personal convictions, his family traditions, and all that had up till then been his *raison d'être*, obediently leaped into the new current which had been opened before him. I do not think that a grander sacrifice was ever made by any human being, for it was not a sacrifice for a day only but lasting many years. Eugène Veuillot bore all the consequences without ever betraying the Sovereign Pontiff; and if men were incapable of appreciating and lauding the sacrifice he had made for the sake of Christ's Vicar, God, whom he obeyed in making it, surely measured its extent and duration and will reward him all the more for it in Heaven, because it was not appreciated here below."

It will be interesting to note, when Eugène Veuillot's life is published—as it undoubtedly will be published, for he has two gifted sons on the staff of the *Univers*—if the documents will bear out this edifying version of the scholarly Msgr. Battandier.

The Y. M. C. A.—A priest of the Archdiocese of St. Louis, formerly himself for four years a member of the Young Men's Christian Association, says in a letter to the *Church Progress* (XXVIII, 27) that "the Catholic who knowingly joins this organization violates his conscience as much as if he would attempt to join the Methodist or Baptist churches and then intended to make his Easter duty in the Catholic Church."

Should any Catholic, misled possibly by quasi-Catholic publications of the *Men and Women* stripe, still have doubts about the matter, he is referred to the October number of the *Review of Reviews* (p. 484). With the aid of the statements made there and of the diverse facts and experiences published in the course of the last three or four years by the CATHOLIC FORTNIGHTLY REVIEW, we believe the strongest possible argument can be made out for dissuading Catholics from joining the Y. M. C. A., which hides its sectarian purposes under the cloak of non-sectarian social and institutional work.

An Interesting Reminiscence of the Vatican Council is brought out by the Rome correspondent of that excellent and generally reliable Parisian Catholic daily, *La Vérité Française* (No. 4366):

The correspondent relates that one hot summer day in 1878, that eminent canonist Prof. de Angelis related to his somnolent pupils the following fact: At the Vatican Council [in which he himself had participated] the bishops who were opposed to the definition of the infallibility, had agreed, before separating, to hold a sort of anti-council at Fulda. This agreement seems to have been entered into immediately prior to the solemn definition of the dogma, which occurred on July 18, 1870. On the 19, came like a clap of thunder the news of the outbreak of the Franco-German war. This led to an adjournment of the council, and the bishops returned to their respective dioceses. The projected anti-council of Fulda was never held. The opposing bishops one after another declared their submission and a great scandal was averted—a scandal, not a schism.

Thus in substance the Rome correspondent of *La Vérité*, who claims to have the facts from Prof. de Angelis. If the story is true, it will no doubt be confirmed in the forthcoming third and last volume of Granderath-Kirch's great History of the Vatican Council. ('Geschichte des Vatikanischen Konzils.' B. Herder.)

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LITERARY NOTES

—Herder's *Katholische Missionen* have recently begun a new (the thirty-fourth) volume, and we take this opportunity to recommend them most cordially to our German readers. They appear monthly, illustrated, with a bimonthly supplement for the young, at $1.50 per annum (if three copies are taken, only $1.15). The *Missionen* are far superior to the English *Catholic Missions* and fully up to the standard of the widely circulated *Missions Catholiques* of Lyons, though these latter have the advantage of weekly publication and therefore of greater newsiness. For purposes of scientific research, however, and for obtaining a general view of the progress of our foreign missions, we think *Die Missionen* fully equal to *Les Missions;* and if they have not hitherto obtained in this country the circulation to which their merits entitle them, it is due to that unfortunate lethargy which American Catholics generally display towards the missions in pagan lands;—a lethargy which the Society for the Propagation of the Faith is doing much gradually to dispel, and which will, we sincerely hope, some day in the not distant future, change into the genuine sympathy becoming every good Catholic, coupled with a measure of generosity befitting our comparatively abundant means.

—We have received the *Catholic Home Annual*, published by Benziger Brothers. Price 25 cents. It is diversified in content and tastefully illustrated.

—The Dolphin Press, Philadelphia, has begun the publication of a new quarterly magazine, *Church Music*, with the following departments: Gregorian Chant, Sacred Polyphony, Modern Church Styles, Congregational Singing, Training of Choir Boys, Decrees and Documents, Special Repertoires, Correspondence, Discussion, Current Literature, Reviews, Notes and Queries. The subscription price is $2 per annum.

—Rev. Francis Clement Kelley's much-discussed plea for "*Church Extension,*" published in the *Ecclesiastical Review* for June, 1905, has been reissued in pamphlet form by the Catholic Truth Society of Chicago. It is also incorporated, together with the same reverend gentleman's discussion with Dr. Scharf, (in the CATHOLIC FORTNIGHTLY REVIEW of Aug. 1) and a number of approbations of the church extension movement by bishops, priests, and laymen, in a brochure of propaganda issued under the title 'Church Extension: Organization and Plans,' by the Committee of Organization of the newly established society, and procurable from its headquarters at Lapeer, Mich.

—'*Modern Freethought.*' By the Rev. J. Gerard, S. J. St. Louis, B. Herder. 1905. Price, paper, net 15 cts.; cloth, net 30 cts. This is one, and to our mind the best so far published, of the "Westminster Lectures, Edited by Rev. Francis Aveling, D.D.," two of which we have previously noticed. These lectures are intended to provide an antidote for the loose and inaccurate scepticism which is making itself so profoundly felt in all classes of society. They aim at demonstrating positively, with as little negative criticism as possible, the great central truths of the Catholic world-view. Each contains appendices dealing with suggested difficulties and a useful bibliography. In the present lecture Fr. Gerard shows, in his clear and trenchant style, that the "Freethinkers" are no free thinkers at all, inasmuch as they commit themselves precisely to that fundamental false principle which they charge as fatal against Christian believers. Taking for granted that all things must be capable of a material and mechanical explanation—an assumption which by all rules of right reason should be their conclusion—they set aside whatever is inconsistent with such explanation and thereby

prove themselves to be anything but—to use Mommsen's famous catchword, now so popular all over Europe—"*voraussetzungslos.*"

—Rev. Dr. Patrick J. Healy, of the "Catholic University of America," in his lately published book: '*The Valerian Persecution: A Study of the Relations Between Church and State in the Third Century A. D.*' (Boston: Houghton, Mifflin & Co. Price $1.50) is "quite ready"—according to a reviewer in the scholarly N. Y. *Evening Post* (Oct. 28)—"to relegate to the realm of myth the touching details of . . . the martyrdom of St. Lawrence, on the evidence of scholarly investigation that these details were of far later origin than the events which they assume to describe." Dr. Healy is warmly praised by the *Post's* critic for this proof of what the *Independent* would call "independent Catholic scholarship." But Catholic scholars knew long ago that we have no genuine contemporary *acta* on the death of St. Lawrence, and that the chief source for the edifying details contained in the well-known pious legend, is a poem by Prudentius, and they therefore need not be told by a doctor of the "Catholic University of America" that those details are not strictly historical.

—'*Out of Bondage,*' by Martin Holt, (Benziger Brothers, 1905, $1.25) is a pleasing novel, though from an esthetical view-point somewhat defective in development of character and plot. For a second edition we would suggest that the details of the plot be wrought out more naturally and lucidly, and that not only an indirect, but the direct influence of Catholicity be brought to bear upon the lives of the principal characters.

—'*The Transplanting of Tessie,*' by Mary T. Waggaman, (Benziger Brothers, 1905, 60 cts.) is a tale to delight young readers. The "transplanting" of the heroine is her removal from the sheltered glades of St. Anne s, where her best friend was Sister Martina, to the gay freedom of her uncle's home at Wycherly Hall. There are some fine descriptive passages in the book.

—We welcome '*The Senior Lieutenant's Wager and Other Stories,*' (Benziger Brothers, 1905, $1.25) as a valuable addition to our Catholic juvenile literature. Most of the contributors to this collection of thirty short stories are well known to Catholic readers. In such a large number it would perhaps be invidious to single out any one story for special mention. They are all good, and the collection will provide pleasant diversion for spare moments. We need a great many such series to offset the harm wrought by the silly, sentimental, and to a large extent morbidly sensational tales printed in our popular magazines. This book may be recommended as an appropriate gift for pupils of academies and high-schools.

—It is indeed difficult to understand, as pointed out in the *London Quarterly Review* (No. 208), how Rev. Dr. W. Barry, in writing his volume on 'Ernest Renan,' can have overlooked that very significant document, Renan's preface to his fourteenth edition of the 'Life of Jesus.' For it introduces what is practically an expurgation, by Renan himself, of his own famous work, in order to make it agreeable "aux pauvres, aux attristés de ce monde, à ceux que Jésus a le plus aimé. . . . . Pour être historien, j'avais du chercher á peindre un Christ qui eût les traits, la couleur, la physionomie de sa race. Cette fois, c'est un Christ en marbre blanc que je présente au public, un Christ taillé dans un bloc sans tache, un Christ simple et pur comme le sentiment que le créa. Mon Dieu! peut-être est-il ainsi plus vrai." There is more to the same effect extending to twelve pages of this fourteenth edition, published within a year of the first appearance of the book. It illuminates Renan's own epitaph upon himself, the most just which ever was written, "I feel that my life is always controlled by a faith which I possess no longer."

—Mrs. Humphrey Ward is severely handled in the July number of *Blackwood's* by a writer who, while admiring her talents as a novelist, finds her latest work, 'The Marriage of William Ashe,' "neither wholesome nor agreeable." After a detailed analysis of the plot and characters, we are told, in words which would apply to much of the fiction of the day, that "there is not a respectable character in the story who is allowed to have the least influence over its course." The few who are credited with any virtues at all are quite subordinate in importance and helpless in their insignificance. There is neither art nor common sense in delineating social or matrimonial life without any ray of light which can relieve the sombre monotony of vicious extravagance and incessant excitement, untempered by any sense of personal dignity or self-control. The whole thing is overdone—as much overdone as the agonies of an agnostic parson in a former work by the same authoress ['Robert Elsmere']."

BOOKS RECEIVED

[*The receipt of every book or pamphlet addressed to the CATHOLIC FORTNIGHTLY REVIEW is promptly acknowledged in this department; but we undertake to notice separately in the Book Reviews or among the Literary Notes only such publications as, for some reason or other, seem to us deserving of special attention, or which we believe to be of particular interest to a considerable percentage of our subscribers. Publishers and authors who do not care to submit to this rule, will please not send us their productions, as we cannot and will not make an exception.*]

The Brothers of Holy Cross. By the Rev. James J. Trahey, C.S.C. University Press, Notre Dame, Ind.

Christus Medicus? Ein Wort an die Kollegen und die akademisch Gebildeten überhaupt. Von Dr. K. Knur, approbierter Arzt. Herder 1905. Price 35 cts. net.

Das Comma Ioanneum. Auf seine Herkunft untersucht von Dr. Karl Künstle, A. O. Professor an der Universität Freiburg i. B. Herder 1905. Price 80 cts. net.

Die älteste Abschrift der zehn Gebote, der Papyrus Nash, untersucht von Dr. Norbert Peters, Prof. der Exegese an der bischöfl. philosoph.-theolog. Fakultät zu Paderborn. Mit einer Abbildung. Herder 1905. Price 50 cts. net.

The Children of Cupa. By Mary E. Mannix, Author of 'As True as Gold,' 'Pancha and Panchito,' etc. Benziger Brothers 1905. Price 45 cts.

The Violin Maker. From the Original of Otto von Schaching by Sara Trainer Smith. Benziger Brothers 1905. Price 45 cts.

For the White Rose. By Katharine Tynan Hinkson, Author of 'The Great Captain,' 'The Queen's Page,' etc. Benziger Brothers 1905. Price 45 cts.

The Dollar Hunt. From the French by E. G. Martin. Benziger Brothers 1905. Price 45 cts.

Mary the Queen. A Life of the Blessed Mother For Her Little Ones. By a Religious of the Society of the Holy Child of Jesus. Benziger Brothers 1905. Price 50 cts.

Little Folks' Annual for 1906. Benziger Brothers. Price 10 cts.

MARGINALIA

You can get the CATHOLIC FORTNIGHTLY REVIEW free next year by sending us the names of four new subscribers, with $8. In this way you can give a Christmas present to four of your friends and to yourself at the same time, and make all five happy.

As our readers know, doubting Thomases, the editor of this REVIEW among them, have questioned very sharply the "proofs" on the strength of which an ancient box of bones was dug up in Paris and ceremoniously transferred to this country as the remains of Paul Jones (see CATHOLIC FORTNIGHTLY REVIEW, XII, 18, 534; XII, 19, 562). The editor of the *Publications of the Southern History Society* (IX, 5) laments that while the incident afforded a splendid "chance for testing the value of the scientific school of history," no scientific historian was even asked for an opinion. "Whether these latter swallowed the whole thing or disdained to notice it, cannot be said. Surely, however, if ever their services were needed for guiding the 'men of the street', this was a clear case... And yet no more attention was paid to them in asking their views or their help, than if they had been moles burrowing in the earth."

About as pretty a fling at the new German orthographic system as any we have yet seen, occurs *obiter* in a review of Kirsch's new edition of Hergenröther's 'Kirchengeschichte,' in No. 274 of the *Dublin Review*. "The reader may be glad to be spared any German misprints," observes the reviewer; "for the 'Zetacism' of the new official spelling of such words as 'Okzident' and 'Zölibat' is sufficiently trying."

We notice that Dr. Bernard Weiss in his "corrected" edition of Luther's translation of the Bible ('Das Neue Testament nach D. Martin Luthers berichtigter Uebersetzung mit fortlaufender Erläuterung versehen, von D. Bernard Weiss.' Leipzig: Hinrichs'sche Buchhandlung. 1904) has dropped the "Reformer's" much discussed interpolation of the adverb "*allein*" (only) in the clause "*allein durch den Glauben*" (by faith only). Even the official 'Probebibel' of 1883 retained the interpolation, and, if we may believe the *Princeton Theological Review* (III, 3), "there are still German linguistic authorities who, with no special predilection for solifidianism, insist that the genius of their vernacular requires the insertion of this word"

—just as if this were a question for linguists to decide! "But if here," continues the Protestant review just quoted, "why not equally in Gal. ii, 16? Weiss is clearly justified in rejecting this *unwarranted interpolation.*"

❦ ❦ ❦

In the *American Anthropologist* (VII, 2) Mr. Adolph F. Bandelier, the eminent historian and archaeologist, carefully sifts the 'Traditions of Precolumbian Landings on the Western Coast of South America." He finds that there is only one traditional record of a landing on that coast, that of a shipload of "giants" near Punta Santa Elena in Ecuador, which was known to the Spaniards prior to 1543, but not credited until the discovery of large fossil bones in that year furnished an apparent confirmation.

According to Bandelier's researches, it seems that the tale of the landing of the so-called giants on the coast of Southern Ecuador is a genuine Indian tradition from a period antedating the 16. century. It appears also that it refers to a race entirely distinct from the American natives; but "we are at loss to find even an inkling as to whence these people may have come."

Mr. Bandelier thinks it possible that the strange beings —whose large stature should not be taken too literally— came from some point on the western coast of America, although the marked difference in the appearance between them and the coast Indians of Ecuador would rather indicate an extra-American origin.

It is highly improbable that the mystery will ever be cleared up.

❦ ❦ ❦

It must have occurred to many, even casual students of current and extinct proverbs, that they largely contradict each other. In every language, for most of the popular maxims others of opposite import exist. Mr. R. A. Duff, examining the subject of proverbial morality in the *International Journal of Ethics* (XIV, 172—9), concludes that "if the ideal of conduct which most of the popular maxims present, is not of very high type, it is at least a many-sided and self-corrective one." The antagonisms, uncertainties, and contradictions of everyday life are faithfully reflected in proverbial morality.

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The following passage from a paper on the work of the English Catholic Truth Society, by Mrs. V. M. Crawford, deserves to be reproduced: "To write well for uneducated people is as difficult as to write well for children, and requires emphatically a special gift, and that at the moment few writers in the [English speaking] Catholic ranks should

happen to possess it, is certainly our misfortune, but scarcely our fault."

❦ ❦ ❦

In a defence of his 'History of Scotland' against an Australian "vindicator" of "Scotland and Presbyterianism," in *Blackwood's Magazine* (No. MLXXX), Mr. Andrew Lang says, incidentally, that "most of our popular histories of that [Reformation] age are what an Irish critic, by a bull, has called 'compilations of omissions.' They are remarkable for the points which they ignore, and the contemporary authorities which they neglect." Could this dictum not be applied with equal force to most, if not all, our popular histories of the United States? Of course, we don't mean the Catholic ones —for, to our shame be it once again repeated, the few school text-books on American history which we have, are beneath criticism.

❦ ❦ ❦

Bishop Maes, according to the *Catholic Citizen* (XXXVI, 3), has denied the rumor—of which *we* had no cognizance previously—that "Msgr. O'Connell would be removed as Rector of the Catholic University." Right below its report of this utterance the *Citizen* registers a new rumor, to wit that the American hierarchy have petitioned Rome to appoint Msgr. Maes Archbishop of New Orleans and Rector O'Connell Bishop of Covington. "Erkläret mir, Graf Oerindur, dieses Rätsel der Natur." For the rest, there could be no doubt that Msgr. O'Connell's rectorship would be prolonged for at least a few months, after Cardinal Satolli told Father Phelan last summer that he intended to sustain him against "those egotistical professors."

❦ ❦ ❦

The Conde de Kenty, we note from the excellent *Revista Catolica* of Las Vegas, N.M. (XXXI, 47), recently requested Cardinal Vives y Tuto to propose the beatification of Don Gabriel Garcia Moreno, the martyred President of Ecuador; but His Eminence, while heartily applauding the idea (*"él proyecto es magnifico,"*) says it cannot be carried out except in accordance with the rules of the S. Congregation of Rites which require indispensably that the process be inaugurated by the ordinary of the diocese in which the servant of God lived and died.

❦ ❦ ❦

By indulgencing a little prayer calculated to promote the pious practice of receiving holy communion daily, the Holy Father has encouraged an ancient Christian custom the revival of which will go far towards enabling him to carry out his glorious programme, "instaurare omnia in

Christo."—"To approach the holy table daily," says a little leaflet published in St. Louis with the *imprimatur* of Archbishop Glennon, "or even frequently in the week, without the proper dispositions, would prove hurtful rather than beneficial to our souls. The judge, whether or not we have these dispositions, is our spiritual director. We, on our part, should be most anxious to receive our Divine Lord as often as possible."

The *St. Joseph's-Blatt*, published by the Benedictine Fathers of Mt. Angel, Ore. (one of the few Catholic papers that uphold quality rather than quantity,) protests against the application of the epithet "Reverend" to Sisters. "No religious woman," says our contemporary, "even if she be a superior.... is entitled to be addressed as 'Reverend.' The practice of thus addressing Sisters, especially superiors—so common in the English Catholic press of this country—has grown out of exaggerated politeness or ignorance."

According to the Jewish Encyclopedia (vol. IX, just published), the total number of Jews living is 11.271.965.

The *Catholic Transcript* (VIII, 10) is authority for the statement that another attempt to bring the Passion Play to this country has failed, as it ought to. "Our theatrical managers forget," comments the *Transcript*, "that the peasants of Oberammergau cannot take their mountains with them any more than they can communicate their religious spirit to the average road company....Fittingly, too, the only member of the Oberammergau troup to accept the financial bait, was the man who was cast for the part of Judas Iscariot."

Father Ignazi, sub-editor of the semi-official *Osservatore Romano*, suggests that the Vatican Council be reconvened five years hence, when the Commission for the Codification of the Canon Law shall have finished its work, the results of which might then be submitted to the assembled Fathers. The Rome correspondent of the Paris *Vérité Française* (No. 4400) declares that Father Ignazi would not have made this suggestion, had he not been certain that it would please the Holy Father.

We are thankful to the *Catholic Advance* for calling our attention to the fact that we erred in referring to Archbishop Ryan of Philadelphia as a native of Donegal. Reference to the 'Biographical Cyclopedia of the Catholic Hierarchy' shows us that the Archbishop was born at Cloneyharp, near

Thurles. We like to be corrected even in minor details. But for obvious reasons we must really object to being called "Arbiter Elegantiorum" by our—scholarly Wichita contemporary.

❦ ❦ ❦

We notice that an attempt is made in Benziger's 'Catholic Home Annual' for 1906 to introduce into this country the Italian devotion to the Infant Mary—"Maria Bambina." While we fully agree with what Newman says in his 'Sermons Preached on Various Occasions' (ed. of 1898, pp. 40—41), on the growth of devotions, and this new devotion may, for Milan, its birth-place, possess the ecclesiastical approbation, we doubt very much if it will appeal to the Anglo-Saxon mind, and look upon the attempt to popularize it here as rather unfitting and illtimed.

❦ ❦ ❦

In the October *Century* Ralph D. Paine, in a paper on "English and American Football," exhibits the American game in a light which must be painful to every one who despises hysteria and hates dishonor.

❦ ❦ ❦

It is interesting to note that the famous Dr. August Forel, in his recently published book 'Die sexuelle Frage' (Munich, 1905), which a Catholic critic in the *Lit. Beilage zur Augsburger Postzeitung* (No. 44) calls the most valuable contribution to the sexual question since Krafft-Ebing's 'Psychopathia Sexualis,' expresses himself absolutely against the toleration of prostitution in any shape or form. He is especially opposed to the system of isolating the social evil, as we call it in this country, basing his opposition upon numerous reasons taken from medical science and experience.

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We note from the *Josephite* (VIII, 2) that there are several Catholic teachers and some sixty Catholic students in Booker T. Washington's much-talked-of Tuskegee Normal and Industrial Institute for negroes near Montgomery, Ala., and that, thanks to the zeal of Bishop Allen and the Josephite Fathers, they are now having Mass at the school regularly once a month.

❦ ❦ ❦

P. Hammerstein, S. J., in his 'Edgar' (English edition, B. Herder, 1903) gives the Catholic population of the world at two hundred and fourty millions. Other Catholic writers have estimated it at two hundred and fifty millions. Both these estimates have been thought by non-Catholic controversialists to be much too high; but Prof. Kattenbusch, of Göttingen, who is not a Catholic, sets the number at between

two hundred and fifty and two hundred and sixty millions, while the "British Almanac" for 1905 grants us exactly the number claimed by Fr. von Hammerstein, namely two hundred an fourty millions. So much is quite certain: there are about twice as many Catholics as there are Protestants of all denominations taken together.

❦ ❦ ❦

The Missionary Review (Funk and Wagnalls Co., New York XVIII, 11, p. 861) complains of the many "false statements about [Protestant] missions and missionaries that find their way into the newspapers and magazines," which "are gobbled up as sweet morsels by those who find them to their taste, and no subsequent argument or fact will lead such to alter their opinion." What are we to think of a *soi-disant* Christian mission paper making such a complaint and in the very same number grossly slandering the Catholic Church in Peru by branding it as "almost pure paganism" and "the life of [its] priest and friars, as a rule, one of gross immorality and deception?" (P. 824 ibid.)

❦ ❦ ❦

An Ohio pastor, according to the *Missionary*, has made an arrangement with the publisher of the weekly county paper of his town, whereby he gets the use of ten inches of space for forty dollars per annum. This space he purposes to utilize for the spread of Catholic truth, by printing each week some pointed statements of doctrine. It is an excellent plan and well-to-do Catholics all over the country ought to enable their pastors to adopt it and carry it through.

❦ ❦ ❦

The Rev. Joseph N. Szabo requests us to say that in his endeavor to build a church for a considerable number (some 100 families and 300 single men) of poor Hungarians at South Lorain, O., in order to bring them back to the practice of their faith, he urgently solicits the aid of his brother priests, who are asked to donate old pews, altar vestments, etc., which they may be able to spare.

❦ ❦ ❦

Petitions are continuing to pour in at the Vatican, asking for the canonization of Pius IX. The Rome correspondent of the *Freeman's Journal* says, the initial process will likely be inaugurated soon, especially as Pius X. has given the movement, which is practically world-wide, his implicit sanction.

FINIS

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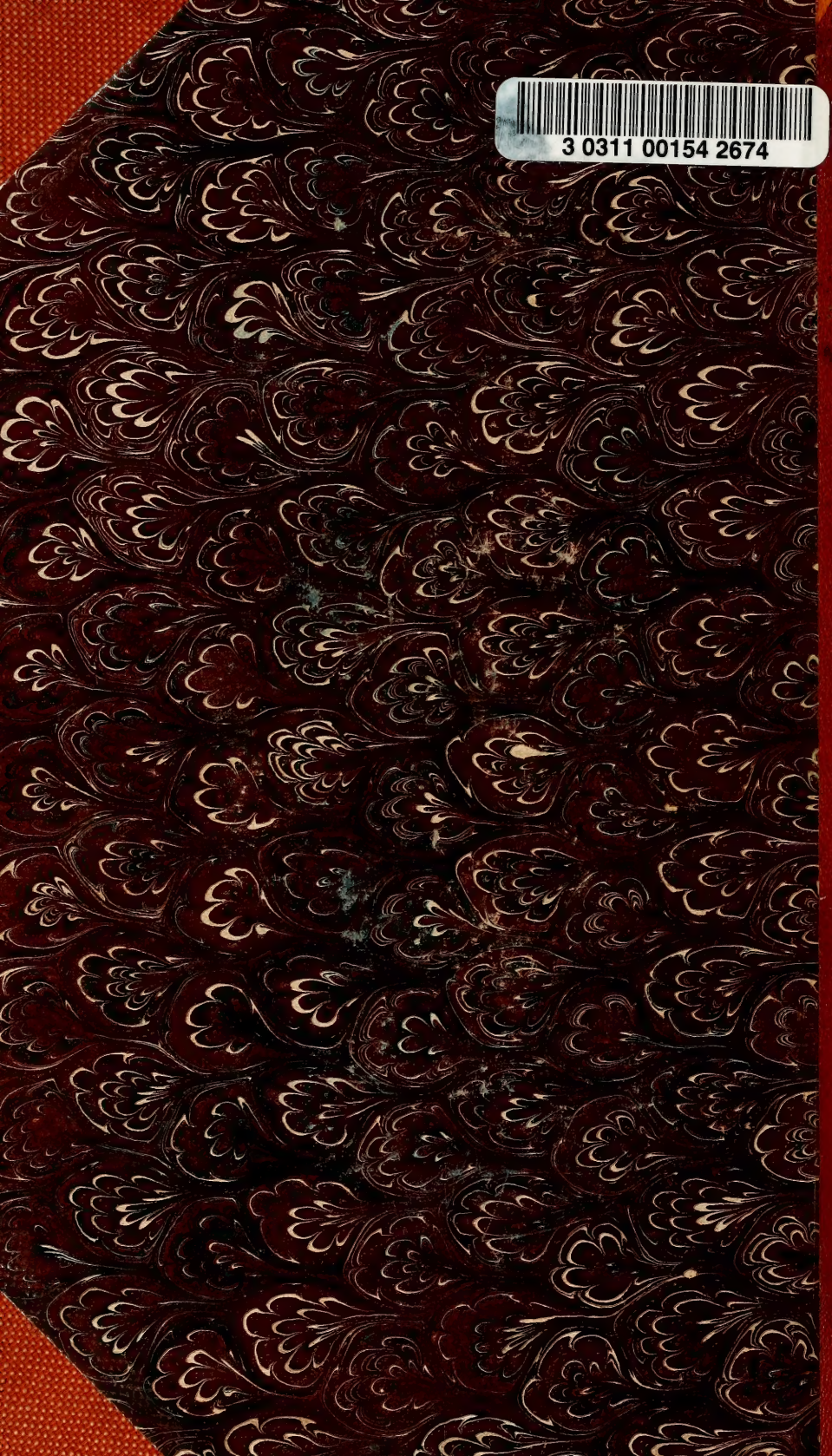
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